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# THE MATHNAWÍ OF JALÁLU'DDÍN RÚMÍ

EDITED FROM THE OLDEST MANUSCRIPTS  
AVAILABLE: WITH CRITICAL NOTES,  
TRANSLATION, & COMMENTARY

BY

REYNOLD A. NICHOLSON

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VOLUME VIII

CONTAINING THE COMMENTARY ON THE THIRD,  
FOURTH, FIFTH & SIXTH BOOKS, WITH  
INDICES TO VOLUMES VII & VIII

PRINTED BY THE CAMBRIDGE UNIVERSITY PRESS  
FOR THE TRUSTEES OF THE "E. J. W. GIBB MEMORIAL"  
AND PUBLISHED BY MESSRS LUZAC & CO.  
46 GREAT RUSSELL STREET, LONDON, W.C.

1940



**PRINTED IN GREAT BRITAIN**

THIS VOLUME  
IS ONE OF A SERIES  
PUBLISHED BY THE TRUSTEES OF  
THE "E. J. W. GIBB MEMORIAL"

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ELIAS JOHN WILKINSON GIBB

*and to promote those researches into the History, Literature, Philosophy and Religion of the Turks, Persians and Arabs, to which, from Youth upwards, until his premature and deeply lamented Death in his forty-fifth year, on December 5, 1901, his life was devoted.*

بَيْنَكَ أَعْمَالُنَا تَدُلُّ عَلَيْنَا \* فَانظُرُوا بَعْدَنَا إِلَى أَلْأَثَارِ

*"These are our works, these works our souls display;  
Behold our works when we have passed away."*

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## INTRODUCTION

**T**HOUGH covering more than twice as much text, the second part of this Commentary on the *Mathnawī* is not appreciably larger than the first. Repetition, to some extent unavoidable, has been reduced by frequent reference to explanations already given in the previous volume, while many verses quoted from the *Qur'ān*, *Hadīths*, and illustrative Arabic or Persian extracts have been left untranslated. Otherwise the method is the same, and I hope this study of the last four Books may be helpful not only to readers specially concerned with Šūfism but also to those interested in Persian literature from various points of view.

When the translator of a lengthy and often obscure text attempts to explain it in detail, there can be no doubt that in the course of revising his past work he will find mistakes hitherto overlooked and difficulties which on reconsideration appear in a new light and call for a better solution. The following supplement to the list in Vol. VII, *Introd.*, p. xiv, includes nearly all places where corrections or improvements have been made in the Translation or text of Books III-VI. For corrections and additions to Vol. VII, *i.e.* the *Commentary* on Books I and II, see the Appendix (p. 407 *infra*).

Book III: 79, 81, 93-94, 123, 135, 158, 207, 599, 680, 744, 1043, 1065, 1089, 1165, 1383, 1398-1399, 1477, 1577, 1605, 1671 (Heading), 2072, 2086, 2109, 2117, 2120, 2302, 2462, 2743, 2823, 2878, 2956, 3007, 3017, 3091, 3303, 3575, 3685, 3760, 3818, 3897, 4136, 4140, 4233, 4315, 4340, 4611.

Book IV: 687, 1029, 1137, 1165, 1214, 1262, 1478-1479, 1520, 1539, 1583, 1675, 1683, 1690, 1708, 1966, 2075, 2190, 2211, 2298, 2316, 2321, 2394, 2401, 2441 (Heading), 2467, 2866, 3040, 3060, 3296, 3697, 3833.

Book V: 78, 286, 317 (Heading), 373, 464, 498 (Heading), 603, 797, 1028, 1084, 1171 (Heading), 1318, 1377, 1526-1527, 2102, 2394, 2503, 2680, 2706, 2741, 2887 (Heading), 3010, 3091-3092, 3861, 3918, 3930.

Book VI: 153, 336, 370, 590, 599, 696, 772, 809, 818, 880, 937, 953 (Heading), 995, 1178, 1250 (Heading), 1256, 1403, 1448, 1598, 1654, 1673, 1684, 1879-1880, 2045, 2188-2189, 2235, 2338, 2643, 2962, 3062, 3071, 3189, 3271, 3321, 3322, 3382, 3393, 3400, 3496, 3875, 4015, 4042, 4068, 4339, 4445, 4770, 4858.

In order to facilitate the use of the Commentary, indices are provided, which serve as a partial key to the subject-matter and vocabulary of the *Mathnawī* itself and perhaps will encourage some younger scholar to undertake a systematic classification of its contents on similar lines.



With the publication of this volume a task begun eighteen years ago is virtually complete. If possible, however, I intend to carry out the plan announced in the preface to Vol. I (1925) by adding a biography of Rūmī together with a survey of the linguistic, literary, historical and doctrinal aspects of his work. Meanwhile I wish to acknowledge my obligations to the Staff of the Cambridge University Press and thank all friends and colleagues, too numerous to mention by name, who have helped me to reach the last stage in a long journey.

REYNOLD A. NICHOLSON

• *COMMENTARY ON BOOK III*

•

## PREFACE

- P. 1, l. 1. الحكيم جنود الله. Cf. *TA*, I 4, 10 sqq.: "Junayd was asked, 'What is the use of these stories to the *murīd*?' He replied, 'Their (the saints') words are one of God's armies whereby the heart of the *murīd*, if it be faint, is strengthened and reinforced.' And the proof of this saying is the text (*Qur.* XI 121): 'And all that We relate unto thee of the stories of the prophets is for the purpose of making thy heart firm.'"
1. ٥. الفلك النوراني الرحماني الدُّرِّي، i.e. the sphere of the Divine Names and Attributes. The epithet *rahmānī* refers to *Qur.* XX 4: *al-Rahmānu 'al-durrī* 'al-*arṣī* 'stawd, of which the mystical interpretation is that Divine Mercy brings the world of matter into existence (cf. Nyberg, *Kleinere Schriften des Ibn al-'Arabi*, Introd., 74, 157); and *durrī* to the so-called "White Pearl" (*al-durrain 'l-bayḍ*), i.e. the First Intelligence (*al-'aql al-awwal*) or the Logos (*Ḥaqīqatu 'l-baḥdīq*), "the first thing that God created". See note on I 686.
1. ٦. الفلك الدَّهَّانِي الكُرِّي، i.e. the seven planetary spheres. When God revealed Himself to the "White Pearl", it dissolved and became water: "the subtle elements of the water ascended like vapour from the sea, and from them God created the seven heavens with the angels of each heaven" (*IK*, II 77 = *SIM*, 122). *Kurri* and *kurrah*, for *kuri* and *kurah*, are solecisms; but Rūmī uses both.
- P. 2, l. 9. كذلك الخ. *Qur.* IV 96.
1. ١١. واللّه متّٰ نورہ الخ. Here the Light of God refers to the *Qur'ān* and, by implication, to the *Maṭnawī*, which is a Divinely inspired poem containing the essence of the *Qur'ān*. Cf. the note on Book I, Preface, p. 1, l. 3.
- أنا نحن الخ. *Qur.* XV 9.
1. ١٥. فمن بدّله الخ. *Qur.* II 177.
١. بُنِّتْ شِدَّه بَار. The commentators mention as an instance of this *tathlīth* that when the Prophet saluted a Moslem he used to repeat the words *al-salāmu 'alaykum* thrice; and they cite Ḥadīths describing the manner in which he performed the *wuḍū'* (cf. Bukhārī, 4, 24: Bābu 'l-wuḍū' *thalāth<sup>an</sup> thalāth<sup>an</sup>*). The *ṣalātu 'l-witr* (night-prayer), consisting of an odd number of *rak'as*, is generally held to be *sunnaḥ* (see art. *witr* in *EI*). Three *rak'as* are better than one, according to the verse (*Zabru 'l-ddīb*, II 238, marg.):

lā taj'alanna 'l-witra wḥīdatan  
inna 'l-*thalāth<sup>an</sup>* taṭimmatu 'l-witri.

٢ بهل اعداورا. G reads *a'dhár-rá* as in the text. Fa prefers *i'dhár-rá*, i.e. "the food provided for a circumcision feast" = the spiritual viands (*nafá'is-i Sunnah*) which Husamu'ddín is bidden to lay before readers of the Third Book. But *bi-hil* cannot be equivalent in meaning to *waf' eyleb* or *rattib*.

٥ نه از طناب و استی. Cf. *Qur.* XIII 2: *rafa'a 'l-samāwāt bi-ghayri 'amadin tarawnabā*.

٦ قوت چهریل. Cf. *Qur.* LXXXI 19-20: *innabn la-qawlu rasūlin karīmīn dhī quwwatīn*; and LIII 5: *'allamabn shadīdu 'l-quwwā*.

٨ Not only are the spirits of prophets and saints created from the *Nūr-i Muḥammadi*, which itself was created from the Light of Divine Majesty (*khuluq nūri min nūri 'iḥṣatibī*), but their bodies also are "leavened" (*mukhammar*) with "the white radiance of eternity". Cf. *Passion*, 530, 832 sqq.; *Die Person Muhammads*, 319 sqq.; and for the illumination of the body in mystical union, *The Book of the Dove*, Introd. LXXXVI sqq.;

*Alatib.* VI 3055-3070; Háfiz, ed. Brockhaus, No. 510, p. 6:

*az pāy tā sar-at hamab nūr-i Khudā shavī*  
*dar rāb-i Dhū 'l-Jalāl chū bi pā u sar shavī.*

زروح و از ملک. The words *al-riḥ wa-'l-malā'ikab* occur in the *Qur'an*, LXXVIII 38, etc. *Al-riḥ* is generally identified with Gabriel. On the superiority of the Moslem saints to the angels, see I 2650-2651, note.

١٠ بزد و سلام. See *Qur.* XXI 69.

١٤ حلوائی تو. i.e. "the delicious spiritual truths which thou impartest".

١٥-١٦ See *Qur.* VII 139 and cf. note on I 25-26 *supra*. *Raqṣu 'l-jumal* describes the bursting asunder and dispersion of Mt Sinai at the moment of the Divine *tajallī* (cf. VI 2428 sqq.). When God reveals Himself in His glory, the "mountain" of egoism is pulverised.

١٧ مرتب. For the metaphor, cf. *infra*, v. ٢٨٧ and v. ٢٦٦. BG and Fa read *āyad az bar kas ba-kas*. Any one who possesses the means of sustenance (*arzūq*), material or spiritual, may bestow them on others; but the capacity to assimilate them depends on Divine grace.

١٩ اجلائی شوی. i.e. *manṣūf-i awṣāf-i jalīl* (v. ٩ *supra*) and conscious of nothing but God.

٢١ گو چو سوسن الخ. The lily, with its many "tongues" (petals or stamens), typifies the mute eloquence of the gnostic "breathless with adoration": *Man 'arafa 'l-Haqqā kalla lisānuh*. Cf. Háfiz, ed. Brockhaus, No. 154, p. 4:

*'arīfi kī kib kamad jabm-i zabān-i sūsan?*

and No. 235, p. 5:

*zi-murgh-i snbh na-ānām kib sūsan-i āzād*  
*chib gūsh kard kib bū dab zabān khamūsh āmad.*

۲۲ Cf. Paracelsus (quoted by Gruner, p. 183): "the earth is a great stomach in which everything is dissolved, digested and transformed, and each being draws its nutriment from the earth; and each living being is a stomach that serves as a tomb for other forms, and from which new forms spring into existence."

۲۵ شد اقبال بشر, *i.e.* in the grave.

۲۶ دهانشان جمله باز, *i.e.* all of them receiving from God the *rizq* suitable to their needs.

۳۰ آكل و مأكول. See the exposition of this topic at v 719 *sqq.* To indulge a desire is to fall a prey to it. Except the blessed saints who have attained to *baqā ba'da 'l-fanā*, everything in the world is "devouring and devoured".

۳۳ آب حیوانی, *i.e.* the 'ilm-i ladunni that was bestowed on Khadīr (*Qur.* XVIII 64).

۳۴ باقیات الصالحات. See *Qur.* XVIII 44, XIX 79. "The good works which endure" are "abandonment of worldly goods in order to seek" their Creator with entire faith and devotion" (Najmu'ddīn al-Kubrā).

۳۵ The prophets and saints are essentially one, since all of them are *baqīna bi-baqā'i 'llāb*. See notes on II 184 *sqq.*, and cf. *infra*, v. ۸۳ *seq.*

۳۶ غالب و مغلوب = *akīl u ma'kūl*. Every created thing, in so far as it receives the overflowing Divine grace (*ṣayd*), is spiritual and rational: *al-khālq buwīyyatu 'llāb*. See note on I 512-513.

۳۷-۳۸ See *Qur.* VII 110 *sqq.* and cf. *infra*, ۱۰۹۹ *sqq.*, ۱۱۹۷ *sqq.*

۴۱ ماهی. For the shortening of the final long vowel, see note on I 290. Fa reads *pas zi-mābī tā ba-māb az khālq nist*. Here Mq cites a passage from the commentary on Sūrah I, entitled *I'jāzu 'l-bayān*, by Ṣadru'ddīn of Qóniyah, which Rūmī may have had in mind: "Everything has a special food (*ghidhā*). The food of the Divine Names is the determinations (*ahkām*) imposed on them by the objects in which they manifest themselves; the food of the Latent Realities (*'yān*) is (actual) existence (*wujūd*); the food of existence is the determinations imposed on it by the Latent Realities; the food of Substances is accidents; the food of Spirits is their knowledge; the food of the Celestial Bodies (*al-ṣamaw al-'ulwīyyah*) is their motions; the food of the Elements is Form (*al-ṣirāb*); and the food of Form is the four 'natures' (*ṭabā'i*) which constitute the bodily form and temperament, and so on *ad infinitum*."

۴۳ تمیدیل مزاج, literally, "alteration of the (disordered) temperament", *e.g.* by a change of regimen and diet, so that the temperament is restored to its normal state of equilibrium and the patient regains perfect health. The physician of the soul alters the *mizāj-i bad*, *i.e.* the animal and sensual temperament, which destroys the spiritual faculties. Cf. the Ḥadīth: *lā tumitū 'l-qulūba bi-kathrati 'l-ta'āmi wa-'l-sharābi, fa-inna 'l-biṣnata tumitū 'l-qulb*.

- ١٤٦ *I.e.* "where is a *murshid* who will wean the soul from the worldly pleasures to which it is accustomed and nurture it with the food of the spirit?"
- ٥٠ *بُد خون غذا*. See Gruner, 100. Read *نَجَس*. For the comparison of the true believer in the material world to the embryo in the womb, see note on 1 3180 and references *ad loc.*
- ٥٢ *لقمانى*, with *ya-yi nishab*. For the word-play *luqmab*, *Luqmán*, cf. 1 1961 and note *ad loc.* Fa reads *maṭlūb-i pinhdni*.
- ٥٤ *أَكُول*, an irregular plural of *أَكَلَ*. Fa has *bi-ḥadd ukul*.
- ٦١ *زَانِكَ الْغ*. Translate: "because the mind of the blind cannot conceive (such a thing)." Fa reads: *z-ankib wahm-i keir az-in ma'nist dir*.
- ٦٣ Fa: *abdāl mi-ḡiyad nishān*.
- P. 1, Heading. Ibn Baṭṭūṭah (11 80 seq.) relates this story as a miracle of *Shaykh* Abū 'Abdallāh Muḥammad ibn Khaffī of Shīrāz (*ob.* A.H. 331: see *Nafahāt*, No. 296). The *Shaykh* was travelling in Ceylon with a party of dervishes. They lost their way among the mountains and were in danger of starving, so they asked the *Shaykh*'s permission to catch one of the young elephants which frequented that district. He forbade them, but being overcome by hunger they seized a fat young beast, slaughtered it, and made a hearty meal. On that night the old elephants assembled, marched to the place where the dervishes were lying asleep, smelt each man, and killed the whole party except the *Shaykh*. Him too they smelt, but did no harm to him; for he had refused to eat. One of the elephants, curling its trunk round him, lifted him on to its back and carried him to a place inhabited by infidels who, when they saw him, touched the skirt of his mantle (in token of veneration) and conducted him to their king. According to another version (*Nafahāt*, No. 111; Damīrī, *Hayāt al-bayānīn*, tr. Jayakar, 11 569 seq.), Abū 'Abdallāh al-Qalānisi (see *Luma'*, Introd. xxx) made a vow that, if he were saved from shipwreck, he would never eat the flesh of elephants. His companions, on being cast ashore, killed a young elephant and urged him to eat; but he kept his vow. Whilst they slumbered, the mother elephant came and smelt them and trampled them to pieces under her feet; then she signified to Abū 'Abdallāh that he should get on her back, and brought him on the same night to a place of habitation eight days' journey distant from the seashore. 'Awfi (*Jawāmi' u'-Hikāyāt*, Anec. 1866) tells a similar story of Ibrāhīm al-Khawwās (*ob.* A.H. 291).
- ٧٢ *زین کربلا*. Cf. p. ٨٣١ *infra*.
- ٧٤ In the second hemistich Fa has: *pand-i man az jān u az dīl bi-shmavid*.
- ٧٩ *اطفال حقّند*. Cf. note on 1 927.
- غایبی و حاضری*. For the omission of *در*, cf. 1 437, note. Fa (reading inconsequently *dar budhīr si ghaybat ishān bū khabar*) says it is better to

make *Haqq* the subject of *bā ḥabab*. This, however, is not the natural construction of the words, which mean, I think, that in all circumstances the saints are inwardly conscious of being cared for and protected by God. Translate, therefore: "they are well aware (of this)."

۸۰. "Absence" refers to the bodily "veils" which temporarily separate the soul from God.

۸۱. **گار و گيا**, worldly power and glory. Delete "(My)" in the Translation.

۸۱<sup>c</sup> Cf. II 184 *sqq.* and notes *ad loc.*

۸۵. **بيك چوبى هنر**. Apparently *humar* stands in apposition to *chābi* or is used adjectivally (cf. *rajulun 'adlun* in Arabic). The reading *chāb-i humar*, which occurs in some edd., lacks MS. support. Fa and Mq, ignoring the syntax, render: "How should Moses have shown *humar* (skill and dexterity) with a single rod and overthrown Pharaoh?"

۸۷ See *Qur.* XI 79 *sqq.*

۸۸-۸۹ Nāṣir-i *Khusraw* (*Safar-nāmah*, 17, 13 *sqq.* = tr. Schefer, 57) describes "the lake of Lot" (*daryā-yi Lūt*), south of Ṭabariyyah (Tiberias). "Its waters are bitter, and on its shore is the city of Lot (*shābristān-i Lūt*), but of this no vestige remains. I have been told that in the lake a black substance (bitumen) is found, composed of foam (*sic*): it resembles stone, but is not hard."

۹۱ **كهبا خون شود**. Cf. *Qur.* LIX 21.

۹۲ Cf. I 3820 and *Qur.* XXVII 90.

۹۳-۹۴ Cf. *infra*, v. ۲۶۰۹, *az Sulaymān kūr u didab pā-yi mūr*, and *vv.* ۲۶۲۹-۲۶۳۰, where it is said of the covetous (worldly) man that "he sees other people's faults, hair by hair", but is blind to his own. The first hemistich of v. ۹۴ is explained by the commentators in different ways. Some take *ins* as the subject of *binād* and *zi-ṣarfā-i hirs* as meaning "from excess of greed"; others read *hirs-i ins* and translate: "he (the worldly man) sees that at every point human greed is actuated by *ṣarfāb* (utility, self-interest)." This meaning of *ṣarfāb* occurs at II 656, v 55; the word is also used in the sense of "parsimony" (I 2240, 3178). In my opinion the correct reading and translation of the hemistich are: *mā ba-mā binād zi-ṣarfāb hirs-i ins*, "Human greed (*i.e.* the greedy man), sees hair by hair (every detail) of self-interest" (*i.e.* he perceives worldly advantages with an eye that misses nothing, however small; and employs the subtlest devices in order to obtain them). The second hemistich (read *raqs-i* with *idāfat*) illustrates the futility of this *tadqiq* and the emptiness of the pleasures which it procures. Cf. v. ۲۹۵ *infra*.

۹۵ **پنهرا الخ**, *i.e.* "deprive your lust of all that pampers it and enables it to be gratified and indulged".

٩٦-٩٧ The "dance" of the saints is the rapture of dying to self. Cf. *Diwān*, SP, XVI 10:

*yak dast jān-i bādab u yak dast zulf-i yār:*  
*raqṣi chān-i miyān-i maydān-am ārzū-st,*

and notes *ad loc.*

٩٨-١٠٠ These verses depict the cosmic consciousness of the mystic who is one with the Universal Spirit objectified in the world of Nature, so that he enters into the life of all things. To him seas and woods are vocal with Divine harmonies—echoes and reflexions of the music in his heart. Cf. *Bistān*, III 289 sqq.

*nab muṭrib kib dāwāz-i pā-yi sutār*  
*samā'-ast gar 'isbā dāri u shūr.*  
*magas pīsh-i shūrīdab-dīl par na-ḡad*  
*kib u chūn magas dast bar sar na-ḡad.*  
*nab baw dīnad dshuṣṭab-sdmān nab ḡir:*  
*ba-dāwāz-i murgbi bi-nālad faqr.*  
*sirāyandab kīwād mī-na-gardad khamūsh,*  
*wa-līkin nab bar waqt bāz-ast ḡūsh.*

١٠٢ بِرْ كَشْدَ الْخِ، i.e. the Prophet's ear imbibes the real meaning of the spoken words and detects their truth or falsehood (cf. I 1052 sqq.).

هُوَ أُذُنٌ, "he is (all) ear". Cf. *Qur.* IX 61: "and among them are those who vex the Prophet and say, 'He is (only) an ear (listening to whatever he hears and accepting it as true).' Say: an ear good for you: he believeth in God and hath trust in the believers."

١٠٣ مُرْضِعَتْ. Cf. *supra*, v. ١٢٦ sqq.

١٠٤ In the second hemistich Fa has: *wd numāyad dar jazā-yash qabr u nīsh.*

١٠٥ The first hemistich alludes to *Qur.* XLIX 12: *a-yuḥibbu ahādukum an ya'kūla lahma akhībi mayran?*

١٠٦ Some edd. read بِا نَكِيرَ.

١١٠ دَارُو دِهَان. *Dibān* is plural of *dubn*.

١٢٠ چشمش تیز شد. Cf. *Qur.* I. 21: "thou wert heedless of this. Now We have removed from thee thy veil, and keen is thy sight to-day (*fa-baṣaruka 'l-yawma ḥadīd*)."

خون ریز, an abstract noun: cf. v 3842, 3845. Fa takes "bloodshed" in the sense of "weeping bitterly", but see v. 110 *supra* and v. 122 *infra*.

١٢١ مرغ بی هنگام. Cf. v 1970 sqq. and note on I 943.

١٢٣ Translate: "at every moment part of thy soul (life) is expiring", and delete note 3 on p. 11 of the Translation. "Therefore you must never for one instant lose your faith in God and your consciousness of



His presence, lest any part of your life should be wasted, for as Háfiz says:

*bar dn-ké gháfil az vay yak zamán-ast*  
*dar dn dam káfir-ast amma níhán-ast.*" (WML.)

۱۲۴-۱۲۵ Cf. I 2190 seq.

۱۲۷ عَوْضِ, *i.e.* *dhikr* and *tasbīb*, which are the means of gaining *baqá* (everlasting life) in compensation for the incessant loss of the means of physical life (*al-anfás al-ma'dúdat*).

وَأَسْجُدْ وَاقْتَرِبْ, *Qur.* xcvi 19. Cf. *supra*, II 1209 sqq.

۱۳۰ The allegorical sense is that happiness in the life hereafter is not founded on worldly prosperity. For the comparison of the body to a tomb, see IV 840 sqq. and *Díván*, *Tab.* 273, 9:

*dil u ján shabid-i 'ishq-at ba-darín-i gír-i qálab:*  
*su-yi gír-i in shabiddn bi-gudbar, ziyáratí kun.*

The splendid tombs of infidels are "full of smoke and fire within" (VI 1054). BGH write *lubad*, to which the commentators give the meaning of "cohesion, compactness" (*talabbudn 'l-bijáratí wa-'l-jíṣṣ*). In the *Qur'án*, xc 6 *lubad* means amassed and abundant wealth; and it may have this signification in the present passage.

۱۳۱ Real 'imdrat-i qabr consists in self-abandonment (*faná, istighrág*). Cf. I 2000 sqq., 3052 sqq.; IV 398 sqq.; V 2020 sqq., 4137 sqq.

۱۳۲ نَا دَمْتَ الْخِ, *i.e.* "in order that you may be inspired by Divine grace (*faýd*)".

۱۳۳ Some edd. read *rind-i* instead of *zinda-i*.

۱۳۵ در عذاب مُنْكَرُست. Fa translates: "is tormented by Munkar (and Nakir)", *i.e.* "suffers during this life all the torments of the wicked in the grave", which seems preferable, as *karzhdum* in the second hemistich probably alludes to the scorpions that are supposed to infest the graves of infidels till the Resurrection.

دردِ دلِ غمدانِ او, "in corde ejus quod locus doloris est". L reads غمِ لان "abounding in grief" (cf. معنی لان, II 3573). *Gham-dán* might be explained as an adjectival compound = "conscious of grief", but here, no doubt, it is synonymous with *gham-lán*. Fa wrongly connects it with *ghimá*, "sheath".

۱۳۶ وامِ نَصَح. Mq cites the *Hadith*: *al-dín al-naṣiḥatu fa-'l-wájibu 'alayya addá'u 'l-dayn (bi-fatḥi 'l-dál)*, "The (Moslem's) religion consists in giving good advice, and I am bound to discharge the debt (duty)."

۱۳۷ The *murshid* identifies himself with the prophets. Cf. *Qur.* vii 60, where Noah says: *wallighukum risálati Rabbi wa-anṣahū lakum*; and III 19, etc.: *fa-innamá 'alayka ('alá 'l-rasūli) 'l-balághu*.

- ۱۴۷ عقل گهین, referring to the Sage who is an embodiment of Universal Reason.
- ۱۵۵ Fa has *tá hamí-shud khurd u murd andar shikaf*, but translates the reading given in the text.
- ۱۵۶-۱۵۷ The commentators quote Traditions to the effect that a Moslem's property and honour are no less sacred (*hardaw*) than his life-blood.
- ۱۵۸ كیفر گشت. Translate: "slays in retribution", and cf. note on I 437.
- ۱۶۱ See note on II 1203.
- ۱۶۲ مصطفی, representing the whole class of Perfect Men.
- ۱۶۵ بهوگیران الخ. These "smellers" are certain angels who examine good and evil works and prevent the latter from ascending to the Heavenly Host (*al-mala'u 'l-'alá*). Each of the Seven Heavens has an angel appointed for this purpose and charged with the task of detecting a particular sin: in the First Heaven, calumny; in the Second, hypocrisy; in the Third, arrogance; in the Fourth, self-conceit; in the Fifth, envy; in the Sixth, ruthlessness; in the Seventh, ambition.
- ۱۶۹ G reads *pas du'a-há*.
- ۱۷۰ اخسثوا, *Qur.* XXIII 110. See note on II 2006.
- P. ۱۲, Heading (۱). For illustrations of this topic, see note on I 1579 and the Story of Moses and the Shepherd (II 1720 *sqq.*).
- ۱۷۲ بلال. See note on p. ۲۰۰, Heading, *infra*. Being an Abyssinian, he could not pronounce the letter ح correctly. The words حَقِّ عَلَى الْفَلَاحِ, "hasten to felicity", form part of the call to prayer. Cf. the story of Hasan of Basra, and Habib-i 'Ajami (*T'A*, I 53, 9 *sqq.*). Hasan was offended by Habib's mispronunciation of الْحَمْد and refused to perform the *ukh* behind him as Imám. On the same night he dreamed that God rebuked him, saying, "*tu-rá suqm-i 'ibárat az sibbat-i niyyat báx dásht*. There is a great difference between a faultless tongue and a pure heart."
- ۱۷۳ راست نیست. So all the older MSS. Fa reads *nist rást*, but rhymes like *nist* (*yá-yi majbúil*) and *binást* are common in the *Mathnawí*.
- ۱۷۵ G reads *bayya 'al saláb*.
- P. ۱۲, Heading (2). After the Heading Fa and other edd. insert a verse which is not found in any of my MSS. See *app. crit.*
- P. ۱۳, Heading. See I 1578, II 1189 *sqq.* and notes *ad loc.*
۱۹. Fa has the same verse as Bul. See *app. crit.*
- ۲۰۲ In the second hemistich Fa has: *tá na-khwánad mar Khudá-rá dar nihán*.
- ۲۰۳ درد الخ. Cf. II 2764 *sqq.*
- ۲۰۵ With the first hemistich cf. *Qur.* VII 204, and with the second, *Qur.* XXXVI 6.
- ۲۰۶ Fa: *án shudan áwáz*.
- ۲۰۷ اسیر و زنیست. WM's explanation of *rab-zan* (see the Translation,

p. 15, note 2) is not sufficiently precise. The meaning seems to be that every one who desires anything other than God is captivated by the object of his desire, which (like a brigand) waylays him and prevents him from seeking God. Until God draws him to Himself, he cannot escape from the bondage of his sensual nature (cf. *az murdar rast* in the following verse). The correct translation of the second hemistich is: "because every one who desires (anything but God) is a brigand's captive." For *jaddba-i Haqq*, see v. 191 *supra*; IV 1559, V 2045; and note on I 683-684.

۲۰۸ سبک کهنی. See note on I 1022. The second hemistich refers to the spiritual food (gnosis) of Perfect Men.

۲۰۹ پیمش غار. Cf. *Qur.* XVIII, 9: *idh awd 'l-fityatu idl 'l-kahf*, i.e. "they took refuge in the cave of union with God" ('*Ard'isu 'l-Baydn*).

۲۱۸ یوسف الخ. See *Qur.* XII 11 *sqq.*

۲۲۵ Fa has *mdhiyd ndgdh dar shast-at nihad*, but translates from the text-reading.

۲۲۷ ژغورغ. For the metaphor, cf. V 2143 *sqq.*, VI 3468.

۲۲۸ "Bag" and "purse" symbolise the heart of the *sālik*, which receives and lays in store the spiritual provisions (*arzdq*) needed for the journey to God.

کر تو رامینی الخ. See note on IV 1828.

۲۳۱۴ Fa has *ginj-i dn ddnab*, and so A.

P. 15, Heading. The allegorical meanings of *rūstā-yf* and *shabrī* are explained in v. 518-523 *infra*. See the notes *ad loc.*

۲۳۹ هر حوایج را. See note on I 3141.

۲۴۳ سیبویه. The name of the illustrious grammarian of Basrah is used here as a term of endearment. *Sibawayh* (*sib* + the suffix *-iyyah*, *-awayh*) means "little apple"; but it may also convey the meanings expressed by *dqil* and *dānishmand*, as the commentators interpret it.

اتقی الخ, a saying attributed to 'Alī.

۲۴۱۴ I.e. "friendship, if kept inviolate, produces virtues and good works which are recompensed hereafter".

۲۴۹ Fa has *gūstākūh*, and so B.

۲۷۳ Cf. *Qur.* III 131; *Math.* I 3121, VI 1891. For *ānkūb* with plural verb, see I 2865, 3537.

۲۷۵ Fa, Mq, and Nahīfi translate from the reading *mastān-i gūr*, which in view of the following verses is plainly indefensible.

۲۷۹ از چاه الخ, i.e. from the pit of perdition and the curish fleshly soul (*nafs*).

P. 18, Heading. "The Story of the Sabaeans" as related in this and subsequent passages (*infra*, v. 3714 *sqq.*, 3757 *sqq.*) forms a paraphrastic commentary on *Qur.* XXXIV 14-18.

۲۸۲-۲۸۳ One who recites the words of the *Qur'ān*-without understanding their real significance and drawing the moral from them is compared to a mountain which knows nothing about the echo it reverberates.

۲۸۴- *Khamush kardi* (not *gardi*). See note on ۱ 577.

۲۸۷-۲۹۲ Cf. *infra*, v. ۳۱۴ *sqq.* and ۱۱ ۱۵83. *Kard* (v. ۲۸۹) stands for *kardan*. Cf. *numid* for *numidan* (v. ۳۲۲ *infra*).

۲۹۵ BG and Fa read *hami-gardi xi-hirs*.

P. ۱۹, Heading. Here Jesus is described as living in a cell (*ṣawma'ab*), like a monk (*rābīb*). Moslems generally picture him as a homeless wanderer (*ṣa'ib*).

۳۰۲ جوق جوفی. Cf. *infra*, v. ۳۹۵۳, v 813. At v 342 *jawq* is used adjectivally, like Turkish *çok*, in the sense of "many a...".

۳۰۹ رشته بر پای بند, as a means of awakening your memory and conscience.

۳۱۱: با سک کف الخ, i.e. "if you are one of those who follow the saints".

See notes on 1 405, 1022.

۳۲۳ من اوفی الخ, referring to *Qur.* ix 112: *wa-man awfa bi-'abdihi min Allāhi?*

۳۲۴ وفا با رد حق, i.e. faithfulness that involves preferring any claim whatsoever to your duty towards God. This, I think, makes better sense in the present context than the explanation given by the commentators: "faithfulness towards one rejected of God (*mardūd-i Haqq*)."

۳۲۵ حق مادر. Cf. the *Hadīth* (*Bukhārī*, 78, 2): "A man asked the Prophet, 'Who has the first claim on my friendship and protection (*bi-busni ṣaḥābatī*)?' He replied, 'Thy mother.' 'And who next?' 'Thy mother.' 'And who next?' 'Thy mother.' 'And then who?' 'Thy father.'"

۳۲۶ صورتی الخ. *Qur.* iii 4: *huwa 'lladhi yuṣawwirukum fi 'l-arḥāmi kayfa yashū'u*. Fa reads *arām khū* but translates *arām u khū*.

۳۳۳ آن ضیوع. See note on ۱۱ 3140.

۳۳۴ Cf. *Qur.* xxxvi 41: "and it is a sign unto them that We carried their progenitors (*dhurriyyatuhum*) in the laden Ark." *Pilab* is used metaphorically to describe the germinal stock of generations yet unborn.

۳۳۷ کارگاه خویش. Man is the microcosm in which the Divine attributes and actions are displayed.

۳۴۰ بر آنجا الخ, i.e. the faithless and perishable world. Cf. *Qur.* xxix 40: "the likeness of those who take other protectors than God is as the likeness of the spider that maketh a house for herself; and verily of all houses the spider's is the frailest, if they but knew."

۳۴۷ God purifies sin and turns evil into good. Cf. v 1848 *sqq.*

٣٥٠ عهد كهن, *i.e.* the Primal Covenant on the Day of *Alast*. See the notes on I 1241, II 1666-1668.

٣٥١ The pangs of conscience, when left unheeded, materialise and become visible torments in the next world. Cf. IV 3662.

٣٥٢ A paraphrase of *Qur.* XX 123-124: *wa-man a'raḍa 'an dhikri fa-inna labu ma'ishat<sup>an</sup> ḍank<sup>an</sup> wa-naḥshurubu yawma 'l-qiyāmati a'mā.*

عَمِشَةً ضَنْكًا, *i.e.* "his heart will be tormented with the ignominy of being veiled (from God) and with the shutting of the door; for *dhikr* is the key that opens the door to the Unseen" (Najmu'ddīn al-Kubrā).

٣٦٨ بِاعِزِّ بَيْنِنَا الْخ. Cf. *Qur.* XXXIV 18: *fa-qdlū Rabbānā bā'id bayna usfārinā*, and the preceding verse: "We set conspicuous towns between them (the Sabaeans) and the towns (of Syria) which We had blessed, and We made it easy to journey through these (towns), saying, 'Journey in safety by night and day.'" It is alleged that the Sabaeans desired their country to be made a desert in order that they might enrich themselves by supplying camels and provisions for travellers on the way to Syria.

٣٧١-٣٧٣ Fa says that this passage is an adaptation of the two following verses (which he ascribes to Imru'u 'l-Qays):

*yatamannā 'l-mar'u fi 'l-ṣayfi 'l-shitā,*  
*fa-idhā jā'a 'l-shitā ankarabū.*  
*fa-hwa lū yardā bi-bā'in wāḥidīn:*  
*qutīla 'l-insānu, mā akfarabū.*

٣٧٣ أَنْكَرُوا... قَتِلُوا, *Qur.* LXXX 16.

٣٧٤ أَقْتُلُوا أَنْفُسَكُمْ, *Qur.* II 51: "and when Moses said unto his people, 'O my people, verily ye have wronged yourselves by taking the calf (as an idol). Turn in penitence to your Creator and kill (mortify) yourselves.'"

٣٧٥ خَارِ سَوِيْست. See Vullers, *Lex. Pers.* under *khār-khasak*. For the comparison of the *nafs* to a thorn, see I 1962 *sqq.* and notes *ad loc.*

٣٨٠-٣٨٢ Cf. I 1231 *sqq.*

٣٨٣-٣٨٤ On the *makt* of God, see II 1055, note, and for the Horseman (God) concealed by the dust (of phenomena), I 3959-3960, II 1280-1293, and the notes *ad loc.*

٣٨٥ كُرْدُ كُرْك, *i.e.* the signs and evidences of Divine wrath.

٣٩٢ The second hemistich alludes to the proverb *al-nār wa-lā 'l-'ār* (*Amthāl u Hikam*, I 275).

٣٩٥ حَمِيَّتِي الْخ, from *Qur.* XLVIII 26: *idh jā'ala 'lladhina kafarū fi qulūbīhimu 'l-ḥamiyyata ḥamiyyata 'l-jābilyyati*. The form *ḥamiyat* occurs at I 3348 (see note *ad loc.*) and elsewhere.

٣٩٩ جَبْرِئِيلِي رَا, *i.e.* the spirit. *Ustun* (perhaps = *'amīdu 'l-ṣalīb*, the

upright timber of a cross) describes the body in which the spirit is shackled or crucified.

۱۴۰۰ کُوسالَه بَرِیان, alluding to the roasted calf Abraham set before the angels who were sent to him (*Qur.* XI 72-73; cf. *Genesis* xviii, 7-8).

کُفَه کُشِی. Cf. v 833 sqq.

۱۴۰۸ مِی کُود. See note on I 3766.

یا تِیْتِی الخ, *Qur.* LXXVIII 41. See note on II 1807.

۱۴۱۱ مَن مِی کُوشَر الخ. See note on I 683-684.

۱۴۱۶ تَرْتَع و نَلَقَب. *Qur.* XII 12, according to the reading of Baydāwī, who mentions several variants. Flügel's edition has *yarta' wa-yal'ab*. See Goldziher, *Richtungen*, 28 seq.

۱۴۲۰ مَسْکُل. See note on I 855. BG read مَسْکِل and گَنْجُور فقیر, i.e. "the saint who, though 'poor', has all the treasures of Divine knowledge, etc., in his keeping". Fa reads گَنْجُورِ فقیر, but translates the text-reading.

۱۴۲۱-۱۴۲۹ This passage is a paraphrase of *Qur.* LXII 11: "but when they see any merchandise or pastime they break away to it and leave thee standing. Say: that which is with Allah is better than pastime and merchandise, and Allah is the best of providers." Cf. Baydāwī *ad loc.*

۱۴۲۵ قَدْ فَضَضْتُمُ الخ. The *Qur'ān* has *infaddū ilayhā*.

هَابِیَا, for هَايَمِین on account of the rhyme.

۱۴۳۵ Fa and ABG read: *bāz-rā gilyand*.

۱۴۳۸ I.e. "so long as there is spiritual life, there is always the Divine *riḡq* which sustains it". This verse is best taken as a comment made by the poet.

۱۴۳۸-۱۴۵۵ Cf. II 2951-2960 and note *ad loc.*

۱۴۵۱ مَن تَرَاب... خَلَقْنَاکُمْ, *Qur.* XXII 5; cf. XX 57.

۱۴۵۵ تَخْمِی, i.e. the human spirit (*nu-nafakhtu sibi min rūbi*).

مَنْشِ افراشتَر. Cf. *Dīwān*, SP, XII 7-8.

۱۴۵۶ خَاکِی پِشِه کِیر, i.e. "practise self-abasement and self-mortification".

۱۴۶۰-۱۴۶۲ Cf. *infra*, v. 4178 sqq. and notes on I 3165-3168.

۱۴۶۲ کَاثَا اِلِه رَا جَعُون, *Qur.* II 151.

۱۴۶۵ See notes on I 512-513, 2110 sqq. Fa reads *ajzā-yi jahān*.

۱۴۶۶ نَارِنَجَات (om. by Vullers) for نَیرِنَجَات.

۱۴۶۷ در شِیْشِه شُود. Solomon is said to have imprisoned some of the rebellious Jinn in bottles which he sealed up and cast into the sea. Cf. the story of the Fisherman and the Jinnī in the *Arabian Nights*.

هَارُوتِی الخ. See note on I 535.

٤٧٢ For the astronomical term *tarbi'* see Bīrūnī, *Chronology* (tr. Sachau), 395. Astrologers regarded the quartile aspect as unlucky (cf. VI 1722).

P. ٢٨, Heading. See *Qur.* LXVIII 17-32 and cf. *Math.* V 1474, Heading. "The people of Darwān" (a village near Ṣan'ā in Yemen) are those who in the *Qur'ān* are called "the owners of the garden" (*aṣḥāb al-jannab*). In order to prevent the poor from getting any of the fallen fruit, they agreed to gather it early in the morning; but on their arrival they found that the orchard had been destroyed in the night.

٤٧٩ Paraphrasing *Qur.* LXVII 14: *alā ya'lamu man khalaqa wa-buwa 'l-lāṭif al-khabīr*.

٤٨٠ اَيْنَ مَثْوَاهُ غَدَا, i.e. "where his abode will be hereafter, in Paradise or in Hell-fire".

٤٨١ وَأَخْصَىٰ عَدَدَا, referring to *Qur.* LXXII 28: *wa-ahṣā kulla ṣhay'in 'adadun*, i.e. God, who is 'alim al-ghayb (*ibid.* v. 26), oversees and keeps count of every step taken by the traveller from the beginning to the end of his journey.

٤٨٢ وَأَن غَمْنَاكَ, i.e. the soul of the saint which is afflicted in the world.

٤٨٣ أَن زَكَاةِ الْغَنَى. Cf. I 1795.

٤٨٦ Fa omits this verse but explains it in the commentary.

٤٨٧ هَٰذَا مَا, i.e. the saints.

٤٨٩ Fa: *ghayyad* for *ghayyā*.

٤٩١-٤٩٢ See II 161-164 and note *ad loc.*

٤٩٣ اِيْ بِرَادِر. The post-vocalic *dhāl*, which is always written in the oldest MSS., has been retained here on account of the assonance with *bar adhar*. Cf. II 796 and v. ٣٣٥٧ *infra*, where *adhar* rhymes with *mādhār*.

٤٩٤ لَا تَخَفْ, *Qur.* XX 71, etc.

٤٩٥ I.e. "you have nothing to fear when God has caused you to fear and obey Him". See note ١ in the Translation, p. 30.

٤٩٦ Cf. the Ḥadīth-i qudsī: "I will not bring together two fears or two safeties in the heart of My servant: if he fear Me in this life, he will not fear Me in the next; and if he feel safe from Me in this life, he will not feel safe from Me in the next." Fa and BG read: *ghuṣṣah an kas-rā k-ash in-jā jawf nist*. Fa translates: "the anguish (hereafter) is for that one who here (in the present world) does not frequent the abode of (obedience to) God"; but I think *in-jā* means *in jāy-i khawf u jā'at*.

٥٠٢-٥٠٥ *Qur.* XXVIII 76: *lā tafrah inna 'llāha lā yuhibbun 'l-farīhin*.

٥٠٦ *Qur.* LVII 23: *li-kaylā ta'saw 'alā mā fātakum wa-lā tafrahū bi-mā ātakum*.

أَلْبَاكُ. Cf. the Ḥadīth: *kullu mā albāka 'an mawlāka fa-buwa dunyāka*.

٥٠٨ استدرج. See *Muslim Creed*, 226. The two oldest MSS. have *mulkat-ast*, and so Fa.

- ۵۱۲ خون آشامبست. *Khūn-āshām*, "blood-drinking"; may be an epithet = "deadly (things)", or a noun (cf. *khūn-rīz*: note on v. ۱۲. *supra*).
- ۵۱۳ Fa cites a saying ascribed to Plato: "Heaven (*al-falak*) is a bow, and events are arrows, and Man a target, and God the archer."
- ۵۱۸ Cf. the *Hadīth*s: *al-tawāṭiṭim fi 'l-qur'ā qabr'ān li-'l-nubā*; and *sākinu 'l-kufūr ka-sākinu 'l-qubr*. See also Lane under *كُفْر*.
- ۵۱۹-۵۲۱ WM quotes a *Hadīth* to this effect, viz., *man sakana fi 'l-qur'ā yawm'ān tabammaqa shabr'ān wa-man sakana fi 'l-qur'ā shabr'ān tabammaqa dabr'ān*.
- ۵۲۲ شیخ واصل ناشده. Cf. *infra*, v. ۶۱۳ *sqq.*, where the "countryman" is identified with the *Śūfī* who pretends to have attained to mystical union, though he is really a slave to his senses.
- ۵۲۳ عقل کُلی, the Logos, of which the "townsman" is a type.
- ۵۲۹ For the metaphor, cf. II 456 and the note *ad loc.*
- ۵۳۳ سافروا کی تغنیوا. Cf. the *Hadīth*: *sāfiru taṣībhu*, "Travel and ye will gain health", and *Dīwān-i Shams-i Tabrīz* (cited in *Amīdāl u Ilikum*, II 777):
- tasūfarni fu-taṣībhu wa-taḡhnamu farmūd*  
*ba-ummatān-i gharīn-ash rasūl-i bar du sard.*
- See also *infra*, ۱۹۲۶ *sqq.*, VI 4175 *sqq.*, and *Dīwān*, SP, xxvii.
- ۵۳۴ خانه شبنی. Cf. II 1488, note.
- ۵۵۲-۵۵۹ Cf. *infra*, v. ۲۱۲۷ *sqq.*, 12801 *sqq.*, II 702 *sqq.*
- ۵۶۰ آب از آسان, i.e. Divine grace (*ṣayd*), which is the essence of phenomenal existence.
- ۵۶۱ ناودان. The "wolf" represents the carnal soul blinded by its passions and desires, so that it fancies the sensible world, which is merely a snare (*dām*), to be the origin (*ma'dīn*) of all good things. Similarly, the townsman, turning his back on the true *ma'dīn* (Universal Reality and Reason), set off for the "country" of illusion and ignorance.
- ۵۶۳ دولاب, i.e. *asbāb-i duryawī*. Cf. *nāv-dān* (v. ۵۶۰) and see note on I 847-850 *supra*.
- P. ۳۳, Heading. This is a stock episode in Persian and Turkish versions of the romance of Laylā and Majnūn. See Gibb, *Ilist. of Ottoman Poetry*, II 177.
- ۵۷۳ طلسم الخ, i.e. "a creature which God has endowed with hidden treasures of love and knowledge".
- ۵۷۹ The egoistic self is "the mother of all idols". Cf. I 771 *sqq.*
- ۵۸۰ همچو حیدر الخ. See note on II 1244.
- ۵۸۸ بی قلاوی. Cf. I 490, note.
- ۵۹۱ آدمی, perhaps "a human being", so as to include Adam himself as well as Jesus.



۵۹۲ مال الخ. Wealth, spiritual or material, can seldom be gained without the knowledge that is learned from a master. G has *bar ganji xanad*,

۵۹۳ There are exceptions to this rule, *i.e.* prophets and saints who receive knowledge immediately from God.

رَحْمَن عَلَّمَ الْقُرْآن. See *Qwr.* LV 1. Šūfīs interpret God's "teaching" as a mystical revelation in pre-eternity of the essence of the *Qwr'dn*, *i.e.* the Divine attributes. Rūzbihān al-Baqlī says: *wa-fibi bayān<sup>an</sup> annahu bi-dhātibi subhānahu khabābahu bi-'l-Qwr'dn shifāḥan 'inda kashfi liqā'ibi labu kifāḥan... wa-idh arāda ta'limu arwāḥi 'l-anbiyā' i wa-'l-awliyā' i bina awjadabā albasabā nūr<sup>an</sup> min nūrībi... thumma 'allamah shifātibi... bi-mā khabābahu min kalmībi 'l-aḥālī.*

۵۹۴ See *Qwr.* xcvi 3-5. Knowledge acquired *bi-'l-qalam*, *i.e.* indirectly, is here contrasted with *'ilm-i ladunni*.

۵۹۹ اللّٰتِ وَأَلَّتِ. Read *allutayyā* and translate: "calamities great and small", since in this phrase the diminutive form of *allatī* is used to express magnification (cf. Wright, I 166). For *ba'd* read *ba'da*: the object of *mi-kunad* is the proverb *ba'da 'llutayyā wa-'llatī* (*Arabum Proverbia*, I 152 and 288), *i.e.* "the countryman exemplifies this adage by piling new misfortunes on the top of those which they had already suffered at his hands". The phrase occurs without *ba'da* in the verse (*Ḥamāsah*, 276):

*wa-la-qad ra'abtu tba'd 'l-'ashirati baynabā  
wa-kafaytu jāniyabā 'llutayyā wa-'llatī.*

For the grammatical explanation, see comm. *ad loc.*

۶۰۲ بنشسته باشند, *contra metrum*. Fa and B have *bāshad*, but grammar requires *bāshand*, which is the reading of the two oldest MSS. See note on I 170. The verse may allude to *Qwr.* XLIII 35-36: "and whosoever taketh no heed of the Admonition (*dhikr*) of the Merciful (God), We set over him a devil to be his familiar; and lo, they (the devils) turn them aside from the Way."

۶۰۴ نَسْفَعْنَ الخ. *Qwr.* xcvi 15. Cf. note on I 100.

۶۰۹ Fa reads *iqfirdr ā bi-khawarī*, "necessity and want of food".

۶۱۳ يَغْرِ مِنْ أَخِيهِ, *Qwr.* LXXX 34.

۶۱۵ كُلُّ سِرِّ الخ. See note on I 1049. Here the meaning is that the townsman's munificence was no secret.

۶۲۵ Cf. the proverbs: *tarkn 'l-'ādab 'adāwab*; *tark-i 'ddat miḥib-i maraḍ-ast*.

۶۳۰ قوماي جُست, an ironically polite variation of *bi-jāy* or *ṭalab kun*.

۶۴۰ هر فرق سر شاهان روی. Cf. *Gulistan*, 31, 3:

*gar bar sar u chashm-i man nishīnī,  
nāz-at bi-kasham kib nāznīnī.*

١٤١ اى پيك سُبُل, "O thou who art speeding along on the paths of vanity."

١٤٢ *I.e.* "in comparison with the Perfect Man, who is the Spirit of Humanity (*ruh-i insānī*), even the 'townsmen' (theologians, '*ulamā-yi ʿābir*) are no better than 'brigands' waylaying the seeker and hindering his ascent to the Truth: what, then, must the 'countryman' be?"

١٤٣ بانگ غولى. See note on I 2946.

بَكَزِيد نَقْل. In the Translation I have followed Fa; but the technical meaning of *nagl* (= *taqlid*), which occurs so frequently in antithesis to '*aql*, is at least implied.

١٤٤ Those who lack spiritual intelligence are accursed (II 1538): a death-bed repentance will not save them (*Qur.* IV 22).

١٤٥ كُرُك. See note on p. ٥٦١ *supra*.

١٤٦ Read *tā na-bāyad* with G and Fa.

١٤٧ شَد. See note on II 2418. Here and *infra*, vv. ١٩١, ١٩٦, the word denotes *feigned* madness, *pretended* enthusiasm.

بَنگ و افیون النج, *i.e.* "thy intoxication is sensual, not spiritual". In the following passage the "countryman" serves as a type of the religious impostors who are attacked in many parts of the poem, e.g. I 2264 *sqq.*, IV 1695 *sqq.*, V 1423 *sqq.*, VI 2547 *sqq.*

١٤٨ He falsely claims to be one of the '*uqalā-yi majānīn*. See note on II 2339.

١٤٩ Read *nabīdh* and *kashīdh*, and cf. note on p. ٢٩٣ *supra*. On the question whether the drinking of *nabīdh* was lawful or prohibited, see art. in *El*.

١٥٠ According to *El*, art. *ṭalāk*, the divorce pronounced in delirium or by a lunatic is invalid; in the case of culpable intoxication it is regarded as valid by the majority. Fa, however, cites opinions (both *Shāfi'ite* and *Hanafite*) to the effect that a man under the influence of *beng*, *hashish*, or opium is legally irresponsible.

١٥١-١٥٢ See I 222 *sqq.* and notes *ad loc.*, IV 2095-2125.

١٥٣ Cf. *Qur.* II 286: *lā yukallifū 'llāhu nafsan illā wus'ahā*. Bū Murrah is a *kumyab* of Iblīs, but notwithstanding what the commentators say I doubt whether that is the true explanation here. From the context one would expect Bū Murrah to refer to some Arab whose stupidity was proverbial—a view mentioned by Fa.

١٥٤ ليس النج, *Qur.* XLVIII 17: "it is no crime in the blind or the lame or the sick." See II 70 and note *ad loc.*

١٥٥ باد خورقة, *i.e.* *bād-i hawā-yi nafsānī*, the manifestation of sensuality and self-consciousness. *Iḥbāt* is often used as a technical term, denoting the affirmation of Divine attributes, in which case it is the correlative of *nafy*, negation of human attributes (*Kashf*, *Eng.* 379). Here it cannot

- have this meaning, but may be directly opposed to *nafy* (self-negation). See note on I 1734. The countryman's behaviour was the clearest possible evidence of his *ithbāt* (self-assertion). I now consider the view taken in the Translation, p. 40, note 3, to be erroneous.
- ۶۸۱ رَمِيدِه صِيدْرَا, *i.e.* the egoist, who seeks to escape from the snare of Divine Majesty and Omnipotence. Cf. II 1055 sqq.
- ۶۸۵ بَغْلَطَاق. See Dozy, *Vêtements*, 81 sqq.
- دُو شَاخ. See note on II 803. Most commentators read *du-shākh*, a two-forked collar for criminals: *i.e.* "the result of the trial is a painful punishment".
- ۶۸۸ دَبُور, *i.e.* *bād-i bawd-yi nafsāni*. Fa and G: *tā nāfkh-i šūr*.
- ۶۸۹ دُوغ خُورْدِي. See note on I 1226.
- ۶۹۲ آتَشِي الْخ, *i.e.* "you bring to perdition all who associate with you". *Hallāj* means "carder of cotton" (*panbab-ḡan*).
- ۶۹۵ Fa: *ḥarīf-i rab-ḡandni*.
- ۶۹۸ See *Qur.* XLIII 33-38, *Math.* VI 3619 sqq., and cf. the *Ḥadīth*: *al-mar'u 'alā din-i khalīlī bi fa-'l-yanḡur aḥadukum man yukhālilu*.
- ۶۹۹ خُون رَزْگُو الْخ, *i.e.* "where is the divine enthusiasm with which you claim to be inspired? You have destroyed our honour and spiritual life". Fa gives a different explanation, viz. "wine-drinking is a venial sin in comparison with the 'murder' you have committed upon us".
- ۷۰۰ بَهْلُول دِه. *Buhlūl al-majnūn* (see art. in *EI*), a saint who lived in the reign of *Hārūn al-Rashīd*.
- ۷۰۱ قُرْبِ حَق. See *Lum'a*, 56, 6 sqq.; 432, 7 sqq. *Ṭabaq-gar* and *ṭabaq* are used figuratively for the Creator and Maker (*Ṣāni*) and the creature (*maṣnū*).
- ۷۰۳ آهْنِ از دَاوُد الْخ. Cf. II 493, 1483, and see notes on II 913, 1916 sqq.
- ۷۰۴ In this verse a distinction is made between *qurb-i dhātī*, which includes all creatures (cf. *Qur.* VII 155: *wa-rahmatī wasi'at kulla shay'in*) and *qurb-i šifātī*, *i.e.* *al-takhalluq bi-akhlāqī 'llāhī*, which is peculiar to prophets and saints.
- ۷۰۶ بَا زَر شِيدْرَا. See note on I 178.
- بِيد, *salix Aegyptia*, a type of trees that have no blossom or fruit. For *āgab*, noun, see note on II 3361-3363.
- ۷۰۷ شَاخ عَشَك وَ تَر. Cf. II 2693-2699 and the notes *ad loc.*
- ۷۱۰ آن چَنَانِ مَسْتِي, *i.e.* one intoxicated by egoism and worldliness.
- ۷۱۱ حَسْرَتِ مِي بَرِنْد, *i.e.* men of carnal reason envy those who enjoy spiritual delights.
- ۷۱۳ Fa has *ax khayālī*, "from a phantom", and this is the reading of G and most MSS.

۷۱۵ When the mystic has escaped from the realm of opposites and reached his goal, he is free and triumphant (cf. I 1339 *seq.*).

۷۱۶ لاف = کذب. Cf. IV 214, VI 2505.

چون نداری مرگ انج. See VI 3837 *seq.* and the Story of which these verses are the moral.

۷۱۷ Read *بهراسد* for the misprint *بهراسد* (omitted in the List of corrections). Only he who, like *Khādir*, has drunk the Water of everlasting Life and has attained to complete *fanā* and *istighbrāq* in God, is really unconscious of all created things.

۷۱۸-۷۱۹ Cf. II 3159 *seq.*

۷۲. I.e. "the vain fancies formed in the phenomenal world (cf. I 520) will melt away at the sight of Reality".

P. ۱۲, Heading (1). This is an adaptation of the Aesopian fable (Phaedrus, 13) of the jackdaw that dressed itself in peacock's feathers.

۷۲۷ یا شدی. The variant *id shudī* is not supported by any of the older MSS. except B.

P. ۱۲, Heading (2). Cf. *Divān*, Tab. 66, 8 *seq.*

*‘In-kib bi-jūshad ī (۱) ba-khwad jūsh-i tu-rā madad kunad,*

*w-dn-kib na-dārad ādhari n-āyad az-ī birādhari.*

*furbihī-yash ba-dast jū: ghirrah ma-shav ba-pashm-i ī:*

*dn sar u sablat-ash ma-bīn: jīn u dill-st lāghari.<sup>1</sup>*

۷۳۷ Fa and most MSS. read *sibāl* without *imālāb*.

۷۴۰ یَنْفَعُنَ الْحَجَّ, *Qur.* V 119: *bādhā yawmu yanfa‘u ‘l-ṣādīqina ṣidqubum*, referring to the Day of Judgement.

۷۴۱ فَاسْتَقِمْ, *Qur.* XI 114: *fa-‘staqim kamā umirta*, i.e. "obey the Divine command and do not follow your *nafs* which is naturally disposed to 'crookedness' (*i‘wijūlj*)".

۷۴۲ The reading *bi-kush* (Fa, Bul.) has no MS. authority.

۷۴۳ I.e. "submit your *ahwāl* to the *murshid*, in order that he may test them". For the saint as a "touchstone", see *infra*, v. 1001 *seq.*, 299 *seq.*, II 2966 *seq.*, IV 1782 *seq.*

۷۴۴ پِش امتحانها هست. Translate: "there are tests beforehand", i.e. "before the elect attain to perfection, they must undergo the most searching trials and tribulations from God himself".

۷۴۵ Cf. *Qur.* IX 127: "do not they (the Hypocrites) see that they are put to the trial once or twice (*marratān* or *marratayni*) in every year?" Here the poet uses *marratayn* in the sense of "time and again", "repeatedly". "This *fitnab*", says Najmu‘ddīn al-Kubrā, "causes the living heart to awake (from the sleep of heedlessness), but the dead heart turneth not again to God."

<sup>1</sup> The text has: *vi-bīn jdn-i d.īl-st*.

۷۴۶ بکتر امتحان, *i.e.* on account of having successfully come through a probation that is incomplete and will be followed by much harder tests.

خود را مضر. See the Translation, p. 43, note 3, and cf. ۱ 3048, where the oldest MSS. read *ay kharī kē khwad kharīd*.

P. ۴۲, Heading. See note on ۱ 3298 (Heading).

۷۴۷ Bal'am and Iblīs are similarly linked at ۱ 3301 *sqq.*

۷۵۱ زبن بر می کند. *Baw* may signify the trunk of the tree; but probably the commentators are right who translate *zi-bun* by *dīb-den* and *min asfalibi*, *i.e.* from the "root" or lower end where the bough springs from the trunk.

۷۵۶ چون مرا خوانی الخ. Cf. *Qur.* XL 62: *wa'sini astajib lakum*.

۷۶۵ راستی = *istiqdamat*. See v. ۷۴۱ *supra* and note.

۷۶۶ Read *bi-guft* for *bi-kuft* and translate: "said, (with his lips) at the lobe of the rebuker's ear."

۷۷۰ The jackal describes himself as a Perfect Man.

۷۷۴ جلوها دارند. See ۱ 1435 *sqq.* and note *ad loc.*

۷۷۵ چون گویم منی. Although most MSS. and all edd. have this reading,

I have translated from the reading of GK *chīm ksbam Minī (Minī)*, which I believe is the original. For *kisfān* meaning "tread" (a road), "traverse" (a place), cf. IV 3634: *chandin shahr-bā-rā kisfān*. The metaphors in the present verse are derived, of course, from the *Hajj*. After having crossed the desert and arrived in Mecca, the pilgrim leaves that city to perform the remaining ritual ceremonies (*wuqūf*, *jamrāb*, etc.) at 'Arafāt, Muzdalifah, and Minā. In the last-named town, situated in a valley about five miles from Mecca, the *Hajj* proper comes to an end (see arts. *Hajj* and *Minā* in *EI*). Hence Minā symbolises the longed-for culmination of the mystic's quest: if he has never "gone into the desert" and travelled away from himself (*sulūk*), how can he gain the real object of his desire? Cf. v 2214, where Minā (if the reading be correct) is associated with *shabawāt-i nafs*.

۷۷۶ هو العلا, a *kunyah* bestowed ironically on any foolish boaster.

۷۸۱ آن گدای زنده دلق, alluding to false *Ṣūfis* who, like Pharaoh, care for nothing but worldly vanities. Cf. ۱ 2264 *sqq.*, IV 1695 *sqq.*, VI 2547 *sqq.*

۷۸۲ از و هاست, *i.e.* more deadly than riches. See ۱ 772 and note.

۷۸۳ ناموسی مکن = *lā tatanammas*. See Dozy, *Supplément*, under *نمیس*.

۷۸۵ Fa takes *chu* in the sense of *bam-chu*, but it may be causal.

جلوه, in reference to the miraculous powers displayed by Moses and Aaron.

۷۸۹ غره شیر, *i.e.* the manifestation of Divine attributes by the

prophet or saint. Cf. iv 3427 *seq.* For *ghurrah* (from *ghurridan*), see note on i 1156.

نقش شیر الخ. For this way of expressing incongruity, cf. *Kbudd dn-gdh barb* (*infra*, v. 119.) and v 2718.

P. ۱۴۵, Heading (1). See *Qur.* XLVII 32: "and if We pleased, We would show them (the Hypocrites) unto thee, and thou would'st know them by their marks; and verily thou wilt know them by the perversion of their speech (*i.e.* their equivocation and prevarication)." *Lahnu 'l-qawl* can also mean "the burden, tenor, or tone of what they say".

۷۹۱. هَوَل, *i.e.* formidable in appearance.

۷۹۲. *Chā'sh*, originally "herald", "usher marching at the head of a procession". See art. *čawsh* in *EI*. Here the word is synonymous with *mu'arrif* (vi 4401 *seqq.*).

۷۹۵. همچو مصدر الخ. See note i in the Translation, p. 46. The point of this curious analogy is that according to the theory of native grammarians the verb (*fi'l*) indicates the action, passion, or state expressed by the infinitival noun (*maṣdar*). See Wright, i 110, § 195. As the cracked pot fails to ring true, so the weak and defective action (*fi'l ma'lūl*, "weak verb") of the hypocrite announces the weakness and imperfection of his original nature (*maṣdaru wujūdibi*). Most grammarians hold that the idea of the verb is derived from that of the *maṣdar*, which the verb regulates and modifies in various ways (*taṣrif kumad*).

۷۹۷. پیش ازین. See i 3321 *seqq.* and note *ad loc.*

۷۹۹. شرح يك عضوی زپهل. See *infra*, v. 1159 *seqq.*

۸۰۰. غلام. For the omission of the plural suffix, cf. ii 787.

۸۰۸-۸۰۹. Cf. f. ۲۷, *supra*.

۸۱۵. "Likewise there are many who flee from the hunters, namely, Divine destiny (*qada*) and tribulation and seek refuge in the mountains of worldliness and sensuality, being unaware that their place of refuge will shed their blood and destroy them" (Fa).

۸۱۶. انتظار. See note on ii 3795.

۸۱۸. The poet, no doubt, was thinking of Rustam's passion for the chase, which caused him to accept the treacherous invitation of the king of Kābul and cost him his life (*Šāh-nāmah*, 1233 *seqq.*).

*zi-ḡustār-i ī Rustam āmad ba-šhūr*  
*az ān dasht-i purr āb u nakḥḥ-i gir u gūr.*  
*ba-ḥūḡi kih āyad kasi-rā zamān*  
*bi-pīchād dīl-ash, karḡ bi-gardad gumān.*

۸۱۹. اندر شتر. *Fa-innahu jajinnu 'inda ḡhalabati 'l-shabwati 'alayhi fa-lā yuhāli bi-shuy'* (Mq).

۸۲۰. The raptures of spiritual enthusiasm far transcend all sensual delights.

ⲁⲓⲓ-ⲁⲓⲓ Cf. I 5121 and note *ad loc.* Fa comments on v. ⲁⲓⲓ but omits it in the text.

ⲁⲓⲓ *Qur.* xxv 64: "and the (faithful) servants of the Beneficent are they who walk on the earth meekly, and when the foolish ones address them say farewell." Najmu'ddīn al-Kubrī gives the following interpretation: "they who serve God, not the Devil and the flesh, walk gently and softly on the earth of (phenomenal) existence during their journey to God, lest any one should be annoyed by marks of the dust of their carnal nature; and when the foolish address them, *i.e.* when this world or the next invites them to turn towards sensual pleasures or spiritual graces (*karāmdt*) and mystical 'stations' (*maqāmdt*) and 'grades' (*darajdt*), they say farewell and escape from them."

ⲁⲓⲓ Fa quotes the saying: *hūsh dar dam, naḡar dar qadam*, *i.e.* "do not speak at random, look where you are going".

ⲁⲓⲓ See Ṭabarī, I 446, 20 *sqq.*; *Qīṣaṣu 'l-anbiyā*, 105, 9 fr. foot and foll. The remainder of the narrative in the *Maṭṭṭawī* runs closely parallel with the Persian *Qīṣaṣ* (Browne MS., J. 21), f. 84b and foll. The translation given below has been slightly abridged.

"Pharaoh said to the astrologers, 'How can it be averted?' They answered, 'On the Friday night when the conception of this boy is to happen, order a throne to be set up for you outside the city and mount it and proclaim that the Israelites shall come and behold you.' Pharaoh never showed himself in public, especially amongst the Israelites: when he rode (in the city), the people went into their houses, and any one who met him of a sudden would fall flat on the ground lest he might see Pharaoh's face. According to Wahb ibn Munabbih, when Pharaoh heard this proposal, he said, 'That they should see my face is the worst (crime) of all'; but he gave the command. Having mounted a throne, he spoke kindly to the Israelites and bestowed on them much wealth, so that they rejoiced. At nightfall he said to them: 'I desire that ye stay with me in this plain the whole night; to-morrow morning we shall return together to the city.' So the Israelites stayed there all night under strict guard, for fear any man should go home. Pharaoh, it is said, had made 'Aynu 'l-Shams (Heliopolis) his capital. The keys of the city were in the hands of 'Imrān, who knew about the prediction. His wife was an Israelite woman, and he lay with her that night, saying to himself, 'If it happen as the astrologers predict, the boy may be my son.' Some relate that during the night Pharaoh summoned 'Imrān and demanded the keys, that he might enter the city; but 'Imrān said, 'The King ought not to go alone: the King has many enemies, and I fear an attempt may be made on his life.' Pharaoh said, 'Thou hast spoken well, O 'Imrān: come, then, with me to the city.' When they entered the city, Pharaoh said to 'Imrān: 'I have preferred thee to all

others. Now, to-night thou must not take off thy shirt but remain in attendance at the palace-gate.' Imrán said, 'I obey.' The city being emptied of men, the women were going about in the streets, for they did not know that Pharaoh had returned. Imrán's wife saw her husband at the gate of the palace. They lay together and she became pregnant with Moses. Imrán said to his wife: 'It is in my mind that the boy for whom the King is searching will be the child thou hast conceived to-night. Beware! Do not acquaint any one with thy condition, for Pharaoh has forbidden the Israelites to lie with their wives this night.' Ibn 'Abbás says: 'No prophet was ever born without his star appearing in the sky.' When the mother of Moses became pregnant, his star appeared. The astrologers, seeing a star brighter than all the rest and knowing that the child whose birth it presaged was the one sought by Pharaoh and that he would be victorious over all, rent their garments and shrieked and cast earth on their heads. The noise reached Pharaoh in his palace: he came forth and asked Imrán what was the matter. 'Possibly', said Imrán, 'the Israelites are making merry because they have seen the face of the King and enjoyed his munificence'. Pharaoh re-entered the palace, but he had no sleep that night. Then the astrologers came to Imrán, saying, 'What was dreaded has come to pass: the person against whom the King seeks protection is begotten.' Imrán replied: 'Ye are to blame: ye proposed that he should show his face to the Israelites and distribute his wealth among them and then failed to take precautions.' He brought them before Pharaoh, who swore he would put them to death, and only reprieved them when they promised to deliver the child into his hands as soon as it was born... When they announced to him the birth of Moses, he was terrified and asked what could be done. They told him he must again set up a throne outside the city and proclaim that every Israelite woman who had borne a child during the month should come thither, bringing her child with her, so that the mothers might receive the same bounty as the King had formerly bestowed on the fathers; then he must give orders to kill every male child and spare the females. Wāḥḥ ibn Munabbih says that Pharaoh in searching for Moses killed seventy thousand children."

٨٥٢ چون حریص است الخ. The proverb is: *al-insānu ḥarīṣun* 'ahī mā mīnā'a.

٨٥١ چون شنیدند مژده. All my MSS. have this reading, which involves a metrical irregularity (see note on 1 170). There cannot be the least doubt that the poet wrote *chūn shanīdand mīr-ḥdab*, but some edd. correct bad metre by worse grammar: *shanīd ān mīr-ḥdab*, while others omit *chūn* and begin the line with *mīr-ḥdab bi-shanīdand*.

٨٥٨ اینجا, i.e. Rūm or, more probably, Qóniyah. This anecdote may have been founded on a contemporary incident. Shortly after the



division of the kingdom between the brothers 'Izzu'ddīn Kay-kā'ūs II and Ruknu'ddīn Kilij Arslān (*circa* A.H. 656), the Mongols, learning that 'Izzu'ddīn had entered into negotiations with their arch-enemies, the Mamlūks of Egypt, put an end to his rule. See *EI*, II 637, col. 2.

٨٦٢ شومى انك. The preposition is omitted, as often in the *Mathnawī*.

داعى اللهرا, according to Fa, the muezzin; but see II 2567, note.

I think this and the following verse have a general application (cf. *supra*, v. ١٢٥ *sqq.*) and allude to the Israelites, who from motives of self-interest let themselves be cajoled by Pharaoh, rather than to the Egyptians mentioned in the preceding Story.

٨٦٤ Cf. v. ١٢٨٤ *sqq.*

٨٨٦ مات و بود. See I 286 *sqq.*

٨٩٥ اما وليك recurs in v. ١٢٩٥ *infra*. For the tautology, cf. v 3033, note.

٩١٠ Fa translates this verse but omits it in the text.

٩١٩ زدیت. See note on I 2138.

٩٢٩ ماها. Cf. *shumā-hā*, I 3468, and note *ad loc.*

٩٣٥ The text-reading of the first hemistich, which Fa gives as a variant, has less MS. authority than the reading of BGK: *chīn makān bar lā-makān hamlab barad*, i.e. "when a finite being opposes the Infinite".

٩٣٧ Cf. I 608 *sqq.*

٩٤٢ صلت, with metrical *tashdīd*.

٩٤٨ كه موسى برده بود. Fa says the most likely meaning is that she brought Moses to the neighbourhood of the *maydān* but stole away and did not join the assembly of mothers. It seems to me, however, that the natural translation is: "who had carried Moses (in her womb: *qad hamalaibū fi 'l-rabim*)" during the nine months which elapsed before Pharaoh made his proclamation (v. ٩٣٨ *supra*). *Burdab būd* cannot be synonymous with *zādab būd*, as some commentators think.

٩٥٤ يا نار الخ. See *Qur.* XXI 69: *yā nārū kīnī bardan wa-salām*.

باردة, *metri causā* for باردة.

٩٥٩-٩٦٠ See *Qur.* XXVIII 6 *sqq.*

٩٦٣ كورچشم دوربين. Cf. *infra*, v. ٢١٠٩.

٩٦٧ Cf. *Qur.* XII 76: "We raise to higher degrees (of knowledge and honour) whomso We will, and over every possessor of knowledge there is One who knows"; and XLVIII 10: "the Hand of Allah is above their hands."

اليه المتهبى. Cf. *Qur.* LIII 43: *wa-anna ilā Rabbika 'l-mumtabd*.

٩٧١ Cf. *infra*, v. ١١٢٩ and v. ١٢٥١ *seq.* and I 35, note. G and Fa read *andar tu bast*.

اژدرها الخ. See *infra*, v. ١٠٥٣ *sqq.*

٩٧٣ آفسان. Cf. آفسانه, I 2304 (C). Fa has *chīn fasān*.

٩٧٤ ابن قرين. Cf. *Qur.* XLIII 35-37.

٩٧٥ هيزم فرعون نيست. *I.e.* "thy carnal soul lacks the boundless means and opportunities for self-indulgence that were enjoyed by Pharaoh".

P. ٥٦, Heading. This Story, which I have not met with elsewhere, illustrates the Aesopian fable (Phaedrus, IV 18) of the man and the snake (*homo et colubra*):

*qui fert malis auxilium post tempus dolet.  
gelu rigentem quidam colubram sustulit,  
sinuque fovit, contra se ipse misericors.  
namque ut refecta est, necuit hominem protinus.*

Cf. also the Story of the Farmer and the Snake, *dāstān-i barxizār bā mār* (*Muḥṣabān-nāmah*, 36, 10 sqq.). "There was a farmer who in disgust at the hypocrisy of his neighbours made friends with a snake he found on the lower slopes of a mountain (*dāman-i kūbī*). He tamed it so well that it would come out of its hole and roll in front of him and pick morsels of his food from the ground. One wintry day, when he came to see it as usual, it was lying coiled up, torpid, and feeble. He put it in a nose-bag, which he fastened on the head of his donkey; then he tethered the donkey and went in search of firewood. No sooner had the warm breath of the donkey revived the frozen snake than it displayed its malignant nature by biting the donkey's lip. Leaving the donkey dead and cold, it entered its hole. A ban is laid on the vile carnal soul, so that it cannot go forth from this world without having done evil unto those who do good unto it (*ḥaram-un 'alā 'l-nafsi 'l-ḥabībātī an takhruja mina 'l-dunyā ḥattā tusi' a ilā man aḥsana ilayhā*)."

٩٧٨ For the proverb in the second hemistich, see I 1412, note.

٩٧٩ هو حسن خود را الخ = *tabassasṭ* (*Qur.* XII 87).

٩٨٠ از رُوح خدا الخ. Cf. *Qur.* XII 87: "go, O my sons, and seek to ascertain concerning Joseph and his brother, and despair not of the *raḥm* (comfort and mercy) of Allah." To Ṣūfis the term *raḥm* would suggest the Divine afflatus wafting "sweet odours from the garden of the Friend" (IV 550).

٩٨٦ Cf. I 1951 sqq.

٩٨٧ G writes عَسَى ('*asī*') with *imālab*.

٩٨٨ جُزُورًا الخ. For the meaning of "part" and "whole" in this connexion, see I 2801 sqq., 2905 sqq., and notes *ad loc.* and cf. *Ta'īyyab*, 241 sqq. = *SIAM*, 222 sqq.

٩٨٩ *Al-majāz-u qanṭaratu 'l-ḥaqīqab*. Cf. II 1816 sqq., 2927 sqq. The real object of all search (*jalab*), strife, opposition, tribulation, is the Divine Beauty reflected in phenomenal forms (cf. *supra*, v. ٥٢٠ sqq.), "the Soul of goodness in things evil".

برک بی برکی. See note on I 2237. Here the phrase denotes an apparent defect which in view of its ultimate purpose is a sign of perfection. According to a Ḥadīth, "Tūbā is a tree in Paradise. God planted it with His own hand and breathed His Spirit into it, and it produces ornaments and robes (for the blest)." *Bī-bargī*, i.e. lack of wealth and desire for worldly goods is evidence of being richly endowed with the mystic knowledge which leads to felicity.

۹۹۱ هر زن الخ. Cf. *infra*, v. ۱۳۰۰۸ seq., VI 2600 seq.

۹۹۲ از شد تا شد, e.g. from manifestations of Divine Wrath (*qabr*) to perception of the Divine Mercy (*lutf*) that underlies them, and from the illusions of the sensible world to the Reality behind the veil.

۹۹۳ مار جوید آدمی. Cf. the Ḥadīth: *al-mālu bayyatu wa-'l-jānu adarru minbā*, and the saying of 'Alī: *mathālu 'l-dunyā mathālu 'l-bayyati 'llati yalīnu masubā wa-yu'jibū naqshubā wa-yagtulu sammubā*. In this verse *yd-yi ma'rif* rhymes with *yd-yi majbūl*, unless *harif-i bi-ghawf* be regarded as a periphrasis of the same type as *ṣāhib-i būsh*.

۹۹۵ Fa omits *vv.* ۹۹۵-۹۹۸. The reading *و در ایام بری* improves the metre and is supported by the oldest MSS.

۹۹۹ Cf. VI 1344 seq.

۱۰۰۱ دلقی, i.e. the body and the carnal nature.

۱۰۰۲ دانگانه. See Vullers, *Lex. Pers.* s.v. Fa reads *bangdma-i*.

۱۰۰۸-۱۰۰۹ See I 512-513, 3276 seq. and notes *ad loc.* Mystics know that the next world (*al-ākhirah*), which is the inward and spiritual aspect of the sensible world (*bātinu 'l-kawn*), is living (*hayawān*), not inanimate (*jamād*): cf. *Qur.* xxvii 90, xxix 64. At the Resurrection this will be made manifest to all.

۱۰۱۰ Cf. IV 2825 seq.

۱۰۱۱ Fa and other edd. read *پاره خاکی*, "thou art a piece of earth", against all my MSS. Fa, perhaps rightly, takes *shinākh* as a noun and translates: "it is proper that every particle of earth should be possessed of understanding."

۱۰۱۳ چون از آن سو الخ, i.e. "when God causes the realities (*ma'āni*, *hawātinu 'l-ashyā*) to become objects of our perception".

۱۰۱۸ سنگ بر احمد الخ. Cf. Ibn Hishām, I 51, 7 seq.

۱۰۲۲-۱۰۲۸ In this passage the poet rejects the Mu'tazilite interpretation of *Qur.* xvii 46: "the seven heavens and the earth and they that are therein glorify Him, and there is not a thing but glorifieth Him (*in min shay'in illā yusabbihu bi-ḥamdih*), but ye understand not their glorification." According to Zamakhsharī (*Kashshaf*, 770, 3 fr. foot) and Bayḍāwī, everything glorifies God *implicitly* (*bi-lisāni 'l-hāl*), inasmuch as in virtue of its temporality and contingency it indicates its eternal

Maker (*Sánu*), proclaims His power and wisdom, and declares that He transcends whatsoever may not be attributed to Him, such as co-partners (*shuraká*), etc.

- 1.25-1.26 While for Sūfīs *tasbīḥ-i jamáddt* is a Divinely revealed truth as well as a fact of mystical experience, Mu'tazilites deny that mineral and vegetable substances can utter praise of God: they can only be the means whereby a person contemplating them is moved to utter praise. Hence it is absurd to interpret the Qur'ānic text otherwise than in the light of the Ḥadīth: *al-dállu 'alá 'l-khayri ka-fá'ilibi*, "he who suggests a good deed (to any one) is like the doer of it".
- 1.31 شط, the Tigris. See 1 2725, note.
- 1.38 حرقه, properly "half-burnt rags, charred pieces of cloth used as tinder".
- 1.43 از شكفت. Fa reads *az shikift* = *az shikiftan*, i.e. "the snake was revived by waiting, while exposed to the heat of the sun". Perhaps this is preferable to *az shigift*, the reading which I have translated, since the words *zindab gashṭ nī az shikift* go together naturally, whereas with *az shigift* the break after *gashṭ nī* seems rather awkward.
- 1.48 Fa and BG have *az futádab nī kushṭagán*: for the construction, cf. IV 2463, VI 1071.
- 1.51 حجاج را. Concerning the blunthirstiness of Ḥajjāj, see *LIP*, 1 230.
- 1.52 كه بامر او النخ. It is related that when Pharaoh asserted his divinity, saying, *ana Rabbukumu 'l-a'lá*, the Nile ceased to flow. Pharaoh humbled himself and besought God not to disgrace him in the eyes of the people. In order to lead him to destruction (*istidrāj*), God granted his prayer and gave him power over the Nile. Cf. *Qur.* XLIII 50.
- 1.59 زاهل صلات. Fa admits *ṣalāt* as a possible reading, and in G the word is written with both vowels. I think *ṣalāt* is more appropriate. The *nafs* is often called "an infidel" (*kāfir*).
- 1.62 Fa renders: "when that man brought the dragon (to Baghdád), in the warm and pleasant air it became a mighty devil"; but this translation is weak. BGK omit و before خوش.
- 1.65 كشد. Mq reads *kashad*, i.e. "it needs a Moses to take the dragon along (as a quiet and subraissive companion)". Cf. *infra*, v. 1100 *seq.* Prophets and saints alone are capable of reducing the *nafs* to complete subjection and making it peaceful (*mufma'innabi*). Cf. note on 1 2394 (Heading). G writes كشد with both vowels. The context seems to me in favour of *kashad*.
- 1.66 *Qur.* VII 104: "he threw down his rod, and lo, it was a great serpent for all to see." Baydāwī says that they fled in panic and that twenty-five thousand of them were crushed to death. See also note on v. 1081 *infra*.

از رای او. The pronoun refers to Moses. Fa's rendering "at the sight of the dragon" is inadmissible.

۱۰۷۷ ای حریف. *Harif* sometimes expresses contempt, like "fellow" in English, and may do so here. Fa translates *khariif*, "demented", "crazy", a reading which none of my MSS. supports.

۱۰۸۰ عَزَّتِ الْخ. Cf. *Qur.* LXIII 8: *wa-lillāhi 'l-'irḡatu wa-lī-rasūlīhi wa-lī-'l-mu'minīn*.

۱۰۸۱ هر گودان ورق. *i.e.* "instead of regarding the world of appearance and illusion, endeavour to see things as they really are".

۱۰۸۱ مهلت ده. See *Qur.* xx 60-61, where it is said that Moses made a tryst with Pharaoh for "the day of festival" (*yawmu 'l-ḡinati*). Tammūz, the tenth month in the Syrian calendar, corresponds to July. The Story of the frozen snake brings the miraculous rod of Moses into touch with the Babylonian dragon myth and the legend of Tammūz, representing "the summer sun, with all its warmth and its vivifying and productive power", the god "who passed the six months between the beginning of autumn and the end of winter in the under-world" (*ERE*, XII 190, col. 2). In the following verses, which occur in a MS. of the *TA* that belonged to E. H. Whinfield and allude to the martyrdom of Hallāj, the month Tammūz is associated with a seven-headed dragon:

*barkib-rā bā ajdabā-yi bafī-sar*  
*dar Tammūz uftād ḡ-in-sān khwāb u khwar,*  
*in-chunīn kārt-sh bisyār uftād,*  
*kamtarīn chēḡ-ash sar-i dār uftād.*

Cf. *TA*, II 142, 20; *JRAS* for 1908, p. 352; *Passion*, 301.

۱۰۸۹ من چه کاره نصرتم. Translate: "what have I to do with help?" *i.e.* "it does not matter whether or no I receive aid from others: God is the only real helper and I am His slave".

۱۱۰۳ The first hemistich may be translated differently, *e.g.* "it raised itself higher than a tower in the air". I think, however, that the reference to Rūm and Georgia implies *burj-i falak* and the idea of the astrological Dragon which was supposed to be the cause of eclipses. See the notes on I 2453, 3991.

۱۱۰۶ Cf. *Qur.* xx 22.

۱۱۰۸-۱۱۰۹ Cf. *infra*, v. 1988 *sqq.*, 2009 *sqq.*

۱۱۱۰ از بهاری الخ. Cf. I 2467 *sqq.* and notes *ad loc.* *Qur.* XIII 4: *wa-naḥbilun ṣinwān<sup>an</sup> wa-ghayru ṣinwān<sup>n</sup> yusqā bi-mā<sup>in</sup> wāhid<sup>in</sup>* suggests that *babāri* here may have the meaning "spring rain", as at I 2039. Fa reads *chaman* for *saman*.

۱۱۱۴ See I 388 *sqq.* and notes *ad loc.*

۱۱۱۸ راجعون, *Qur.* II 151.

- ۱۱۲۲ **حج** must be construed with *mi-ravand*: in such cases the preposition is frequently omitted. Fa reads *qawm-i haj*.
- ۱۱۲۳ The better reading is *an tariq* (Fa, BGK).
- ۱۱۲۵ **علم لدنی**, i.e. the mystic's knowledge of the Divine Essence and Attributes. See *Qur.* xviii 64; *Passion*, 537, 718.
- ۱۱۲۸ **آخرون السابقون**, i.e. the last in appearance, the first in reality. For the *Hadith*, see note on ۱۱ 3056.
- ۱۱۲۹ The fruit, being the final cause of the tree, is essentially prior and superior to it (cf. ۱۱ 971 *sqq.*): on the same analogy prophets and saints, the Perfect Men for whose sake God created all things, are despised in the temporal world but exalted in eternity.
- ۱۱۳۰ *Qur.* ۱۱ 30. See note on ۱۱ 3175.
- ۱۱۳۱ Cf. v. ۱۱۲۳ *supra*. Mohammed, the illiterate prophet (*al-nabiyyu 'l-ummi*), is the supreme type of the Perfect Man illuminated by Universal Reason.
- ۱۱۳۲-۱۱۳۴ God bestows the treasure of gnosis, for safe keeping, on those who have ruined and laid waste their earthly nature. It is said that there are 4000 hidden saints (*Kashf*, Eng. 213). Cf. the *Hadith*: *awliya' l-tahta qibabi, la ya'rifubum ghayri*.
- كرم**. G has *gum* for *kam*, and Fa comments on both readings.
- فوج در زیر رنج**. Cf. the proverb *al-sarab tahta 'l-tarab*.
- ۱۱۳۵ **شکال** for Arabic *ishkal*. In the second hemistich *ishkal* with prosthetic *alif* = *shikal*. The poet does not explain what "difficulties" he has in mind. An obvious one is the ignominy and tribulation suffered by those whom God has chosen as the recipients of His secret favour; but this and every other logical objection are futile in the eyes of mystics who know the essential meaning of saintship.
- ۱۱۳۸ The God-illuminated heart is infinite (cf. ۱ 1017, note), and by its light you are guided to the solution of all problems.
- لا شرقی ولا غرب**. Cf. *Qur.* xxiv 35.
- ۱۱۴۰ Cf. *supra*, v. ۲۸۲ *sqq.* and v. ۹۹۹.
- ۱۱۴۱ In the second hemistich omit *az* before *an sa* with Fa and BGK.
- ۱۱۴۶ **بخواری**, i.e. self-abasement and self-abandonment. "Bukhārā", alluding to the famous author of the *Ṣaḥīḥ*, typifies traditional and intellectual knowledge. Fa reads *ba-khwāri nab ba-khāri*, taking *khāri* as an abstract noun from *khār*, thorn, = hard-heartedness, and gives *ba-khārid* (with the same meaning) as a variant; but both these readings are erroneous. Cf. *infra*, v. ۳۸۵ *seq.*, v 1292.
- ۱۱۴۷-۱۱۴۸ Cf. the opening verse of the poem: *bi-shmā' in nay chūn hikāyat mi-kunad* and note *ad loc.* Rūmī has become the unconscious mouthpiece of the Divine Word which is the source of his inspiration and in which he is wholly absorbed. Being merged in the Universal

Grace (*ḡayḡ*) and identified, as it were, with the Spirit of prayer, he can find his way into the hearts of all worshippers.

ثَا تَقْلُبُ بِأَمْرِ الْخَ referring to *Qur.* xxvi 219: "and trust in the Almighty and Merciful God, who seeth thee when thou standest up (to pray) and (seeth) thy turning to and fro amongst those who prostrate themselves (*taqallubaka fi 'l-sajjīdin*).” Bayḡāwī explains *taqallub* as "careful observation and investigation of spiritual states", and in this respect the Prophet's example is followed by the Ṣūfī *Shaykhs*.

1119 وصف حالست. See note on v. 971 *supra*.

حضور بار غار, i.e. "it reveals to you your inward self and purifies your heart, as though you were a *murīd* in the presence of the *murshīd*". Cf. II 158 *sqq.*, 2252, v. 209 *supra*, and notes *ad loc.*

1150 اساطير أولون. Cf. *Qur.* vi 25, viii 31, etc., and for the suggested analogy between the *Qur'ān* and the *Maḥnawī*, see *infra*, v. 14232 *sqq.* and v. 14282 *sqq.*

1151-1154 Relations of time and space, like all other relations, are merely subjective (*i'tibārī*) and vanish altogether in the Ṣūfī's experience of Unity. See I 2201, note.

1155 نیست مثل... مثالست. For the distinction, see note on v. 1942 *infra*.

1156 The poet's capacity to express the real nature of Truth, as mystics see it, is no greater than that of a waterskin to comprehend the river by which it is filled.

1161 On the ancient association of the moon with magic, the charm of "drawing down the moon", etc., cf. *ERE*, viii 282 *sqq.*

1162 شیر دوشیده زمه. According to Fa, they caused the moon to assume the shape of a cow. "Milk" might be supposed to represent *spuma lunaris* (cf. *Macbeth*, Act III, Scene 5). Apuleius (*Metamorphoses*, I 3) refers to the belief that by magic the moon could be forced to drop her foam upon the earth (*lunam despumari*). But the following verses point to the true explanation, viz. that milk was apparently produced from moonbeams. Cf. v 446 *sqq.*, where illusions of the same kind are described.

بر خمی سوار. Cf. vi 4730: *khum rawān kardab xi-sibri chān faras*. I am not acquainted with any other passages in which *khum* is used as an equivalent for the traditional broomstick.

1163-1164 Cf. v 1037 *sqq.*, vi 995, 4730. The purchase of linen that turns out to be moonshine is not so entirely fantastic as it sounds. Behind it lies a theory held by certain Moslem natural philosophers that linen wastes away when exposed to moonlight, especially if the clothes are thrown into water when both the sun and the moon are visible in the sky. Damīrī in his article on *al-zulāl*, the "snow-worm" (tr. Jayakar,

1112 *sqq.*), quotes some curious literary references to this belief, e.g. the following lines by Wajihu 'l-Dawlah ibn Hamdān:

"How canst thou deny that her headbands (*ma'ājir*) wear away, since the full-moon (her face) is always present in them?"

1115 *چون روی*, i.e. follower, imitator. Cf. *infra*, v. 1283 and vi 3751. In an Arabic ode the *rawī* is the end-letter of every rhyme-word. There is no external authority for taking *rawī* in the sense of *rawī*, *riwāyat* *hammadab* (Fa, WM); nevertheless in two verses of the *Mathnawī* (v 2485, vi 2649) the evidence for that meaning appears irresistible. As regards the present verse, the antithesis of *rawī* to *mumshid* suggests the same anomalous usage.

1112 *جنسیت*. The magicians were really, as proved by the event (cf. *infra*, v. 1283 *sqq.*), one with Moses in spirit.

1113 *Šūlīs*, when practising meditation (*mawd'qahab*), are accustomed to rest the head on the knees. Cf. iv 1358. Ibn Baṭṭūṭah, i 37, 4 *sqq.*, gives the technical term for this attitude, *tarfiq* (which according to Dozy, *Suppl.* under *زرق*, is a corruption of *tarfiq*).

1114 *وجا*. See note on v. 1232 *infra*.

P. 11, heading (1). Further instances of visiting the tombs of saints in order to receive spiritual communications will be found at iv 1925 *sqq.*, vi 3251 *sqq.*

1118 Instead of this verse Fa has:

*gusf-shdn dar khwāb ay arlād-i man,  
nist mumkin ḡābir in-rā dam zadan.*

G has the same verse, reading *k-ay* for *ay* and *dam ma-zan* (corrected to *dām zadan*). See *app. crit.*

1118 Omitted in Fa.

1119 God's "magic" is displayed in the miraculous powers which He confers on prophets and saints, and also in the illusions which He creates in order to lure (*māk, istidrāj*) His enemies to destruction. Cf. v 449 *sqq.*, 1036. In Islam the reality of magic is almost universally accepted (see art. *sihr* in *El*); but of course anything produced by sorcerers is absolutely false and unreal as opposed to miracles and other manifestations of Divine "sorcery".

1119-120. Cf. *Qur.* xv 9: "lo, We reveal the Reminder (*al-Dhikr*), and verily We are its Guardian", and Baydāwī's commentary: "i.e. We guard it from textual alteration (*tahrif*) and from addition and omission by having made it inimitable (*mu'jiz*) and different to human speech, so that no corruption thereof (*tughyīr nāẓimih*) can be hidden from the religious."

1119 G omits this verse, which may be a doublet of the preceding one. Fa reads *taḡhiyān-rā* and has *bāḡẓ-am* and *rāḡid-am* as rhyme-words. See



*app. crit.* For *ḥadīth* applied to the *Qurʾān*, cf. *Qur.* XVIII 5: *in lam yaʾminū bi-ḥadīthi ʾl-Ḥadīth*; XXXIX 24: *Allāhu naẓẓala ʾl-ḥadīthi Kitābun mutashābihan*.

۱۲۰۳ می‌گویند. See note on I 3766.

۱۲۰۶ زماهی الخ. See I 587, note.

۱۲۰۸ همرخرفه موسیستی, *i.e.* "thou art invested, like Moses, with the mantle of prophecy (*nubuwah*) and apostleship (*risālah*)". Cf. II 355 *sqq.* and notes *ad loc.*

۱۲۱۰ آنچه گفته. This implies, on the part of the Prophet, audition and something like "automatic speech". Cf. *Qur.* LXXV 16-18: "do not move thy tongue to hurry over it (the Divine Revelation). 'Tis Our part to assemble it and recite it: when therefore We recite it, then do thou follow its recital (*i.e.* repeat what thou hast heard)." Many passages in the *Qurʾān* begin with the word *qul*, "Say (O Mohammed)!" See also note on *vv.* ۱۱۴۷-۱۱۴۸ *supra*.

۱۲۱۱ عصایش. Fa *ʿaṣṣ-yat* and so corrected in G, but there is no need to depart from the text-reading in which the rod of Moses is used symbolically.

۱۲۱۲ نور تو. See the notes on I 425, 686.

۱۲۱۶ و رفت. For the construction, see note on II 320. G reads *u taft*.

۱۲۱۹ بهو... که برو, the reply made to the magician who took the lead in seeking information. WM suggests three other ways of explaining this perfectly natural substitution of the singular for the plural, which is continued in the next verse.

۱۲۲۱-۱۲۲۸ With this passage cf. I 392 *sqq.* and notes *ad loc.*

۱۲۲۱ بهر نازش, *i.e.* "in order to enjoy spiritual peace and happiness".

۱۲۲۵ نیست غایب الخ. Cf. II 3551. The *oculus cordis*, "seeing by the Light of God", contemplates all that exists. "I survey all regions (of the earth) in a flash of thought and traverse the seven tiers of Heaven in one step" (*Taʿīyyab*, 593).

۱۲۲۶ See note on II 3549.

۱۲۳۲ و جا, written with *fathah* in G, is used as a synonym of *ḥawf* in *v.* ۱۱۷۱ *supra*, and at VI 4343 *wajā* is directly opposed to *rajā*. The dictionaries give وَجَّ in the sense of "striking (with a knife) or slapping with the hand", and وَجَّاءُ, "gelding (a camel or ram)".

۱۲۴۲ ندیدم, an instance of *tajābul-i ʿarīf*.

۱۲۴۴ انتظار. See note on II 3795.

۱۲۵۱-۱۲۵۳ See *v.* ۹۷۱ *sqq.* and note *ad loc.*

۱۲۵۲ نور موسی, *i.e.* the Universal Spirit (*ruh-i insānī*), which manifests itself pre-eminently in the prophets and saints.

۱۲۵۴ See I 1946 *sqq.*, II 905 *sqq.* and notes *ad loc.*

۱۲۵۵ *Sifdl*, i.e. the body; *palitab*, i.e. the animal soul.

۱۲۵۶-۱۲۵۷ Cf. I 1121 sqq., 2365 (Heading), V 985 sqq.

۱۲۵۸ See the notes on I 492, II 2923 sqq., III 2124 sqq.

P. ۷۲, Heading. This apologue occurs in the *Ḥadīqab*, Book I (ed. Stephenson), 8, 10 sqq. and in the *Iḥyá*, IV 7, 10 sqq. (*Kitābu 'l-tawbāb*). Both these versions are a good deal fuller than the one given here, but the chief difference is that while Saná'ī and Ghazālī describe the people who handled the elephant as blind (*'umyān*), Rūmī says they could not see it because of the darkness of the place in which it was exhibited. The passage from the *Ḥadīqab* has been translated in prose by Stephenson (p. 13) and in verse by Browne (*LHP*, II 319). Ghazālī tells the story in reply to criticism of his view that there is no *fundamental* contradiction between the doctrines of *jahr* (necessity) and *kaṣb* (freewill): see Obermann, *Der philosophische und religiöse Subjectivismus Ghazālīs*, 211 sqq.). He sums up as follows: "Every one of these persons spoke the truth in a way, since he described the qualities of the elephant so far as his knowledge of it reached; yet the whole party failed to comprehend the real form of the elephant. Now consider this parable carefully, for it illustrates the nature of most of our (religious) controversies."

۱۲۶۲ همچون ناودانست. Saná'ī: *rāst chūn nāv-dān miyānab-tibt-st*. In Ghazālī's version "tusk" (*nāb*) takes the place of "trunk".

۱۲۶۳ بادبیزن. Saná'ī has *gilim*.

۱۲۶۸ Cf. II 3687 sqq.

۱۲۶۹-۱۲۷۰ چشم دریا, *oculus cordis*, is contrasted with (*chaṣṣm-i*) *kaf*, the eye that sees nothing beyond the sensible world. There is an untranslatable play on the double meaning of *kaf*, "hand" and "foam".

۱۲۷۱ جنبش کفها, the ceaseless manifestations of Reality in the form of phenomena. Cf. I 1112 and *Dhūdān*, SP, XIX 6 sqq.

۱۲۷۲ Cf. I 1110, 1120 sqq., and Nasafi's parable of the fishes who "realised that they lived, moved, and had their being in water, but felt that they were quite ignorant of what constituted the very source of their life" (Iqbal, *Development of metaphysics in Persia*, 116).

۱۲۷۳ آب آب, the "Water" of which every living thing is made (*Qur.* XXI 31), i.e. the all-pervading Essence (*Dhār*) and Ipseity (*Huwiyyat*) of God. Jānī, in his commentary on the *Fuṣūṣ*, identifies the "water" upon which is the Divine Throne (*Qur.* XI 9) with the Breath of God the Merciful (*al-nafas 'l-Raḥmānī*: cf. *SIM*, 153).

۱۲۷۴ روح را روحیت. Jīlī says (*IK*, II 11, 4): "You must know that every sensible object has a created spirit which constitutes its form, and the spirit is to the form as the meaning to the word. The created spirit has a Divine Spirit which constitutes it, and that Divine Spirit is the *Rūḥ 'l-Quds*." Hence Ibn 'l-ʿArīd, speaking from the plane of

mystical union, declares that his spirit inspires all spirits (*Ta'izzab*, 313). According to Fa, *ruhl-st* refers to the Spirit, Light, or Reality of Moham-med, the archetypal image of the *Rubh 'l-Quds*. See *SIM*, 108 sqq.

1275-1276 Before Man was created, the world existed potentially in God's eternal knowledge and providence: He was fostering, so to speak, all latent capacities and preparing each to play its destined part in the cosmos.

1277-1278 The symbolic language of Reality is perfectly spoken and understood only by the few who have attained to Reality. Consequently their most profound sayings are apt to mislead the seeker; on the other hand, he can never know God except through the revelations of prophets and saints.

1279 *برهمن صورت الخ*, i.e. "you cling to materiality and outward form and fall into the slough of *tashabbih*". See note on II 57-58.

1280 Fa comments on this verse, but omits it in the text.

1283 *ای روی*. See note on v. 1165 *supra*.

1284 *بسکند*. So all my MSS. except L. Fa and other edd. have *بکشد*.

1285 *قوت القلوب*, alluding to the famous treatise on Sūfism by Abū Ṭālib al-Makkī, which is mentioned, together with the *Risālah* of Qushayrī, at VI 2653, where the poet makes the same contrast between *ḥarf-i hikmat*, the spiritual food of the novice, and *nūr-i hikmat*, the mystical illumination of the adept.

1289 "Our birth is but a sleep and a forgetting." The circle of existence begins and ends in God, but the newly embodied soul has lost all consciousness of its downward journey into the sensible world (cf. IV 3637 sqq.). Similarly, the ascent of the soul culminates in a contemplation of Reality in which every trace of self-consciousness has disappeared. Cf. the lines taken from a *rubā'i*:<sup>1</sup>

*dār āmadan-am na-būd az khwāsh khabar:*

*chūn bāz ravam nīz chūnān khwābam raft.*

1291 i.e. "abandon the carnal reason (*'aql-i ma'āsh*) and possess the spiritual reason (*'aql-i ma'ād*); close the bodily ear and listen to the *wāridu 'l-lāqq*" (*Kashf*, Eng. 404). This verse is not the *ramz* itself, as Fa thinks, but rather a statement of the conditions necessary for receiving it. In the next verse the hearer is told that he has not yet become a fit person to have Divine mysteries imparted to him.

1293-1295 A fine image of the mystic's gradual detachment from the world.

1295 *لب گزان*. Fa and Mq join *lab gazān* with *gasht shīrīn*: "when they have become sweet and piquant"; and this seems to be the better way of construing the words.

<sup>1</sup> They read like a bit of Omarian agnosticism, but Muḥammad Riḍā, by whom they are quoted, either regards them as mystical or applies that sense to them.

۱۲۹۷ *أ. جنيني الخ*. Cf. vv. ۶۶-۶۸ *supra*. Fa reads *chunūt*, giving *jar* as an alternative. The present context, however, leaves no room doubt.

۱۲۹۸ Gnosis cannot be orally communicated by a *murshid*: it comes the form of Divine revelation (*wahy*) and inspiration (*ilbām*). For R. 'l-Quds = Gabriel, cf. *Qur.* xvi 104; but here the term is not used that particular sense. For the meaning of *bi man-ash*, see ۱ 1733 and *ad loc.* Fa reads *ni man-ash*.

۱۲۹۹ Fa: *bi man ā bi ghayr-i man*. The verse depicts *fand* in the Div Spirit and in the *murshid* who is mystically united with it. The subj of this experience is both speaker and hearer: *ana aqīlu wa-ana asm wa-laysa fl 'l-dāri ghayrī dayyār<sup>an</sup>*.

۱۳۰۰-۱۳۰۱ Nothing is external to the soul that knows God to be its self and sees its "descent" and "ascent" as phases of His timeless revelation. The world of plurality resembles a dreamer's fancy that its apparitions with which he converses are other than himself.

۱۳۰۲-۱۳۰۳ The Perfect Man (the microcosm) comprehends all in dualities and unites all opposites in his infinite and universal nature.

۱۳۰۷ Cf. v 2238, vi 699, ۱594 *sqq.*, 4622 *sqq.*

آشنا بگذار الخ, "discard egoism and intellectual activity when you are in Noah's ark ('in Abraham's bosom'), i.e. under the immediate care and protection of the *murshid* inspired by the *Kābu 'l-Quds*".

۱۳۰۸ Fa introduces this and the following verse with a Heading which Bul. and all my MSS. omit. For the Story, see *Qur.* xi 44 *sqq.*, where Noah's disobedient son is not mentioned by name.

۱۳۱۳ *عاصمت الخ*. *Qur.* xi 45: *qala sa-dawt ilā jabal<sup>in</sup> ya<sup>u</sup>ṣimuni m 'l-mā<sup>u</sup>*.

۱۳۱۸ Fa reads *kibr ā nāz-i kist* and gives *glā*, which is the reading all my MSS., as a variant.

۱۳۱۹ *لر بلد الخ*, *Qur.* cxii 3.

۱۳۲۲ Read *ستی* with *kasrah* (so G) and see note on ۱ 2396.

۱۳۲۹ *ادبر* (for *idbār* by *imlāb*) = *mudbir*. Cf. ۱ 2949.

۱۳۳۱-۱۳۳۲ See *Qur.* xi 47-49. Noah speaks as a father, and G corrects him. Cf. iv. ۱۳۵۵-۱۳۵۶ *infra*.

۱۳۳۵ *گرمش دو فتاد*. Cf. R. Campbell Thompson in *Proceedings of Society for Biblical Archaeology* (1906), p. 78 *seq.* The writer shows that the theory of a worm being the cause of toothache is still prevalent in Mesopotamia and other parts of the East, and that it can be traced back to Assyrian times, as appears from the following incantation:

"After Anu (had created the Heavens),  
The Heavens created (the Earth),  
The Earth created the Rivers,

The Rivers created the Canals,  
 The Canals created the Marshes,  
 The Marshes created the Worm.  
 Came the Worm (and) wept before the Sun-god,  
 Before the god Ea came her tears:—  
 'What wilt thou give me for my food,  
 What wilt thou give me for my devouring?'  
 'I will give thee dried bones,  
 (And) scented...-wood.'  
 'What are these dried bones to me,  
 And scented...-wood!  
 Let me drink among the teeth,  
 And set me on the gums;  
 That I may devour the blood of the teeth,  
 And of the gums destroy their strength;  
 Then shall I hold the bolt of the door.'  
 'Since thou hast said this, O Worm!  
 May Ea smite thee with the might of his fist.'"

۱۳۳۷-۱۳۴. These verses describe the prophet who has transcended creatureliness (*martaba-i khalqiyyab*) and "passed away" in God.

۱۳۴. متصل نی منفصل نی. The terms "union" and "separation", implying the existence of subject and object, are incompatible with absolute unity.

۱۳۴۱ Cf. note on v. ۱۲۷۲ *supra*.

۱۳۴۲ نی بعلولی قرین الع. See note on II 1621.

۱۳۴۳-۱۳۴۴ Although in appearance the speech of the gnostic may be directed to others, it is essentially praise and prayer inspired by God and addressed to Him. Cf. v. ۱۳۵۹ *infra* and two sayings of Bāyazīd: "For thirty years I have been speaking to God and listening to Him, while people suppose I am speaking to them"; and "During forty years I turned my face towards the people and called them unto God. None responded to my call, wherefore I averted my eyes from them. When I entered the Divine presence, I found them all already there", *i.e.* "I perceived that God's care for His creatures was prior to mine: He by one act of grace fulfilled my wish and brought them all to Himself before me" (*TA*, I 160, 7 *sqq.*).

۱۳۴۷-۱۳۵. The metaphorical sense is that those who perished in the Flood of Divine Wrath were so unsympathetic to Noah's preaching that they stood, as it were, between him and God. Rūmī lays great stress on the importance to the mystic of being in spiritual accord (*ham-dam*) with his brethren. Cf. I 27 *seq.*, 1205 *sqq.*, II 3709 *sqq.*, IV 2669 *sqq.*, VI 2675 *sqq.*

۱۳۵۲ "The low mountain", *i.e.* the man who does not seek knowledge of God, is a fit associate for the "mouse", *i.e.* the covetous and worldly.

۱۳۵۱ از احوال آكه می كنم *i.e.* that all ties of affection are unreal except those founded on love of God. Cf. Ibnu 'l-Fárid:

*nasab<sup>un</sup> aqrabu fi shar'i 'l-hawá*  
*baynand min nasab<sup>un</sup> min abawayy.*

۱۳۶۰-۱۳۶۱ صنع, a Divine attribute and absolutely good. The *maṣnū'* may be good or evil. To love the *ṣun'* is to love the *Ṣanū'*; to love the *maṣnū'*, as such, for itself (*li-dhātibi*) is an act of polytheism (*shirk*).

P. ۷۷, Heading. فَنِيْطْلُبُ رَبًّا سِوَايَ. All my MSS. have the incorrect form سِوَايَ, to rhyme with قَضَائِي, and so Fa and most edd.

۱۳۶۷ Acceptance of the Decree does not involve acceptance of the thing decreed. It is true that sins are decreed by God; but He decrees them *quā* actions, all of which in their ultimate nature (*'ayn*) proceed from Himself and are approved by Him, *not* as objects of condemnation on religious grounds. There is only an apparent conflict between His creative command (*amr-i takwīn*), which brings all actions into existence, and His religious command (*amr-i taklīf*), which qualifies some actions as good and others as evil. The religious command is really a trial of faith (*ibtilā*) and may either be obeyed or disobeyed. Man has a certain measure of freewill. Therefore we are bound to condemn what is sinful in the eyes of the Law, and at the same time to acknowledge that God decreed and created what, though He and we call it "sin", is in perfect conformity with His eternal wisdom and providence. See *Shahrastānī*, *Nibāyat* 'l-Iqdām, 259, 11 sqq.; *STM*, 158, and the notes on I 480-481, . 447, 2461.

۱۳۷۱ The infidel is ignorant of God: in relation to him infidelity is ignorance; but in relation to God it is knowledge. These two aspects of *kuf*r are opposed to each other, like words that are the same in writing but antithetical in meaning. BGK read *bil'm u kbilm*; Fa *pulm u bil'm*.

۱۳۷۲-۱۳۷۳ See II 2535 sqq. and notes *ad loc.*

۱۳۷۴-۱۳۷۵ Fa gives a specimen of theological dialectic on the subject of *qadā* and *quḍar*. This method leads nowhere and is sure to destroy the love and faith through which alone a solution of the mystery can be reached.

P. ۷۸, Heading (۱). حَبِیرَت, *i.e.* immediate mystical experience contrasted with intellectual speculation. Cf. IV 1407 sqq.

۱۳۷۶ آینه دار, "barber", a word suggesting the gnostic (*'ārif*) in whose pure heart the attributes of God are reflected.

۱۳۸۲ در وفاق, *i.e.* in sincerity. *Wifāq* is used as the opposite of *nifāq* at IV 793, etc.

- ۱۳۸۳ فخر کیا. The commentators translate this by "pride of the great" (*álálarin fakhri, fakhru 'l-kibár*), but do not explain the collective or plural meaning which they attach to *kiyá*. Vullers gives *giyá*, "village enclosure" (*mubawwa'a-i díb*) from the *Burhán-i qáti'*, and it seems possible that *fakhri-i giyá* may be used here as an ironically respectful form of address, like *sálar-i díb* (v. ۱۳۸۱ *infra*). But it is best to regard *kiyá* as an abstract noun, meaning "sovereignty". Cf. I 1103, III 3105.
- ۱۳۸۷ I.e. the ripe esoteric wisdom of the *Qur'an* filled their hearts so profoundly (see *MI*, 23; *Tawásin*, 125-128; *Lama'*, 72 sqq.) that its words might be said to have burst and revealed the essential meaning contained in them. Cf. *GR*, 354 sqq. and especially v. 358:

\*  
*chu 'drif bá yaqín-i khwásh paywast,*  
*rasidab gasht maghr á pást bi-shkast.*

- ۱۳۸۹ مغز علم الخ. Cf. *GR*, 576 sqq.:

*díl dmad 'ilm-rá mánd-i yak zarf,*  
*šadaf bar 'ilm-i díl sawt-ast bá barf.*  
*nafas gardad rawán chún barg-i lámi',<sup>1</sup>*  
*rasad x-á barf-bá bar gúsh-i sámi.*  
*šadaf bi-shkan, birán kam durr-i shabwdr,*  
*biy-afgan pást, maghr-i naghr bar dár.*

عاشق را الخ, i.e. the lover (the form) disappears in the Beloved (the essence).

- ۱۳۹۰ On the terms *talib* and *maflab*, see *Ta'arruf*, Eng. 141 sqq. *Maflab* in its mystical sense is equivalent to *murad* (*Ta'yyab*, 204 seq. = *SIM*, 217) and *majdhub*.
- ۱۳۹۲ According to the author of the *Shir'atu 'l-Islám* (Brockelmann, 1375), the Companions of the Prophet used to learn ten verses at a time and proceed no farther till they had mastered the whole religious content of these.
- ۱۳۹۳ صورت, i.e. close attention to the letter of the *Qur'an*.
- ۱۳۹۴ مراعات ادب, observance of '*urddiyyab*. See note on 178 and cf. *infra*, v. ۳۶۷۸ sqq.
- ۱۳۹۵ استغنا, the state of "deification" described in many passages of the *Ta'yyab*, e.g. 637 sqq.
- ۱۳۹۶ As the physically blind need a staff to support them, so the spiritually blind (worldly theologians, religious hypocrites) rely on their knowledge of the letter of the *Qur'an* as a means of gaining riches, power, and popularity.
- ۱۳۹۷ Probably the original saying is: *al-'umyán šandádu 'l-Qur'an*. Fa attributes it to "a certain gnostic".

Whinfield mistranslates this line and spoils the metre by reading *nafs* for *nafas*.

۱۳۹۸-۱۳۹۹ On the one hand, it is better to know the *Qur'an* by heart than not even to know it in this external fashion; on the other hand, complete ignorance is better than knowledge acquired and employed for worldly ends. I now agree with Fa that the last word in v. ۱۳۹۸ is *bad-ast*, not *ba-dast*. Translate therefore:

"Again, a coffer full of the *Qur'an* is better (than one that is empty), because, (if) a chest be empty, 'tis bad."

۱۴۰۰-۱۴۰۵ The Perfect Man, being one with God, has gained all: if he still continues to occupy himself with religious works, it is only in order that seekers may benefit by his instruction and example. Cf. *infra*, v. ۲۱۵۰۸ *seq.*

۱۴۰۴ ملى, literally "full (of images)". Since it rhymes with *yā-yi majbāl*, it may stand for ملائ = ملائ by *imḍāb*. See Dozy, *Suppl.* and *Luma'*, 194, 15. Fa reads *ṣāf ṣ-jall*. See also note on v. ۱۴۵۱۴ *infra*.

۱۴۰۱-۱۴۱۳ These verses describe the mystic who is not yet purged of self-interest, since desire for anything except God is incompatible with complete *fund*. Cf. *Tā'iyyah*, 97 *sqq.* = *SIM*, 210.

۱۴۱۱ آنچه می دیدم الخ. *Is.* "I am deprived of what I enjoyed in my past experience of 'separation'." The lover delights even in pain inflicted by his beloved (i 1777 *sqq.*); but his consciousness of those feelings and regret for their loss, notwithstanding that he is now in the presence of the beloved, prove that his 'union' is far from being perfect.

۱۴۱۲ Fa, though commenting on this verse, omits it in the text.

۱۴۱۴ من به بلغار الخ. For the metaphor, cf. 1 288 and note *ad loc.*, and for Bulghār, name of a people settled on the Volga and also of their capital near the modern Kazan, see art. in *EI*. Qutū may perhaps be identified with Idīqut-shahrī in Chinese Turkistān. See *EI*, art. Turfan.

۱۴۱۷ *Is.* "I am not thy real beloved, since thou regardedst me, not as the very essence (*naqd*) of thy being, but as the object of the transient states of feeling with which I inspire thee." It is possible, however, to interpret the verse differently, viz. "The Divine Essence comprehends all thy changing 'states', but thou art really in love with them and not with that which is their abiding source and centre" (so Fa). In this case '*ishq*' signifies "thy love", *naqd* "states of feeling (*hālāt*)", and *sumdiq* the Divine Beloved. But the context seems to imply that *sumdiq* is parallel to *ḥabnu-i ma'shūq*, i.e. not the *ma'shūq* himself; whence it would follow that *naqd* in the second hemistich corresponds to *ma'shūq* in the first, and that '*ishq*' refers to *real* love. The present verse, I think, concludes the allegory which began at v. ۱۴۰۶. In the following verses the poet explains the mystical meaning of the Story. Although the transition is only a formal one, the interpretation given by Fa obliterates it altogether.



١٤١٨-١٤٢١ Here the Perfect Man, who has become one with God, is described as the sole object of real love.

١٤١٩ The nature of the Perfect Man is universal, embracing both *ẓāhir* and *bāṭin*, *ḥaqīq* and *Ḥaqq*.

١٤٢٠ مير احوالست. Cf. I 1669 *sqq.* He is not subject to *taḥwīn* (see note on *Tāʾiyyah*, 481-482 = *SIM*, 243); on the contrary, all "states" are under his absolute control.

١٤٢٣ I have translated *mauqūf* literally in order to bring out the anti-thesis to *muntabā*.

١٤٢٦ ابن الوقت. See note on I 133. The "pure one", i.e. the perfect saint, is ابو الوقت. G and Fa read *dar manāḥ*, "in gaining (passing into) the 'state'".

١٤٢٨ This verse is put in the mouth of the *maʾshūq* and refers to v. ١٤١٧ *supra*.

١٤٢٩-١٤٣٠. A description of the *murshid* who has not attained to permanent union with God. Such a person is unworthy of adoration.

لا احب الاقلين. See *Qur.* vi 76.

١٤٣٢ I.e. "he is a centre (*maẓhar*) for Divine revelations (*tajalliyāt*), but has not realised his essential oneness with God revealing Himself (*mutajallī*) in him; he does not know that he is the image of God" (cf. note on I 3486).

١٤٣٥ لم يلد الخ. *Qur.* cxii 3.

١٤٤٠ Cf. *supra*, v. ١٨٩ *sqq.* and *infra*, ٢٣٠ *sqq.*

١٤٤٣ مبشر. Fa and BGK read *ḥaburūsi*.

١٤٤٥ Cf. I 2689 *sqq.* and notes *ad loc.*

P. ٨٢, Heading. This Story, interrupted by many digressions, extends to v. ٢٥٠٣ *infra*. It is based on the following narrative (*Qisṣa ʾl-anbiyā*, 174, 12 *sqq.*), which is related on the authority of Ibn ʿAbbās.

"A certain Israelite committed a wrong<sup>1</sup> against one of their great men. When the two met before David, the wrong-doer said (by way of exculpation), 'This man had taken my cow from me unjustly.'<sup>2</sup> The rich man denied that he had done so, and the other could produce no evidence. David bade them withdraw, saying, 'I will look into the matter.' Afterwards God revealed to him in a dream that he must slay the guilty man. David said to himself, 'It is only a dream: I will wait to make sure.' He dreamed the same dream twice and thrice. Then he sent for the rich man and told him that he was commanded by God to slay him. 'What!' he exclaimed, 'will you slay me without proof when I am innocent?' David answered, 'Yes, by God, I will carry out God's

<sup>1</sup> Presumably, by killing a cow of which he was not the legal owner, when it strayed into his house. See *infra*, v. ٢٣٧١ *sqq.*

<sup>2</sup> This would have been incongruous with the allegory and is therefore omitted in the *Mathnawī* version.

command.' Knowing that David would slay him, the man said, 'Give me time enough to tell you that I am not punished on account of the present offence, but because I murdered this man's son.' David gave the order that he should be put to death, whereupon the Israelites regarded David with exceeding reverence, and his kingdom was firmly established (*Qur.* xxxviii 19)."

The inner meaning of the Story is explained by the poet (*infra*, v. ۱۵۰۳ *sqq.*). The cow and its murderous owner typify the body and the carnal soul (*nafs*) respectively; the killer of the cow is the rational spirit, which overcomes the flesh with the help of a "David", *i.e.* a divinely inspired saint.

۱۴۵۱-۱۴۵۲ For a similar prayer, see vi 1834 *sqq.*

۱۴۵۳ مَلّی, with *ya-yi ma'rūf*. Fa glosses it by *jālī* (cf. note on v. ۱۴۰۴ *supra*), connecting it, I suppose, with the phrase *fi 'l-mala'* (*Lamma'*, 262, 18 and Glossary; cf. note on i 1858). That meaning, though etymologically unsound, would be appropriate in v. ۱۴۰۴ but, here at any rate, *mālī* is synonymous with *ghānī*, "rich, free from want" and, as an epithet of Allah, "Self-sufficient".

۱۴۵۸ Fa and BGK read *abr-rā bārān ba-sā-yi bar xamin*.

۱۴۶۱ کی ندارم الخ, *i.e.* "I have abandoned all superficial ways and means (*ashbah*) of helping myself: my whole activity is confined to interior aspiration (*talab*)". This view of the "orison of quiet" as at once active and passive agrees with the teaching of many Christian mystics. See Underhill, *Introduction to Mysticism*, 386.

۱۴۶۳ G reads *bīdār-i sh*, "his fruitless labour". See note on ii 149.

۱۴۶۶ This verse is a variation of i 1628. See note *ad loc.*

۱۴۷۰ GK read *dāwūd-i šad chūn urghānīn*.

۱۴۷۱-۱۴۷۳ See *Qur.* xxi 79, xxxiv 10; *Qisasu 'l-anbiyā*, 172, 10 fr. foot and foll.; *Kashf*, Eng. 402.

۱۴۷۳ رسائل, which also occurs at i 1917, is the plural of *rasāl* (*infra*, v. ۳۲۲۵).

۱۴۷۶ زره بافی. See note on ii 915.

۱۴۷۷ خانه گنده. So G, but *kebinab-gandab*, the reading of Fa, is probably correct. See ii 3772 and note *ad loc.*

۱۴۸۳ کو زانبان تپی الخ. A proverbial saying, like *az barabnah pūstin chūn bar kani*?

P. ۸۱۴, Heading (2). The poor man's prayer for *riḡq* having been granted, the poet prays that he too may be blessed with the spiritual *riḡq* he needs in order to complete the task which God has laid upon him.

۱۴۹۰-۱۴۹۱ The *Mathnawī* is stirring within him like an unborn child: God demands that he shall bring it forth and so make manifest the Unity and other Divine attributes.

اتمام این may be governed by *sahl gardân* in the next verse; but it seems to me more likely that the second hemistich is self-contained: "since Thou art demanding the completion of this (poem)."

۱۴۹۵-۱۴۹۷ See note on ۱ 512-513.

۱۴۹۶ Everything glorifies God by displaying some of His attributes in a special way that is known to Him and itself alone. No mystical perception can comprehend all the infinite details of this knowledge, though its general significance is revealed to the adept.

۱۴۹۷ وَأَن جَمَادُ الْخ. Cf. the verses of Ibnu 'l-'Arabi (*Fuṣṣat*, 82 penult. and foll.):

"Nothing in creation is higher than minerals (*jamād*); then plants (*nabāt*) according to a (predestined) measure and balance;

And, after the plant, the (animal) possessing sensation. The whole (universe) knows its Creator by mystical revelation (*kashf*) and clairvoyance;

But he who is named 'Adam' is fettered by intellect and (speculative) thought or (subject to) the yoke of (conventional) faith."

۱۴۹۹-۱۵۰۰ These lines refer to knowledge of the *particular* nature of each glorification (*tasbīb*) and do not contradict the statement (*supra*, v. ۱۰۲۰ *sqq.*) that such glorification is a fact of mystical experience.

۱۵۰۱-۱۵۰۲ Both the Sunnī and the Jabrī glorify God in so far as the beliefs of both express diverse aspects of Divine self-manifestation, viz. Grace (*lutf*) and Wrath (*qabr*). See ۱ 2447 *sqq.* and notes *ad loc.*

۱۵۰۳ امر قمر, alluding to *Qur.* LXXIV 2: *qum fa-andhir*, or LXXIII 2: *qumi 'l-layla illā qallī*<sup>an</sup>, texts which imply free-will; or possibly to the words of Isrāfīl at the Resurrection: *qum bi-idhni 'l-lāb*, implying that all are rewarded and punished hereafter for their actions in the present life.

۱۵۰۵ See ۱ 1130 *sqq.*, VI 2151 *sqq.*

۱۵۰۶-۱۵۰۸ Every one can distinguish what appears to be *qabr* from what appears to be *lutf*; but only the prophet or saint discerns the Divine mercy and love that are concealed under the mask of wrath and vengeance, and *vice versa*. Cf. ۱ 243, note, II 1837, and the *istidrāj* of Allah as exemplified by the fate of Korah, Pharaoh, and Nimrod.

P. ۸۵, Heading. Fa agrees with BK Bul. See *app. crit.*

۱۵۰۱ 'Ilm, certitude ('*ilmu* 'l-*yaqīn*) given by real faith, is opposed to *ẓann*, imperfect knowledge ('*ilm-i taqlīdī*, '*ilm-i nazārī*) or "opinion" acquired by the intellect. Cf. *infra*, v. ۳۶۱۳۵ *sqq.*, v. ۱۴۱۱۵ *sqq.*, and IV 3311 *sqq.*

۱۵۱۴ *Qur.* LXVII 22: *a-fa-man yamsīb mukibbān 'alā wajhibi abda am-man yamsīb sawīyyān 'alā sirāṭīn mustaqīmīn?*

۱۵۱۷ جان طاق او. Cf. ۱ 2505 *sqq.*

۱۵۱۹ In the second hemistich Fa has ظغشان (*sic*), which, as the translation shows, is a mistake for ضغشان ("their malice"). According

to Fa, this reading is "more appropriate" than طَغْنَشَان; none of my MSS., however, supports it.

- P. ۸۶, Heading. حكايت معلم. The author of *Firdawsu 'l-Hikmat* (A.D. 850), speaking of *les malades imaginaires*—*fa-rubbamā tawabbama 'l-rajulu 'l-'illata wa-'talla*—says (537, 10 sqq.): "I have heard that some boys played a trick on their teacher. They told him so often he was looking ill and poorly that when he went home he blamed his wife for having kept back from him the information which the boys had given him." This Story, one of a large number illustrating the proverbial stupidity of the Moslem schoolmaster (cf. Goldziher in *ERE*, v 201 sqq.), is found in *Alf Laylah* (Burton, *Supplementary Nights*, iv 90 sqq.) and is still current in Persia (see Christensen, *Contes persans en langue populaire*, 117 sqq., where Arabic, Chinese, and Bulgarian parallels are cited).

۱۵۲۶ BGK have *zīrak-tar in tadbīr kard*. Fa translates this reading, but has *zīrak-tar in* in the text.

۱۵۳۱ Fa: *gham numayad* (perhaps a misprint for *numāyand*, which is the reading of all my good MSS. except H).

۱۵۳۸ در زبان الخ, referring to the Ḥadīth: *al-mar'u makhsfyyu" tabīa lisdnibi*, i.e. "until he speaks, it is impossible to know how intelligent he may be".

- P. ۸۷, Heading. The Mu'tazilites reject the orthodox doctrine that mankind are created with dissimilar intellectual capacities, on the ground that it represents God as acting unjustly towards His creatures. In their eyes the superiority of one mind over another is not a Divine endowment, but depends on the cultivation of a human faculty. For Rūmī, of course, *all* knowledge is ultimately derived from God and the prophets: cf. iv 1287 sqq.

۱۵۴۲ Cf. vi 2648 sqq.

۱۵۵۵-۱۵۶۱ Cf. iv 2301 sqq.

۱۵۵۹-۱۵۶۱ Shāhristānī (*Milal*, 448, 7 fr. foot) mentions this as a well-known instance of the power of imagination (*wahm*).

۱۵۶۵ كز بار الخ. See note on ii 2061.

۱۵۷۲ مه...مه. Cf. ii 733. Fa reads *ni āyin-at*.

۱۵۷۷ گفت امکان نی = *imkān-i guftan na-bīd*. Translate: "There was no possibility of speaking, and her heart", etc. In the next verse *guft*, "she said (to herself)", is omitted, as frequently in the *Mathnawī*. The rendering given by Fa and adopted in my Translation cannot, I think, be justified.

۱۵۸۰ The Prophet said: *lī tamāradū fa-tamradū*.

۱۵۸۶ آواز و آوا, as in *Tayyibāt*, ccxxv 4.

۱۵۹۲ گفتند و گفت. See note on ii 320. Goldziher (*ERE*, v 198 sqq.) gives early Arabic examples of the use of *kuttāb*, "elementary school".

۱۵۹۵ دوف, *i.e.* idle pleasure. See I 1226, note

۱۶۰۱ نبودست زين خبر. For the metre, see note on I 170.

۱۶۰۵ از زنان مصر يوسف. See *Qur.* XII 30-31. WM reads *Miṣr-i Yūsuf* and translates the verse in the same way as I have done. G, however, writes *Miṣr* with *sukūn*, thus making *Yūsuf* the subject of *shud samar*, and Fa translates accordingly: "Joseph became (the hero of) an oft-told tale because of the women of Egypt who lost consciousness in their pre-occupation (with his beauty)." I have no doubt that this is the correct reading and translation of the verse. The phrase "Joseph's Egypt" is artificial and hardly tolerable in Rūmī.

P. ۹۲, Heading (1). Concerning the theory (associated with 'Abdu 'l-Malik ibn Ḥabīb al-Sulamī, *ob.* A.D. 852) that the spirit has an immaterial body (*jism laṭīf, ṣīrah mithālīyyab*), with limbs corresponding to those of the physical body, and that the latter are only "garments", *i.e.* vehicles and instruments for the operations of their invisible "wearer", see Nyberg, *Kleinere Schriften*, Introd. 124-128; *Die Person Muhammads*, 362 sqq.

۱۶۱۳ پس متوسل الخ. See *SIM*, 134 and *Faṣṣṣ*, 211, 7 fr. foot and foll. "What is called 'death' is not annihilation but only dissolution (*laysa bi-s'iddm<sup>n</sup> wa-innamā huwa tafriq<sup>n</sup>*). When the bodily particles are dispersed, God assembles the spiritual faculties in the world everlasting and fashions for them another vehicle (*markab<sup>n</sup> ḡhayra badd<sup>n</sup> 'l-markab*), homogeneous with the spirit's character and essential nature. Cf. *infra*, v. ۱۷۵۱-۱۷۷۱.

P. ۹۲, Heading (2). حکایت آن درویش, *i.e.* *Shaykh* Abū 'l-Khayr Aqta' (v. ۱۷۰۴ *infra*) al-Tīnātī, whose name was 'Abbād ibn 'Abdallāh (*ob.* circa A.H. 340). According to Yāqūt (under Tīnāt), "he dwelt on Mt Lebanon. The wild beasts were friendly with him, and he used to weave palm-leaves (*keḥṣ*) into baskets, none knew how, with a single hand" (see *infra*, v. ۱۷۰۵ sqq.). There are notices of him in *TS*, 85a; *Qush.* 31, 23 sqq.; *TA*, II 99, penult.; *Nafahāt*, No. 259.

انا جلس الخ. A similar Ḥadīth-i qudsī is given in *AQ*, No. 378: *ana ma'a 'abdi md dhakarani wa-taharrakat bi shafatābu.*

۱۶۱۵ شمول. The meaning "wine" (Fa) does not go so well with *anfās* in the second hemistich. G reads *shumūl*, *i.e.* spiritual collectedness (*jam'iyyab*) and tranquillity.

۱۶۱۶ Every one finds easy that to which God has predisposed him.

۱۶۲۲ عاللان الخ, *i.e.* those endowed with the higher reason ('*agl-i ma'ād*) repent before it is too late.

۱۶۲۵ BGK read *ghirbāl* for *ghalbt*.

۱۶۳۲ ای جری. None of my MSS. supports the reading of WM and other edd., *ay harī*, "O worthy man."

١٦٣٦ منتعش may be *nomen agentis*, in which case the rhyme is imperfect; but see Dozy, *Suppl.*, under نَعَش VIII.

١٦٣٨ See I 48, note.

١٦٤٠ كَلَّ اصباح الخ. Cf. *Qur.* LV 29: *kalla yawm<sup>in</sup> huwa fi sha'n<sup>in</sup>*.

١٦٤١ The Ḥadīth is: *mathalu 'l-qalbi mathalu 'l-rishati fi 'l-falāṭi tuqallibubd 'l-riyāḥu ṣabra 'l-baṭn*.

١٦٤٣ Two forms of this Ḥadīth are cited: *al-qalbu aṣḥabbu taqallub<sup>un</sup> mina 'l-qidri fi ḡhaleyānibā* and *mathalu 'l-qalbi fi taqallubibi ka-'l-qidri fi ḡhaleyānibā*.

١٦٤٥ از جای، i.e. from God, the Muqallibu 'l-qulūb.

١٦٥٧-١٦٦٢ Cf. I 3240-3250.

١٦٦٣-١٦٦٥ See *Qur.* CXI 4-5. G reads *ḥablin min masad*.

١٦٦٦ Fa offers an alternative explanation of this verse, viz. that the pronominal suffix in *baḡiyān-ash* denotes the *mihtar-ṣaddāb* (v. ١٦٥. *supra*), whom all the rest, i.e. all worldly folk, regard as a madman, since carnal reason can never understand the passion and pain of the soul that longs for deliverance. It is not, however, a question of alternatives. The verse *intentionally* links the Prophet's vision with that of the *mihtar-ṣaddāb* in such a way that it carries a double sense according as we connect it with the preceding or the following verses. In fact it illustrates one of the subtle characteristics of the poet's style.

١٦٦٧ Some MSS. and edd. read *piṣḥ-i ā = piṣḥ-i dn ṣābid* (v. ١٦٥. *supra*).

١٦٦٨-١٦٦٩ Cf. I 3500 *sqq.* and notes *ad loc.*

P. ٩٦, Heading (1). مضطر شدن. *Mudṭarr* is the reading of Fa, Mq, WM, and all edd. known to me, and at first sight appears to be the natural and obvious word in this place. There is no contradiction between the present passage and such Qur'ānic texts as II 168, v 5, etc., which declare that God will *not* punish any one forced (*mani 'ḍṣurra*) by hunger to partake of unlawful food: for here the food is lawful, and the sin on account of which the ascetic is punished consists in his breaking a covenant he had made, in absolute terms (v. ١٦٣٨ *supra*), with the Almighty (*infra*, v. ١٦٨٧ *sqq.*). But there is a great preponderance of MS. authority (BGHK) for the reading *mudṭarib ṣhudan*, i.e. "how the dervish became weak-kneed on plucking the pears, etc." This accords precisely with v. ١٦٧٦ *infra*: "when he had plucked fruit from the pear-tree, he became frail (*susṭ ḡashṭ*) in his vow and promise." One can hardly doubt, therefore, that *mudṭarib* was the original reading, and that *mudṭarr* is a plausible but false correction.

P. ٩٦, Heading (2). For a somewhat different version of this story, see TA, II 100, 5 *sqq.*

١٦٨٢ سوازی بس کوزین, from the "world of similitudes" (*'ālamu 'l-mithāl*): cf. I 68 *seq.* and notes *ad loc.*, II 1697 *seq.*

۱۶۸۳ G: *shaykh-ast az abdāl-i Khudā*; Fa: *wa-az abdāl-i Khudā*.

۱۶۸۸ دادستان, probably for دادستان, "that which exacts justice", i.e. the Divine Decree. WM glosses the word by 'adl-gāh.

۱۶۹۱ شومی = *az shūmī-yi*. Fa quotes a curiously bilingual verse from the *Divān* of Sulṭān Walad:

*kt̄r n gul̄t kt̄r n gul̄t kard marā dang n del̄t:*  
*barkib az-in dū gul̄harad ā-st ul̄t ā-st ul̄t.*

۱۶۹۸ See note on I 535.

۱۶۹۹-۱۷۰۱ Cf. Qush. 16, 7 fr. foot: "Abū Yazīd was asked, 'What is the hardest thing thou hast suffered in the Way of God?' He said, 'I cannot describe it.' Then he was asked, 'What is the least thing that thy carnal soul hath endured from thee?' He replied, 'Yes, this I will tell. It refused to perform a work of devotion to which I called it, so I deprived it of water for a year.'"

P. ۹۸, Heading. See note on p. ۹۲, Heading (2). In Rūmī's account of the miracle, *Shaykh Aqta'* receives a hand to replace the one he had lost, whereas Yāqūt merely says that one hand did the work of two.

۱۷۰۷ اندر سباق. So the two oldest MSS. The others and Fa read *siyāq*, "intrusion".

۱۷۱۳ فریق = *farīq-i insānī* according to Fa; and Nabīfī translates it by *kehalq*. But the word is probably used, like *qawm* and *in ṭā'ifāh*, to denote "the sect", i.e. the entire brotherhood of Ṣūfīs.

۱۷۱۹ Cf. v. ۱۶۱۳ *supra* and note *ad loc.* For (ب-) تروی, see note on I 290. P. ۹۹, Heading. See *Qur.* VII 101 sqq., XX 58 sqq. and cf. *Math.* I 1615 sqq.

۱۷۲۲ *Qur.* VII 121, XX 74.

۱۷۲۷ خُرد کوبد. Cf. the martyrdom of Jirjis (St George) related in Tabarī, I 799, 14 sqq. H reads *gukzār-shān*.

۱۷۲۸ فروع وهر, i.e. the bodily affections produced by imagination. The variant *furūgh*, "false gleam", which Fa regards as admissible, is obviously out of keeping with *asl* in the first hemistich.

۱۷۳۳ Fa cites on the authority of Jābir (ibn 'Abdallāh al-Anṣārī) a Ḥadīth to the effect that a fair-complexioned man, who really was the Archangel Gabriel, came to the Prophet and asked, "What is this world?" The Prophet replied, "*Ḥulmu 'l-nā'im*."

۱۷۳۵ در خوابی, i.e. the sleep of ignorance, in which the shadow or reflexion (the sensible world) seems real. Cf. the Ḥadīth: *al-nūsu niydm* "fa-idhā māti 'ntababū."

میتاب, i.e. the Light of God.

۱۷۳۶-۱۷۳۷ Ordinary men are *never* awake, i.e. conscious of reality: they think they lose consciousness of reality when they go to sleep; but in truth they only pass from one plane of phantasy (*khayāl*) into another. All the objects they perceive in their waking hours are

materialised images of the dream-world ('*alamu 'l-mithal*) to which they return in sleep. Their whole existence is *khayālun fi khayālīn fi khayāl*. Cf. *SIM*, 90 sqq., 118.

|٧٣٨ See v. |٧٤٣ *infra* and note on v. |١١٣ *supra*.

|٧٤٣ Cf. I 138.

P. 10., Heading. This apologue is repeated at IV 3377. The camel is a type of the mystic who sees by the Light of God (cf. IV 3389), while the stumbling mule represents the man who is spiritually blind.

|٧٤٩ بزیت. Instances of the particle *bib* prefixed to the apocopated infinitive are rare.

|٧٥٥ Cf. *Qur.* VI 50, XIII 17: *hal yastawī 'l-a'mā wa-'l-basīr?*

|٧٥٦-|٧٦٢ The poet now resumes his argument that death is the gateway to resurrection and new forms of spiritual life. Cf. *infra*, v. ٣١٢٩ sqq., V 787 sqq., etc.

|٧٥٧ In Fa this verse follows v. |٧٥٨.

|٧٥٨ After forty years the natural heat fails: growth ceases and nutriment merely serves as compensation for the loss caused by secretion and excretion (*badala mā yataballatu*).

|٧٦٠ خورشید بود. WM reads *khwarshīd-i būd*, "the Sur of (all) existence"; but *būd* evidently refers to the past (creation), while *ādnad rubūd* refers to the future (resurrection). Cf. *Qur.* XXII 3 sqq.

|٧٦١-|٧٦٢ Cf. I 395 sqq., 1681 sqq., 1886-1891.

P. 10., Heading. See *Qur.* II 261, and on the Moslem legend of 'Uzayr (Ezra) art. 'Uzair in *EL*.

|٧٦٣-|٧٦٤ God brought the ass to life after it had been dead for a hundred years.

|٧٧٤ The Ḥadīth is: *al-shaykhu fi qaṣmibi (ablībi) ka-'l-nabiyyi fi ummatibi*.

|٧٧٧ In the second hemistich Fa and BGK read *ya kib raḥmat nist dar dīl ay kiyā*.

|٧٨٠-|٧٨٢ Cf. *SIM*, 64 sq.

|٧٨٣-|٧٨٥ A paraphrase of the Ḥadīth *shafa'ati li-abli 'l-kabā'iri min ummati*. On this doctrine, see Andrae, *Die Person Muhammads*, 234 sqq.

|٧٨٦-|٧٨٧ Sunnī theologians assign the highest rank among mankind to the perfectly righteous believer (*ṣāliḥ*), who on the Day of Judgement shall pass over Hell-fire without feeling pain (Goldziher, *Richtungen*, 156). Fa cites the Ḥadīths: *ṣulabun ummati lā yaḥdijūna li-shafa'ati wa-innāmā la-hum shafa'atun fi 'l-muḥmibin*, and *yadkhubu 'l-jannata bi-shafa'ati rajulīn ṣāliḥīn min ummati aktharū min Banī Tamīm*.

|٧٨٨ The first hemistich translates *wa-lā taḥīru wazīratun wazīrūn ukhrā* (*Qur.* VI 164, etc.). Here the meaning is that one who is burdened with his own sins cannot intercede on behalf of other sinners.

من نیر وازر الخ Cf. *Qur.* XCIV 2-4: "Have not We relieved thee of thy burden which galled thy back, and (have not We) exalted thy fame?"



- 1799-1798 For the ideas in this passage, cf. *infra*, v. 2280, I 2940, IV 2160 *seq.*, V 736 *seq.*, VI 4735 *seq.*
- 1791 Fa: *tār-i māt*.
- 1793 وصف بشر, i.e. the carnal nature (*bas̄ariyyab*).
- 1794 Cf. *Qur.* XIX 31-32.
- 1800 Fa gives an absurd alternative rendering of the second hemistich: "although all the souls of infidels are a blessing (to true believers)", and quotes *Hadīths* in support.
- 1804 Cf. I 717 and note *ad loc.*
- 1807 هَمَامَرَا, with metrical *tashdid*. G and Fa read *hammām-rā*, i.e. the saint endowed with lofty aspiration (*himmat*). *Hamām* is used of God (v. 3502 *infra*), of the Prophet (IV 1456; cf. III 4079, where he is called *pablawān*), and of a king who typifies the *murshid-i kadmīl* (II 1003). *Hamām*, which does not occur again in the *Mathnawī*, is unlikely to be the correct reading here.
- 1808 All mercy except that of God and the saint united with God is "particular", exclusive, and finite. Cf. *SIM*, 131 *seq.*, 159 *seq.*
- 1809 "Particular" mercy (*rahmat-i rahīmīyyab*) embraces only the Faithful, whereas the universal mercy (*rahmat-i rahmānīyyab*) of the perfect saint contemplates the Divine essence and attributes in every human creature. See Niffari, *Mawdūqif*, No. 7, and notes *ad loc.*
- 1810 So long as the view remains bounded by "otherness", it cannot reach the infinite Sea of Mercy nor distinguish, e.g., one really absorbed in God from any imitator (*maqallid*).
- 1814 هیچو چوپانی Cf. Andrac, *Die Person Muhammads*, 254.
- 1817 See the Translation, p. 102, note 1.
- 1818 Augustine, *Confessiones*, IV 9: *Beatus qui amat te, et amicum in te, et inimicum propter te! Solus enim nullum carum amittit, cui omnes in illo cari sunt, qui non amittitur.* Cf. *infra*, v. 314-114 *seq.*
- 1824-1825 The intellect, though it controls the illusory knowledge given through the senses, is itself subject to passions and phantasies and liable to become entangled in perplexing speculations; and only the power of the spirit can free it from these chains. The freed intellect is the '*aq̄l-i ma'ād*' (see note on I 14).
- 1826 آب صفا, spiritual truth and reality.
- 1838 For *bāsh*, see I 159, note.
- P. 105, Heading (2). Luqmān, the sage, mentioned in *Qur.* XXXI 11-12, is said to have been the vizier of David (*Qīṣṣu 'l-anbiyā*, 219, 12 *seq.*). On the fables ascribed to Luqmān, see I 1961, note.
- حلقه می ساخت. See note on II 915.
- 1844 Waswās, the whispering of the Devil to the heart (Macdonald, *Religious attitude*, 274): hence eager attention to what is superfluous

(*Luma'*, Glossary), foolish curiosity. In the first hemistich several MSS. read *Dāwūd* for *ẓarūd*; Fa *dharrāt* (sic).

۱۸۵۳ *Qur.* III 3; illā 'lladhīna āmanū wa-'amitū 'l-ṣalībātī wa-tawdṣaw bi-'l-ḥaqqī wa-tawdṣaw bi-'l-ṣabr. According to Baydāwī *bi-'l-ḥaqqī* refers to faith and works which are firm and do not admit of denial.

۱۸۶۱ حُسن ظَننت. God will pardon the sins of those who "think well" of Him and hope for His mercy (*Qush.* 75, 21 sqq.); to despair of His mercy is "to think evil of Him" (*ibid.* 174, 22 sqq.). Cf. v 1835 sqq.

بِرتر آ, *sursum corda*. Hope and fear are the wings on which the faithful spirit soars to God (II 1552 sqq.).

۱۸۷. G writes *girāmi*.

۱۸۷۲ Fa thinks *walī-r.* may signify Allah, who is described as *walīyyū 'l-mu'minin* (*Qur.* III 61); but this is very far-fetched. The *walī* mentioned here belongs to the class of perfect quietists (*abl-i riḍā*): they are contrasted in the following passage with saints of a lower grade (cf. *infra*, v. ۲۲۸۱ sqq.).

۱۸۷۵ لَا نَسْلَم (cf. IV 2031), a technical expression used by Moslem controversialists in taking objection to an argument.

۱۸۷۶ آتش مارا, *i.e.* the means (*sabab*) whereby heat is produced in us. G: *gar dāsh-ash mā-rā kusbad*.

۱۸۷۹ اهل دعا, the saints who invoke God and whose prayers are granted. Their blessing brings good fortune, their curse is followed by calamity.

۱۸۸۰ قَوْم دِيكُو الْغ. Cf. *l'urūt*, 30, 22 sqq.: "These (saints) are hindered from asking (*su'āl*) by their knowledge that God has already made a decree concerning them: therefore they are prepared to receive whatever shall come from Him and have lost consciousness of themselves and their own interests. Amongst them are some who know that God's knowledge of them in all their conditions is identical with (His knowledge of them in) their state of potential existence (in His knowledge) before they came into actual existence... Thus they know the source of God's knowledge concerning them (*i.e.* the connexion of the Eternal Will and Power with their coming into existence). No class of the (elect) people of God is more sublime and illuminated than this class, for they are acquainted with the mystery of Determination (*sirrū 'l-qadar*): some synthetically (*i.e.* by evident proof or by faith), others analytically (*i.e.* by mystical revelation); and the latter are more perfect than the former... since they know themselves in the same way as God knows them, each knowledge being derived from one and the same source." These are the saints who have attained to *baqā ba'da 'l-fand*.

P. ۱۰۸, Heading. بهلول. See note on v. v. *supra*.

۱۸۸۵-۱۸۹. Here the dervish speaks the language of the Quṭb, in whom the all-comprehending Name of Allah (*al-ismu 'l-jāmī*) is manifested.

١٨٩٥ ناطق كامل, the Perfect Man inspired by the Logos. Cf. *Passion*, 595 *seq.* In the second hemistich read with G and Fa *khwān-sh bar = bar khwān-ash* and translate: "on whose table is every sort of food."

١٨٩٦ Cf. the description by 'Affu'ddīn al-Tilimsānī (*MI*, 164 *seq.*) of the Qutb, who "turns his attention to God's creatures either as an Apostle or as a spiritual Director and reveals himself to those who would fain be released from their faculties, to each according to his degree: to the adherent of positive religion as a theologian; to the contemplative, who has not yet enjoyed full contemplation, as a gnostic ('*drif*'); to the '*drif*' as a '*wdqif*';<sup>1</sup> to the '*wdqif*' as a Qutb. He is the horizon of every mystical station and transcends the furthest range of experience known to each grade of seekers." See also v 210 *seq.*

١٨٩٧ هفت توست. See *infra*, v. 4244 *seqq.* and Heading *ad loc.*, and cf. the Hadīth: *inna li-'l-Qur'āni zabr<sup>an</sup> wa-baṭn<sup>an</sup> wa-li-baṭnihi baṭn<sup>an</sup> illā sab'ati abṭun<sup>in</sup>.*

١٨٩٩ Cf. *Qur.* vi 59: *wa-mā tasquṭu min waraqat<sup>in</sup> illā ya'lamuhā.*

١٩٠٢ نگرود پره. *Parrab = kab-parrab* (v 3421). Fa strangely regards *dharrab-i* as the subject of *na-gardad* and makes *parrab-i* equivalent to *parrān*, "flying".

١٩٠٧ Fa and all MSS. except H read *bi takalluf*.

١٩٠٨ خود, always written with post-vocalic *dhāl* in the older MSS., is retained here on account of the rhyme.

١٩١٠ می‌مرد. See note on iv 449. The verse alludes to *Qur.* vi 163: *qul inna ṣalātī wa-nusukī wa-mahyāya wa-mamātī li-'llāhi rabbi 'l-'ālamīn.*

١٩١٩ Cf. *Fuṣṣṣ*, 29, 10 *seqq.*: "And to this class (of 'askers') belong those who ask, not on account of desire to get what they want, nor because of the possibility (that their getting it may depend, in God's foreknowledge, upon their asking), but only in obedience to the Divine command, '*Call unto Me, and I will answer you*' (*Qur.* xl 62). Such a one is the absolute slave of God (*al-'abdu 'l-mahd*), for this 'caller' has no aspiration connected with any particular or general request: his sole aspiration is to obey the commands of his Master. When his inward feeling (*hāl*) makes asking imperative, he asks humbly ('*ubūdiyyat<sup>an</sup>*'), and when it requires resignation and silence, he is silent. Job and other prophets suffered affliction and did not ask God to remove it; then, at another time, their inward feeling required that they should ask for its removal, and God removed it from them (at the predestined moment)."

١٩٢٠ Cf. v. ١٨٠٨ *supra* and iv 2933 *seqq.*

١٩٢٣ هر طروقي. *Tarīq = fāriq = shab-rav* (v. ١٩٢٥), i.e. the *salik* who is travelling in the dark night of the material world.

<sup>1</sup> On the meaning of *wdqif*, see Dr Arberry's Introduction to the *Mawdūḡ* of Niffārī, 8 *seqq.*, 14 *seqq.*

P. 11., Heading. The *nisbab* Daqúqí, which might either refer to Daqúqá (for دَقُوقِي from دَقُوقَاءَ see Wright, I 157, rem. C), a town between Irbil and Baghdád, or signify "seller of *daqúq* (a medicinal powder used as an eye-salve)", does not seem to occur elsewhere, and I can find no other mention of the saint whose miraculous experiences are related in this Story. Its connexion with what precedes is explained by *v.* ۲۲۰۸-۲۲۲۱ *infra*.

۱۹۲۴ داشت خوش دیباجه. Cf. II 1484. *I.e.* his outward demeanour matched the beauty of his spiritual nature. Muhammad Ridá, however, takes the sense to be 'munán-i háli-i ní dar sulúk pasandídab bíd; and so Fa.

۱۹۲۶-۱۹۲۹ Cf. 'Awárif, I 314 *sqq.* The Šúfi Shaykhs enjoined their disciples to travel in order that they might cut themselves free from all things to which they were accustomed (*ma'lúfát*), and learn to endure patiently separation from their friends and kinsfolk and homes. Ibráhím al-Khawwás (*ob.* A.H. 291) would not stay in any inhabited place more than forty days, lest his trust in God (*tawakkul*) should be exhausted: he regarded his knowing people and their becoming acquainted with him as a means and resource (*sabab<sup>an</sup> wa-ma'lú<sup>man</sup>*) inconsistent with complete trust in God. But Rúmi, as the following verses show, has advanced far beyond the ascetic ideal.

۱۹۲۸ أحاذرة. Only one late MS. (L) gives *uhádhirah*; and in the second hemistich *síri* for the ungrammatical *sáfir* is found in G alone.

سافر للغنا. Cf. *v.* ۵۳۳ *supra* and the Hádith cited in the note *ad loc.*

۱۹۳۰ همچو باز. "like the falcon perched on the king's wrist and looking steadfastly at him". Cf. IV 2640 *sqq.*

۱۹۳۱ نی از دوی. Inasmuch as the Perfect Man abides in God and contemplates nothing but the Divine Unity, he is isolated from mankind; on the other hand, as the created form of the Universal Spirit, he is the whole of which they are the parts (individualisations). "Thy light is at once joined with all things and apart from all" (*Díwán*, SP, IX 20).

۱۹۳۲-۱۹۳۳ Cf. *SIM*, 55 *sqq.*

۱۹۳۴ According to the Hádith: *innamú ana la-kum bi-manzilati 'l-wálidi li-waladibi*.

۱۹۳۶-۱۹۳۸ Similarly, a Šúfi cut off from the communion of the saints is spiritually dead, even though he continue to keep the rules of the Path and fulfil the commandments of the religious law.

۱۹۳۹-۱۹۴۰ Cf. note on *v.* ۹۸۸ *supra*. Except in a figurative sense, the terms "whole" and "part", "union" and "separation", are not applicable to any relations that exist between the One Reality and the phenomenal forms in which it manifests itself.

۱۹۴۲ For the distinction, see *infra*, *v.* ۳۴۰۷, IV 419 *sqq.* In *mithál*, the things compared are analogous in *some* respect; in *mitbál*, similar in *every* respect.

- ١٩٤٢ مەرا مەت کرد. The mystic's journey to and in God is a continual and everlasting spiritual ascension.
- ١٩٤٥-١٩٤٩ Cf. II 2214-2221.
- ١٩٥٣ *I.s.* "though I am absorbed in God, nevertheless I would fain converse with the saints and enjoy what each of them can communicate of the Divine knowledge revealed to him". The saint is likened to a jar fed with water from the ocean (VI 23, 813 *sqq.*).
- ١٩٥٤ See *Qur.* XXXVIII 20 *sqq.* and cf. II Samuel, 12. Here, however, the poet gives an entirely new turn to Nathan's parable. David represents the God-intoxicated man whose thirst is insatiable because the object of his love is infinite. Cf. the saying of Báyazíd cited in the note on II 926-927.
- ١٩٥٦-١٩٥٨ *Mard* and *mukhammāth* symbolise respectively the followers of the Real (*ahl-i Haqq*) and those who desire anything inferior.
- ١٩٥٩ دوان. Fa and BGK have *rawdān*.
- ١٩٦٠ سیر, used as a noun: cf. *ba-sīr dmadān*.
- بەرهر آنج الخ. This exhortation to be single and alone with God (*infirād bi-'lḥd*), to beware of tarrying (*muqāf*) in any stage or station of the Way, and never to remain content with any particular mystical experience, forms the theme of the second chapter of *al-Qaṣd ild 'lḥd*, a work wrongly attributed to Junayd (see *Islamica*, vol. II, fasc. 3, p. 402 *sqq.*).
- ١٩٦١ صدررا بەگزار الخ, *i.s.* "however lofty be the degree of revelation to which you have attained, leave it behind you: your real perfection consists in advancing endlessly; for after the journey *to* God there is the journey *in* God". An alternative but weak and (in this context) improbable explanation of the words *ṣadr-i tu-st rāb* is: "the goal that you think you have reached is, in reality, only a stage on the road."
- P. 112, Heading. See *Qur.* XVIII 39-81, and cf. the notes on I 224, 237 *supra*. From the mystical point of view, Moses ranks as *Khādir*'s disciple. True, he is a great prophet and very near to God; but less profoundly and intimately united with the Divine consciousness than the perfect saint, of whom *Khādir* is the type.
- ١٩٦٧ ماەرا الخ, *i.s.* "as the moon derives her light from the sun, so let me, without your interference, go in search of *Khādir* and obtain from him the illumination of Divine knowledge (*'ilm-i ladunnī*)". See, however, the following note.
- ١٩٦٨-١٩٦٩ An expansion of *Qur.* XVIII 39: *ld abrahā hattā abluḡha majma'a 'l-baḡrayni aw amdiya buḡubān*. Concerning the obscure expression *majma'u 'l-baḡrayn*, see Wensinck (art. al-Khādir in *El*), who suggests that "the meeting-place of the two seas" may denote "the end of the world where, according to western Semitic cosmology, the oceans of earth

and heaven meet". This explanation would fit in very well with the mystical conception of the Perfect Man in whom the outward and inward aspects of Being—form and essence, body and spirit, humanity and divinity—are unified. It is possible that *majma'u 'l-bahrayn* refers here to *Khadir* himself or to the universal nature of the God-man exhibited in him. Others interpret "the two seas" as Moses = exoteric knowledge and *Khadir* = esoteric knowledge, a view which is apparently supported by the mention of "the Sun and the Moon" in the preceding verse. In the parallel passage (VI 1126 *sqq.*) the phrase describes metaphorically the mystic's "union" with God through the mediation of the Perfect Man. Cf. v. 1919, in which *Khadir* is regarded as a means (*sahab*).

وَأَسْرَى. The verb is associated with Mohammed's "night-journey" (*Qur.* XVII 1) and ascension (*mi'raj*).

1913 حَافِئِهِ, i.e. the spiritual and material worlds. Cf. the *Tafsir* of Ibnu 'l-'Arabi (I 204 *seq.*) on *Qur.* XVIII 82-92 (*maṣla'u 'l-shams, maghribu 'l-shams, baynu 'l-saddayn*). He says, in reference to the journey of *Dhū 'l-Qarnayn: wa-'l-sayru fi 'l-mashriqi wa-'l-maghribi safaruhu tanazzulu wa-taraqqiyu*. On this cosmic "journey" of the soul, see v. 1289 *supra* and 13-6 with the notes *ad loc.*

1918 جِسْمِ مَا الْخ. Cf. I 25, v 708 *seq.*

1911 Fa and other edd. have *sayr-i jismāni*.

1913 قَلْزَمَى الْخ, i.e. the Perfect Man, who is the form of Universal Reason. Cf. I 2502 *sqq.*

1911 يَك سَاحِل, according to Fa, *'dalamu 'l-mithāl*. Read *waqt-i shām*. "Evening" may refer to the occultation of the physical senses.

P. 113, Heading (2). The Seven Candles in Daquqī's vision are interpreted as signifying (a) the seven *Abdāl*, who (as Ibnu 'l-'Arabi says in the *Futūḥāt*) preside over the seven climes (*haft iqlīm*), and each one of whom is the spiritual representative of a prophet; (b) the seven principal Divine Names, viz. Living (*Hayy*), Knowing (*'Alīm*), Willing (*Murīd*), Mighty (*Qādir*), Hearing (*Samī*), Seeing (*Baṣīr*), and Speaking (*Mutakallim*). The symbolism used throughout this revelation of Reality is far from clear, but certain details show that the "Seven Candles" typify an exalted class of the "Men of the Unseen" (*rijālū 'l-ghayb*). Jilī (IK, I 37, 7 *sqq.*) describes these as "saints independent of the *Qutb* (*ufrādu 'l-awliyā*: cf. *Ta'rīfāt*, 286, 1), who follow in the footsteps of the prophets and have vanished from the phenomenal world into the Unseen Plane named 'the Throne whereon the Merciful seats Himself' (*mustawā 'l-Rahmān*). They are unknown and beyond description, although they are sons of Adam." It is safe to assume, however, that the seven holy personages seen by Daquqī were either *Abdāl* or other

saints of the highest rank. According to Hujwiri (*Kashf*, Eng. 214), there are forty Abdál, seven Abrár, four Awtád, and three Nuqabá; but some authorities limit the number of Abdál (Budalá) to seven and assign to them a position immediately below the Qutb. The Budalá are defined (*Ta'rifát*, 44, 12) as "seven men who, when they travel from any place, leave behind them a body having their appearance, living their life, and apparently acting just like the original, so that no one is aware of their absence". Ibnu 'l-'Arabí declares that he had met and conversed with them. Their bodies are formed of Divine Light (*v. v supra*): their human nature has been transmuted (*mubdal*: *v. 12... infra*), so that all their qualities are Divine. Hence no radical distinction can be made between the two interpretations mentioned above, which supplement rather than contradict each other.

1990. مهدی من پشا. *Qur.* LXXIV 34, etc.

1991-1992 The vision of the Candles, first as seven, then as one, then again as seven, reveals the truth that all prophets and saints are identical in reality, and only differ externally in so far as they are individualisations (*ta'ayyunát*) of the One Essence. Similarly, the Divine Names and Attributes, notwithstanding their appearance of diversity, are essentially one (*al-ṣifāt 'aynu 'l-Dhāt*).

1993-1995 Speech cannot express, nor hearing (*i.e.* oral teaching) instil, the esoteric knowledge that is gained by immediate perception.

1996 رَوِ الْيَك. WM, I think, gives the correct explanation: *báz gardán bayán-rd ba-siy-i khwád ya'ni ba-siy-i qisṣab guftan-i khwád*. The Story has an end, but the mysterious relations (*ittiṣḍálat*) between things in the Unseen World are infinite. Mq, following Fa, paraphrases: "become occupied with thyself and discipline thy soul to the full extent of thy duty, in order that thou mayest know the mysteries and behold all the marvels contained in thy nature, since it behoves thee to be humble and say, *lá ṣubṣṭi ṭhanám 'alayka*."

لا أُحْصِي النِّج. See note on I 128.

2001 On returning from "intoxication" (*sukr*) to "sobriety" (*ṣabw*), Daqúqí saw the seven Abdál in the form in which they appear in the sensible world. His first vision of them was in the *'alamu 'l-mithál*, where everything is immaterial.

2002 For *chashm* read *chashm-am*. The saint invested with Divine attributes is a tree of Life, Knowledge, etc., where all find shade and shelter. Commenting on this verse, WM says: "The appearance of the Names in the form of trees after their appearance in the form of candles and men, expresses symbolically the fact that, after the world has been manifested, the Names which brought it into light supply all creatures with material and spiritual sustenance (*rizq*) and protection."

٢٠٠٤ The "boughs" may denote saintly qualities, the "leaves" external actions, and the "fruit" blessings of Divine grace emanating from the saint.

٢٠٠٥-٢٠٠٦ Cf. *Qur.* xiv 29-30: "a goodly Word like a goodly tree, its root set firm (in the earth) and its branches in heaven, giving its fruit at every season by permission of its Lord"; and the poet's mystical interpretation of this text (*infra*, ١٢٣٨١ *sqq.*, iv 3570 *sqq.*). According to 'Ara'isn 'l-Bayān, the Qur'ānic allusion is to the Eternal Word of God revealed in His elect (*i.e.* the Logos), which is "the tree of the Divine attributes, whereof the root is fixed in eternity, and its boughs in the heaven of everlastingness; it is watered by the seas of Divine favour and gives its fruit, revelation (*tajallī*) of the Essence and Attributes, to the spirits of those who love and know God and realise His Unity". Cf. note on v. ٥٩٣ *supra*.

٢٠٠٧ خندان روی تر. This epithet of boughs has no connexion with roots, but the occult nature of the saints transcends logic altogether.

٢٠٠٩ کلبی, *i.e.* a person or thing that is worthless as a protection against God's wrath.

٢٠١٢ Cf. *Qur.* ii 6.

٢٠١٣ لیک از لطف الخ. Cf. v 1835 *sqq.*

٢٠١٥ سیب پوسیده, *i.e.* worldly goods and exoteric knowledge. WM quotes the saying of an eminent Sūfī (cf. *TA*, i 170, 13 *sqq.*): "Ye have received your knowledge from the dead, but we have received ours from One who dieth not"; and the line: *barchib gīyad murdab ān-rā nist jdn.*

٢٠١٦ یا لیت الخ. *Qur.* xxxvi 25-26: "it was said (unto him), 'Enter Paradise'. He said, 'would that my people knew how my Lord hath pardoned me and made me one of the honoured!'"

٢٠١٨ کَلَّا لَا وَزَرَ, *Qur.* lxxv 11.

٢٠١٩ G writes *mustas'ad*. In *Qūbīs-nāmab*, 3, 10, the word is joined with *sar-asrāz*: "happy and proud."

٢٠٢٢ زین چنین باغی و عاق. Cf. *z-in bustān* (v. ٢٠٢٨ *infra*). Fa and Mq mistake *bāghī*, "an orchard" for the Arabic word meaning "rebellious".

٢٠٢٩ Read *nīm-ghīrah* and see note on i 245.

٢٠٣٣-٢٠٣٦ *Qur.* xii 110: "until, when the Messengers (Prophets) despaired and thought they were belied (*kudhibū*), there came unto them Our help, and whom We willed (to save) was saved; but from the guilty Our punishment cannot be turned away." On the various readings (*kadhābū*, *kudhibū*, *kudhābībū*) and interpretations of this text, see Baydāwī *ad loc.* and Goldziher, *Richtungen*, 26 *sqq.* As Goldziher remarks, its original meaning must have been that the Prophets foretold the destruction of the unbelievers and, when this threat was apparently not



fulfilled, thought they had spoken falsehood (*kadhbabū*). But Moslem piety found several ways of avoiding that inconvenient explanation. Some, for example, read *kadhbabibū* and translate: "the Prophets knew (*ʿālamū* = '*alimū*') that the infidels (by continuing to enjoy prosperity) had made them out to be liars." Rūmī, however, adopts the reading *kadhhibū*; i.e. "the Prophets thought that their hopes of the promised Divine intervention, which would justify them in the eyes of all, had been belied"; this is put plainly and tersely in words reported on the authority of Ibn 'Abbās: *ukhlifū mā wa'adabumū 'l-lāhu minā 'l-naṣr*. I have supposed that in vv. ۲۰۳۳-۲۰۳۷ Rūmī himself is speaking, but the passage may equally well be assigned to Daqūqī, who was vexed by doubts resembling those of the ancient prophets.

۲۰۳۳ *حتی اذا ما*. Here the poet departs from his almost invariable custom of altering a Qur'ānic text, when necessary, in order to preserve his metre. He might have shortened the final syllable of *ḥattā* (see note on 1 290) and written *dhā* for *idhā* (note on 1 1313), and obviously he pronounced the first three words *ḥattā dhā mā*. B has the emendation *ḥattā idh mā*.

۲۰۳۷ *سحرآموزیست*. Divine knowledge confers occult powers on every one endowed with the capacity to receive it.

۲۰۳۸ *این بانگ*, i.e. the voice of prophets and saints calling people to believe in an invisible Paradise.

۲۰۴۳ Abū Lahab and his fellow-townsmen were amazed by the doctrine of *taḥḥīd*. Cf. *Qur.* xxxviii 4: "doth he (Mohammed) make the gods One God? Verily, this is an astounding thing!"

۲۰۴۷ *هفت می شد الخ*. Daqūqī describes a unitive state in which the mystic contemplates the unity of the One and the Many. See *Ta'd'iyyah*, 478 and note *ad loc.* = *SIM*, 243, and cf. the *rubā'ī* cited by WM:

*a'yan-i hamah dyinab, Haq jalwab-gar-ast,*  
*yā nūr-i Haq dyinab u a'yan şawar-ast.*  
*dar ḥaṣṣm-i muḥaqqiq kih ḥadīdu 'l-baṣar-ast*  
*har yak xi-du in dyinab an-i digar-ast.*

"All phenomena are the mirror wherein God is displayed;  
Or the Light of God is the mirror, and phenomena the images  
(reflected in it).

In the eyes of the true adept who is keen-sighted  
Each of these two mirrors is the mirror of the other."

۲۰۴۸ Since the trees represent Divine Names and Attributes, they are individualisations (*ta'ayyunāt*) of the Divine Essence, and as such may be said to worship God.

۲۰۴۹ Read *andar pas-i ū* with Fa and BGK.

- ۲۰۵۱ التَّجْمَرُ النَّجْمُ, *Qur.* LV 5. On the meaning of *najm* in this text, see A. Fischer in *Islamica*, v 198 sqq., and on the universal *suḥūd* and *tashbīḥ* of created things, *vv.* ۱۱۴۹۵-۱۱۴۹۷ *supra* and I 512-513, note.
- ۲۰۶۱ چپ و راست, *i.e.* the world of spatial relations.
- ۲۰۶۲ Read *ar-shy-i baqdyiq* with Fa and the two oldest MSS.
- ۲۰۶۳ There is nothing of which the saint is ignorant, though in moments of ecstasy (*fand*, *istighbrāq*) he is conscious only of God as One.
- ۲۰۶۵-۲۰۶۶ Before complying with the request of the Abdāl, Daqūqī begs them to let him associate with them for a while, so that he may attain to their spiritual freedom and become worthy to lead them in prayer.
- ۲۰۶۷-۲۰۷۰. The analogy of the seed suggests the passing-away (*fand*) of the *murīd*'s self-existence in the universal nature of the *murshīd*. Cf. note on II 74. For the technical terms *maḥw*, *qabḍ*, and *baṣṭ*, see *Luma'*, 355, II sqq., 343, 15 sqq.; *Kashf*, *Eng.* 374 sqq.
- ۲۰۷۱ سرچنین کردند, *i.e.* "they signified by nodding their heads". Cf. V 914.
- ۲۰۷۲ Cf. II 158 sqq. "Meditation" is a more exact rendering of *murāqabah* than "contemplation"; but see Macdonald, *Religious Attitude*, 259-261. The following verse describes *al-fand fi'l-Murāqab* (cf. note on I 128).
- ۲۰۷۶ ساعت = *abl-i sd'at* (cf. *امر گن* = *ṣāḥib-i amr-i Kun*, I 1789, note). *I.e.* those who are convinced of the reality of time and are subject to its limitations cannot realise a mystical experience in which all sense of time is lost. WM takes the meaning of the second hemistich to be that their attempt to apprehend "timelessness" leads to nothing but perplexity (*iabayyur*) and ignorance; *iabayyur*, however, probably denotes here mystical "bewilderment" as opposed to normal consciousness, though we might translate: "because for him (who is conscious of time) there is no progress in that direction, (for him there is nothing) except perplexity."
- ۲۰۷۷ In the world of time every one is kept under strict surveillance by invisible agencies which prevent him from quitting his appointed station and control all his movements. These "keepers" are mentioned in the *Qur'ān*, LXXVI 4: "no human soul but hath a keeper (*ḥāfiẓ*) over it", LXXII 10-12, etc.; but in the *Mathnawī* they are more than "recording angels": they represent unseen powers of Divine Destiny working for good or evil in the government of the world and in the individual soul, whether they be conceived as "Names and Attributes", "angels", "devils", "spiritual and sensual faculties", or as other forms of existence. Cf. *infra*, ۲۱۴۵۵ sqq., IV 327 sqq., V 1815; the *Hadīth*, "there is none of you but there have been set over him two familiar spirits (*qarīn*), a satan and an angel"; and Macdonald, *Religious attitude*, 274 sqq.
- ۲۰۸۰ گزند و کش = *gʾrand u kashand*. See note on II 320.

۲۰۸۱ G writes '*aydr* (for '*aydr*) as in the text, and Fa translates it by *mar-d-i kdr*. But the word is used here of a "reprobate" who, in spite of the *Qur'an* disbelieves in the "keepers", follows his fancies and lusts, becomes a slave to them, and virtually acts under their compulsion. Cf. *jabr-i dn ammadrab* (I 1465).

۲۰۸۲ Cf. *supra*, v. ۱۶۵۷ *seq.*

۲۰۸۳ تهدیدات نفسی. Cf. *supra*, v. ۱۷۲۴. The '*aydr* pleads that he is deterred from entering on the path of spiritual poverty by his carnal soul, which threatens him with the loss of all worldly pleasures. Cf. I 961 *seq.*

۲۰۸۴ دوکانه. According to the commentators, this refers to the morning prayer: it is called "twofold" because it consists of two *ṣalāt* (obligatory) and two *ṣunnab* (customary) *rak'abs*. But the poet may have in mind—what seems more appropriate here—the *ṣalāt* of two *rak'abs* authorised for the benefit of travellers.

۲۰۸۵ صلا for *ṣalāt*, as at I 2631. In the second hemistich the edd. and all my MSS. except G have the text-reading *andar pishwā*. G reads ایدر (cf. II 380), a rare word which would easily become الدیر, whereas the converse is unlikely to have happened. I propose, therefore, to restore *īdar* and translate: "the leader in prayer must always be clear-sighted."

۲۰۹۱-۲۰۹۲ Cf. the Hadīth: *laysa 'l-a'mā man ya'mā baṣarubū, innamā 'l-a'mā man ta'mā baṣratubū*.

۲۰۹۳ چوں نجس الخ alluding to *Qur.* IX 28: *innamā 'l-mushrikūna najas<sup>an</sup>*.

۲۰۹۹-۲۱۰۳ Cf. I 2708-2714. The "five holes" are the five physical senses, the "water" spiritual intelligence and perception, while "snow" may symbolise the potential or "material" intellect ('*aql-i bayūlām*).

۲۱۰۱ غصوا الخ. See *Qur.* XXIV 30 and note on I 2714. Fa reads '*an haw<sup>an</sup>* for *ghaddas<sup>an</sup>*.

۲۱۰۲ گوش چوں ریگت. Cf. I 1061.

۲۱۰۳ Fa reads *mi-ghushāyad* but translates *mi-kaṣḥdnad*.

۲۱۰۴-۲۱۰۸ As bodily waste is repaired by taking nourishment (*badala md jataballān*: v. ۱۷۵۸, note), so spiritual energy dissipated in idle talk, etc., is restored by infusions of Divine grace which enable the mystic to concentrate every faculty on *dhikr* and contemplation of God.

۲۱۰۷ Fa and most of my MSS. read *mi-khwarand* for *mi-ḥarand*.

۲۱۰۹ The text-reading, *mukhlāṣ* = *khulāṣab*, is that adopted by WM; but see the Translation, p. 117, note 4. The following verses illustrate what has been said above (notes on I, Preface, p. ۲, l. ۲; I 1-6, 123, 1733) concerning the real nature and object of the *Maṭnawī*. All its varied

contents lead up to a *makhlās*—the unitive experience of the Perfect Man—which remains untold: as Dante says (*Paradiso*, I 70),

“Trasumanar significar per verba  
Non si poria.”

۲۱۱۰-۲۱۱۱ A description of the Perfect Man in his transcendent aspect.

۲۱۱۳ All praise and prayer, no matter to whom it is ostensibly directed, seeks and finds its essential home, *i.e.* God and the Perfect Man who is the mirror (*maẓhar*) of God. Cf. *infra*, v. ۲۱۲۵ *sqq.*, *SIM*, 126 *seq.*

۲۱۱۵ Here the *Mathnawí* is regarded as the product of Divine inspiration. Fa and other commentators give *madh* the meaning of *mamdih*, “the person praised”. This makes good sense, though it is not authorised by the lexx. and seems to me unnecessary.

۲۱۱۵ جهد البقل. Cf. Lane under جَهْد, last sentence.

۲۱۱۷ Read *ibbām-rā* for *ibām-rā* with Fa and all my MSS., and delete note 1 in the Translation, p. 118. The error was caused by a misprint. مَرُغ و مَاهِي, *i.e.* “high and low”, “every one”. The point is that envy is the blindest and most ignorant thing in the world. Cf. II 1123 *sqq.*

۲۱۱۹ وفاق موش, the dark mind of the envious. Cf. II 2432 *sqq.*

۲۱۲. Read *ibtiyāl* with BG and Fa. The second hemistich alludes to a Story related in Book II 112 *sqq.*

P. ۱۲۱, Heading. The contents of this section deal with the same topic as the last and do not correspond to its title, which is taken from the words *Daqqat pish raft* in the preceding verse.

۲۱۲۳ لكن. Read لكن.

۲۱۲۴ See note on 1492.

۲۱۲۵-۲۱۲۶ Individuals are praised for qualities which are thought to be their own; but really these qualities are Divine attributes reflected in them: hence all praise is due, and of necessity is rendered, to God.

۲۱۲۷-۲۱۲۸ Cf. II 703 *sqq.*

۲۱۳۱-۲۱۳۲ The infidel mistakes a reflexion for the reality. His error is the result of *shaqāwat*, pre-ordained damnation (note on 1763). Cf. with this passage *Td'iyyah*, 738 *sqq.* = *SIM*, 264 *seq.*

۲۱۳۳ The normal construction would be *az shabwat-i rāndab*, but *pashimān shavand* is here treated as equivalent to *tark kumand*. Cf. note on 1582. *Butān* = *mabbūbān*, *shūbībān*.

۲۱۳۵ Human love, in so far as it serves to purify the soul, is a means of ascending to Divine love. See notes on 1111, 2437.

۲۱۳۶ *i.e.* “if you merely indulge a sensual desire, you cannot soar upward: the spiritual image of your beloved vanishes from your heart”.

۲۱۳۸ بر خیالی, *i.e.* for the sake of an illusion. The *lehayāl* loved for God's sake (v. ۲۱۳۵) is not illusory, since the true lover sees through the veil of appearance and desires the Reality which lies behind every *lehayāl*.

۲۱۴. The second hemistich may indicate that Daquq's acting as Imám in such company was a mark of peculiar distinction, or that the Perfect Man in whom *all* the Divine Attributes are united is superior to any class or number of them.

۲۱۴۲-۲۱۴۴ In a passage on the symbolical meaning of the forms and postures in the ritual prayer (*Miršád*, 88, 2 sqq. = 94, last line and foll.) we read: "The form of the ritual prayer (*namáz*), with its 'four pillars', viz. the standing up (*qiyám*), the bowing (*rukú*), the prostration (*sujúd*), and the Confession of Faith (*tashabbud*), tells of coming into this world and returning to the other world. The *rukú* tells of the animal stage (*maqám-i hayawání*), since all animals are 'bowing' (*i.e.* stooping, not standing erect). The *tashabbud* signifies contemplation of God in pre-existence, while the *sujúd* refers to the vegetable stage which the soul attains on entering this world, for all plants lay their heads on the ground and prostrate themselves (*Qur.* LV 5). And the *qiyám* tells of the human stage (*maqám-i insání*), for Man stands erect. So you have advanced from *rukú* and *sujúd* to *qiyám*.

Now, in the ritual prayer, you must first pronounce the *takbír* over (*i.e.* bid farewell to) bestiality and concupiscence and, when standing up, cast every worldly and otherworldly interest behind your back; then you must relinquish the erect attitude of man (*qiyám-i insání*), which betokens arrogance and pride, and take to bowing (*rukú*) and prostration (*sujúd*) in humility and self-abasement, to the end that you may return to the original Confession of Faith (*tashabbud*) which you made in the presence of God (*Qur.* VII 171)."

Cf. the *Ḥadīth*: *al-šalátn qurbánu kulli taqíyyín*, "the ritual prayer is the sacrifice whereby every devout Moslem draws nigh unto God"; and *Qur.* XXXV 11: *ilayhi yaš'adu 'l-kalimn 'l-šayibn wa-'l-'amaln 'l-šálikn*. Baydāwí *ad loc.* mentions the *takbír* among the "good words" that are borne to Heaven by angels. See 1 882 sqq. The essence of the *takbír* is self-mortification and self-sacrifice; hence the poet's comparison of the *nafs* to an animal over which the slaughterer is legally required to pronounce the *takbír* (Wensinck, *Handbook*, 225, col. 2).

۲۱۴۵ چسرنیل. This epithet implies that the body submits bravely to the sacrifice, like Ismá'il (*Qur.* XXXVII 102).

۲۱۴۶ The body that its lusts kill resembles an unclean carcase, but the body "sacrificed" in prayer is a pure offering to God.

۲۱۴۷ چون قیامت. Cf. the saying of Abú Sa'id al-Kharráz ('*Awdrif*, III 89, 2 sqq.) when he was asked how one should enter upon the ritual prayer: "You should face God as you will face Him on the Day of Resurrection, and stand before Him, no interpreter between you and Him, and He facing you, and you praying unto Him (*imájilbi*) and knowing before Whom you stand; for He is the Almighty King."

۲۱۵۲ کوه‌های عرش, the heavenly attributes with which Man has been endowed.

۲۱۵۵ در قیام, "at the Resurrection" (Fa, Mq, WM). But in this verse *qiyám* is followed by *rukʿ*, while in the next verses *rukʿ* is succeeded by *sajd*.

۲۱۶۵-۲۱۶۶ When the worshipper looks on his right shoulder and says the blessing (*salám*), it is as though he turned imploringly towards the prophets and saints who on the Last Day will be stationed at the right hand of the Divine Throne.

۲۱۶۷ دست افزار زنت, i.e. repentance (*tawbáb*) and the good works that go with it.

۲۱۶۸ مرغ بی هنگامی. See note on ۱ 943.

۲۱۷۵ سرمزن چون مرغ. Cf. the *Hadíth* related on the authority of *Abú Dharr*: "My Friend bade me refrain (during the prayer-service) from three things: squatting like a dog, spreading the fore-arms on the ground like a fox, and pecking like a cock."

۲۱۸۳ مُخلص is a misprint for مُخلف.

۲۱۹۱ بَيْنَ بَيْن. Following Fa, I have taken these words as an imprecation equivalent to *al-firāq*, *al-firāq*, but possibly they should be construed with *waʿ* 'adhwat': "then the Devil, intervening from (motives of) enmity, cried", etc. See Lane under بَيْن. By means of such threats and insinuations the Devil hopes to deter the penitent sinner from entering on the path of salvation.

۲۱۹۲ مَرَك و جَسَك. Cf. ۱ 2259.

عَلْتَيْم, i.e. "your relapse into sin after repentance (v. ۲۱۹۳) and your ingratitude for having been saved by Divine Mercy" (v. ۲۱۹۱=).

۲۱۹۳ چشم‌تان تو باشد الخ, i.e. "you will delight in playing the devil again". Fa explains that the eye is wet with tears of joy, and compares the Arabic phrase *qurʿu 'l-ʿayn*.

۲۱۹۶-۲۱۹۷ According to Fa, these lines refer to the *Hadíth*: *al-kayyisū man dīna nafsahū wa-ʿamila li-má baʿda 'l-mawti wa-'l-ʿajizū man atbaʿa nafsahū burābī wa-yatamanná ʿalá 'llábi*, "the intelligent man is he who overcomes himself (or reckons with himself) and works for that which shall be after death; and the man incapable (of intelligence) is he who lets his soul follow its lust and who wishes contrariwise to God".

۲۲۰۰. I.e. "even if you cannot be sure of salvation, prudence demands that you should repent before it is too late".

۲۲۰۱ Cf. the saying *al-hazinu sá'u 'l-zann*. G and Fa read *bad-gumáni bar jabán*, "to think ill of the world".

۲۲۰۵ Cf. I 961 *sqq.* and note *ad loc.*

۲۲۱۵ *وین دعا را اله*, alluding to *Qur.* XI 62: *ad'and astajib lakum.*

۲۲۱۷ *چون مادران با وفا*. For the comparison, see II 2969-2970 and note *ad loc.*

۲۲۱۹-۲۲۲۱ See *supra*, vv. ۱۸۰۷ *sqq.*, ۱۹۲۰ *sqq.*

۲۲۳۴ *ما کاندیر گویم*, *i.e.* "in subjection to our sensual nature".

۲۲۳۵ *دست وا دار الخ*, *i.e.* "attend to your own vices and (until you have done so) refrain from seeking to eradicate those which you see in other folk". Cf. *Qur.* II 41 and the *Hadīth-i qudsī*: *yā Dāwūdū 'iz nafsaka fa-in itta'azta fa-'izī 'l-nāsa.*

۲۲۳۶ *بهستانی*, *i.e.* a state of spiritual perfection.

۲۲۳۹ See note on I 423.

۲۲۴۲ The "lion" is the saint regarded as the purveyor of Divine grace; the "carcase" is worldly goods (I 2325, note).

۲۲۴۳ *که چو جزوی الخ*. See the notes on I 2801, 2904 *sqq.*

۲۲۴۴ A reference to the *Hadīth*: *inna 'llāha lā yanẓuru ilā ṣuwarikum wa-lā ilā 'a'ḥdikum bal yanẓuru ilā qulūbikum wa-niyyātikum.*

۲۲۴۵ The "heart" of the gnostic transcends the physical world. See notes on I 722, 1017.

۲۲۴۹-۲۲۵۱ Cf. v 200 *sqq.* The "Sea of Mercy" is the deified Perfect Man.

۲۲۵۲-۲۲۵۳ So long as the spirit is defiled with egoism and worldliness it cannot attain to union with God.

۲۲۶۳ Cf. v 871.

۲۲۶۵-۲۲۶۶ Cf. II 836-839 and note *ad loc.* Everything good and beautiful derives these qualities from the Divine goodness and beauty reflected in the heart of the Perfect Man (IV 1358 *sqq.*; *Diwān* of Ibnū 'l-Fārid, 347, 6 *sqq.*, tr. in *SIM*, 176; *IP*, 61).

۲۲۶۹ *نظراگاه خدا*, *i.e.* the eye through which God sees the universe. Cf. v 874 and the notes on I 1004, 1406, 1679.

۲۲۷۰ This "heart" is the universal spiritual essence of Man (*ḥaqīqat-i jāmi'a-i insāni*), comprising in its unity all the diverse modes of individualisation in which it manifests itself. In its real nature it is infinite (*lā-makdūf*) and non-existent externally. Cf. I 673 *sqq.*, 1575 *sqq.*, 1947 *sqq.*, 2925 *sqq.*, 3016 *sqq.*, 3485 *sqq.*; II 54 *sqq.*, 188, 817 *sqq.*, 909 *sqq.*, and the notes *ad loc.*

۲۲۷۱ *ویزه دل*, *i.e.* the corrupt heart. Cf. v 871-873.

۲۲۷۳ Read *سلامیها* with GK and Fa.

۲۲۷۷ The second hemistich alludes to a children's game played with coloured pebbles representing gold and silver. Apparently the winner was the player who could show that he was the "richest".

- ۲۲۷۹ گودگان را, *i.e.* worldly men preoccupied with "childish thing" 'Aql signifies "the form of Universal Reason" embodied in the Pīr.
۲۲۸۰. See ۱ 2940 and note *ad loc.*, and *supra*, v. ۱۷۹, *sqq.* It is possible that *mi* = *baṣṭariyyah* and *bakht ū umīd* = the Pīr who brings spiritual hope and fortune to his disciples. Cf. v. ۱۷۹۸ *supra*.
۲۲۸۱. According to WM, "if you consider this verse carefully, you perceive that the 'ship' symbolises the body of Daqūqī, while 'ship's crew' are his bodily senses and faculties. These are saved from drowning (*gharq*) by Daqūqī's return to a normal state of consciousness (*ifāqah*) on the conclusion of the ritual prayer; for during the prayer was absorbed in contemplation of the Divine Unity."
۲۲۸۷. See *supra*, v. ۱۸۷۸-۱۹۱۳ and the notes *ad loc.* Here the Se' Abdāl, typifying the perfect quietists (*abl-i taslīm ū riqā*), are opposed to Daqūqī as representative of the *abl-i daf'ā*. But cf. v. ۱۹۱۵ *sqq.*, where it is made clear that such an antithesis is not absolute.
۲۲۹۲. قباب حق. Cf. the Ḥadīth cited in the note on ۱ 931-932.
۲۲۹۹. Referring to *Qur.* vii 11.
۲۳۰۱. ای دقوئی, *i.e.* "O thou who seekest (the Saints) with longing tears, like Daqūqī".
۲۳۰۲. The second *miṣrā'* should be translated: "every (joyous) expansion of the heart is involved in (painful) constriction", *i.e.* "you must expand and strive and suffer before you gain the object of your desire". *Kh* found the Fountain of Life in the Land of Darkness.
۲۳۰۳. See note on v. ۲۲۱۵ *supra*.
۲۳۰۶. The poet now resumes the narrative begun in ۱۷۱۵-۱۷۸۹ *sqq.*
۲۳۳۱. واقعه مارا. See note on ۱ 224.
۲۳۳۴. See *Qur.* xii 4.
۲۳۳۵. On Moslem views concerning veridical dreams, cf. Macdonald *Religious Attitude*, 70 *sqq.*
۲۳۳۶. Read و بیش و کم with G and Fa.
۲۳۴۲. چو آتش بر خلیل. See *Qur.* xxi 69.
۲۳۴۴. See the notes on ۱ 1241, ۱ 1666-1668.
۲۳۴۶. دلشکر, *i.e.* the Ṣūfī's intuitive recollection of the Divine *leh*, and of the covenant which he made with Gd in pre-existence.
۲۳۴۷. لقمه حکمی الخ, *i.e.* the burdens of the religious law and the prohibitions imposed on the spirit during its earthly life.
۲۳۴۸. "The dream of *Alast*" is the vision and knowledge of G promised in eternity to the elect who devote themselves to His service in this world.
- ۲۳۵۳-۲۳۵۵. Cf. the description of the Hypocrites (*mudhabbadhabina bay ḍablika*) in *Qur.* iv 141-142.



۲۳۵۱ زَأْتَر نَشَوَح. *Qm.* xciv 1-3: "Have not We expanded thy breast and relieved thee of the burden that crushed thy back?" On the mystical meaning of *sharḥu 'l-sadr*, see *Passion*, 478 sq. The heart, inspired and illumined by faith, is conscious of the eternal Grace and Love to which it is predestined. See note on I 1958-1959.

۲۳۵۸ كَفْت كُورمِ خَوَانِد. Cf. *supra*, v. ۲۳۲۳ sqq.

۲۳۶۲ حُبَّ يُعْمَى الْخ. See note on I 2645.

۲۳۶۳ Instead of *bi-ghā* G reads *nikeš*, which Fa gives as a variant, *i.e.* "well may this be demanded by Love".

۲۴۰۱ See notes on I 57, II 3235.

۲۴۰۲ نَامَةُ خُدا، *i.e.* the Divine Revelation (*wahy*).

۲۴۰۳ دَرِ خَالِهَامَر، *i.e.* "into my heart".

۲۴۰۵ تَمِشَه دَرِ هَرِ بِمِشَه الْخ، *i.e.* "do not apply yourself to the acquisition of exoteric knowledge".

۲۴۰۶-۲۴۰۷ The animal soul perceives only the reflexion (cf. I 1126-1127 and note *ad loc.*).

ذَرْمَنَا. See note on II 3773-3774. Man's superiority to other animals consists in his being conscious that he and all created things are illumined by the Divine Light itself. Cf. v 1229 sqq.

۲۴۰۸-۲۴۰۹ David, speaking as the Perfect Man, explains why the prophet or saint, though "united" with God and endowed with Divine knowledge, nevertheless turns to God in solitary prayer and supplication (*khalwat i namāz*). It is in order that his example in this respect may be followed by those who seek salvation under his guidance. Cf. note on vv. ۱۴۰۰-۱۴۰۵ *supra*.

۲۴۱۰ The *murshid* must descend from the plane of Reality and "speak to men according to the measure of their understandings"; otherwise they will never attain to the perfection of which they are capable. From the standpoint of the Truth (*ḥaqīqab*) the teaching given by the Law (*sharī'ab*) and the Path (*ṭarīqab*) is relatively false; but the end justifies the means employed to achieve it.

حَرْبِ خُذَعِه. See references to the *Ḥadīth al-barbu khubd'arum* in Wensinck, *Handbook*, p. 248, col. 1. Taken in its obvious sense, the saying illustrates the context quite appropriately, since every holy man is a fighter in God's cause. The inner meaning is brought out by Ibnu 'l-'Arabī who says (*Fuṣṣ*, 54, 1 sqq.) that the prophet's calling people to God is "an enormous deception" (*makr-um kubd'ar-um*), for God is the essence (*'ayn*) of both the caller and the called: in reality God (made manifest in the prophet) calls them (as modes of His own being) from their limitation by particular aspects of Himself to absorption in the Universal *Ḥuwiyyah*, *i.e.* from plurality to Unity. Cf. note on I 2812.

۲۴۱۱ وگونی الخ، *i.e.* "by words put into the mouth of David I shall have cleared a way through the profound obscurities of the subject." ۲۴۱۳ ندارم الخ. This assurance implies that David should refrain from divulging the mystery of *taḥḥid*, which only gnostics like the speaker can apprehend. The speaker may be a Voice from the Unseen (*ḥadīf*). Cf. I 3543 sqq.

۲۴۱۶ According to WM, God revealed to David in detail (*taḥḥid*) what was already known to him summarily (*ijmāl*).

۲۴۳۰ ریده الخ، *i.e.* "after having committed a foul crime, you are the champion of truth and justice".

۲۴۳۷ This characteristic of the dog is noticed by Damīrī (B.A.H. 1275), II 321, 23 sqq. Cf. *Gulistan*, 30, 1 fr. foot:

*sag u darbān chu yāftand gharīb,  
in girbān girīst u ān dāman.*

۲۴۳۸ شیوانراست، *i.e.* those who have mortified their carnal nature.

۲۴۳۹ سگسان. Fa translates *sag-sān*, but has *sag-shān* in its text. The latter is better MS. authority (BGK) for the latter reading.

۲۴۵۴ کاو دوزخ را، *i.e.* the *nafs*. See v. ۲۵۰۶ *infra* and the notes on I II 1436.

P. ۱۱۰, Heading. Cf. *Qur.* xxxvi 65: "on this Day (of Judgement) seal their mouths, and their hands speak to Us and their feet witness as to what they earned."

۲۴۶۲ دِه دست، *i.e.* "with all thy might". Fa, however, takes *dast āmadab* together as equivalent to the Turkish phrase *ön eleb gel*, "a thing that has come into ten hands", *i.e.* "notorious"; and the text rather supports this interpretation.

۲۴۷۰ In Moslem law the blood-wit for manslaughter (unintentional homicide) is paid by the slayer's *āqilah*, *i.e.* his kinsmen on the father's side. Similarly, the eternal spiritual relation between God and Man is such that if the wrongdoer had implored God to absolve him, his pardon would have been granted.

۲۴۷۱ "This is one of the most cryptic verses in the *Mathnawī*". The commentators, supposing *nafs* to be the subject of *mi-na* explain the meaning thus: "The *nafs* will not give (even a worth) stone in return for *istighfār-i durr*", *i.e.* "though you were to bestow upon the *nafs* a favour precious as pearls by asking pardon (of God) for complying with His command, it would still persist in iniquity". The context naturally suggests that the first *miṣrāʿ* should refer to the divine bounty shown to the repentant sinner is contrasted with the measure dealt out by carnal folk to the saintly and unworldly who seek to benefit them.

- ۲۴۷۷ آن کُل BGK and Fa read *du-há*.
- ۲۴۸۴ زَنَار بَیْرِد. See note on I 359. Here "cutting the girdle" means "abandoning disbelief".
- ۲۴۸۸ Read *just a jety á kashf-i mushkili* with BGK and Fa.
- ۲۴۹۵ See *Qisasu 'l-anbiya*, 170, 3 sqq. Among the sling-stones that offered themselves to David were those with which Moses and Aaron had slain "such and such a king".
- ۲۴۹۸ See note on II 915.
- ۲۴۹۹ See note on II 493; and for *rasa'il*, I 1917, note.
- ۲۵۰۱-۲۵۰۲ Cf. VI 1300 sqq.
- ۲۵۰۳ See note on I 3888-3889.
- ۲۵۰۴ نَفْس خُود را كُش. Cf. *fa-qtulú anfusakum*, "mortify yourselves" (*Qur.* II 51), where Baydāwī quotes the saying: *man lam yu'adabbih nafsahu lam yuna'imba wa-man lam yaqtulha lam yuhyihá*.
- ۲۵۰۶ عقل نُسْتُت, i.e. 'aql-i ma'ád (I 14, note).
- ۲۵۱۱ Cf. I 3733-3740.
- ۲۵۱۳ دُوش چَمِزِی خُورده ام. WM translates: "yesternight I drank something", i.e. "I enjoyed an ecstatic experience, from the effects of which I have not yet recovered"; but see the notes on *luqmab* (I 1960, 3990).
- ۲۵۱۴ I.e. "the ascription of the cause to myself is unreal".
- ۲۵۱۵ كُو زُخُوش چَشْمَانِ الْخ, i.e. "if we have learned from the prophets and saints to contemplate God alone and perceive that He is the *Musabbihun 'l-ashab*".
- ۲۵۱۶ اسْمَاءِی دُكُو, i.e. the Divine Names and Attributes. Cf. I 840 sqq. and notes *ad loc*.
- ۲۵۱۷ مَعْجَزَاتِ خُوشِ الْخ, i.e. the miracles of the prophets give the lie to materialists who regard the planets as real causes. Cf. II 1842 sqq. and note *ad loc*.
- ۲۵۱۸ مَر بَحْرَا الْخ. *Qur.* XXVI 63 sqq.
- ۲۵۱۹ رُيْكُهَا الْخ. See note on II 379.
- پَشْر بَزِ الْخ. It is related that this happened when Moses and his wife Šafurá were removing the hair from a goat's hide.
- ۲۵۲۰ دُرُوش, i.e. Mohammed who, as opposed to Abū Lahab, represents the highest type of spiritual poverty. Cf. note on I 2342.
- ۲۵۲۱-۲۵۲۲ See note on I 1314.
- ۲۵۲۳-۲۵۲۴ Alluding to *Qur.* II 67-68. See *Math.* II 1435 sqq. and the notes *ad loc*.
- ۲۵۲۶ عَقْل كَارَاغَزَا, "the particular intellect" ('aql-i ma'ádh). See the notes on I 115, 1982.

۲۵۳۲ بازگشت. Cf. *Qur.* vi 77. *Math.* II 159 is closely parallel to the present verse. See also *supra*, v. 1123 *sqq.* and IV 3311 *sqq.*

۲۵۳۳ زان شب قدوست. See note on II 2935. Here "the Night of Power" symbolises Universal Reason which reveals itself in the Perfect Man and rises, like a star amidst the darkness, to illumine the hearts of the elect. This is the source whence exoteric knowledge derives any value it may possess (cf. IV 1292 *sqq.*).

۲۵۳۶ میتون. *Qur.* xxxix 31: "verily thou (Mohammed) wilt die, and they (the unbelievers) will die." The poet interprets *wa-innabun mayyitin* as meaning that they are spiritually dead during their life in this world.

۲۵۳۷ ناطقه جو می گفت. For the metaphor, cf. I 3090, 3220, and notes *ad loc.*; and on the prophets and saints as successive manifestations (*ma'adhir*) of the Logos, II 909 *sqq.*

۲۵۳۸ گفت سالکان الخ. Cf. *Qur.* xi 121: "and all that We relate unto thee (Mohammed) of the matters announced by the prophets (of old) is in order that thereby We may make thy heart firm." Fa reads *gufi-i sabiqin*, for which there is no authority in my MSS.

۲۵۳۹ Cf. *Qur.* lIII 37-38, LXXXVII 18-19, etc.

۲۵۴۰-۲۵۴۱ The first verse refers to the World of Similitudes ('*alam-i mithal*'); the second to the World of Realities ('*alam-i arwāh ā ma'dni*').

۲۵۴۲-۲۵۴۳ Mystics alone enjoy the pure invisible substance of the bread of knowledge. Compared with this, its outward form (intellectual knowledge) is merely a table-cloth in which bread is wrapped.

۲۵۴۵ از بن دندان. See note on II 2765.

۲۵۴۸ Other allusions to the belief that the sight of an emerald causes the eyes of a venomous snake to start out of its head occur at v 1952, : 538 *seq.*, VI 3060, 3842. I may add, by way of illustration, the following extract from Sir A. Houtum-Schindler's unpublished translation of a Persian *tansiq-námah* (lapidary): "Jābir ibn Ḥayyān in his book *Sirr-i makhzūn* states that if a viper is made to look at an emerald, it will immediately become blind, but Abū Rayhān (Bīrūnī) states that the Khwārizmshāh kept a viper, round whose neck a string of emeralds had been tied, prisoner for a whole year in a snake-catcher's basket (*sallab*); and when the viper was let out, its eyes were in no way affected. But Tifāshī relates that having heard this story he made an experiment with quite a different result. He fixed an emerald to the point of an arrow with some wax and moved it towards the eyes of a viper which a snake-catcher had brought to him and which he placed in a large bowl. At first the viper darted away, but finally when the emerald was in close proximity to the eyes, Tifāshī heard a sound such as is produced by killing a louse on one's nail, and he then observed that both eyes of the viper had come out of its head: it was totally blind and

stupidly crawling about without knowing whither to go.<sup>1</sup> Now, from this story it is evident that the Khawārizmshāh's emeralds were not the real thing; probably they were only imitations."

۲۵۵۳ شاهرا. Cf. *Dīwān*, SP, VIII 3: *ward-i Khudd shāh biwād zfr-i dalq*.

۲۵۵۶ See note on II 2274.

۲۵۵۸ در خانه, i.e. in the material world.

۲۵۵۹ Concerning the symbolism in the first hemistich, see the notes on I 2873 and II 1427.

۲۵۶۰ Cf. *supra*, v. ۲۴۳۳ *sqq.*

۲۵۶۱-۲۵۶۷ See note on p. ۱۳۹, Heading.

۲۵۸۰ نی زگل مرغان کنی. See *Qur.* III 43.

۲۵۸۵ اسرار اعظم را. See note on II 142.

۲۵۸۸ One of the sayings which Moslems attribute to Jesus is *md 'ajaztu 'an ibyd'i 'l-mawtā kamd 'ajaztu 'an isldhi 'l-abmaq.* Cf. *Ghazālī, Ibdāb*, 2\*, II *sqq.*

۲۵۹۲-۲۵۹۴ Of course Rūmī does not imply that because the fool acts according to his predestined folly he is therefore excusable. Cf. II 70 and note *ad loc.*

۲۵۹۸ عیسی. For the metrical shortening of the final ی, see note on I 290.

بی تعلیم بود. Cf. *supra*, vv. ۲۴۰۸-۲۴۰۹ and note *ad loc.*

P. ۱۴۷, Heading. The foregoing Story recalls to the poet the folly of the Sabaeans, a topic on which he has already discoursed in this Book (*supra*, vv. ۲۸۲ *sqq.* and ۳۶۴ *sqq.*).

۲۶۰۱ شهر بس کلان. From the whole context it seems probable that "the great big city" of the children's tale stands for the World of illusion (*dārū 'l-ghurūr*) where the senses and passions hold sway.

۲۶۰۴-۲۶۰۵ Despite its vast extent and imposing appearance the World is really a narrow prison-house for the soul. According to Fa, the "city" represents the being of Man (*wujūd-i insānī*), outwardly contemptible, but macrocosmic in its essential nature (I 2506, note; IV 321 *sqq.*). It is difficult, however, to bring this interpretation into logical connexion with the verses which follow.

۲۶۰۶-۲۶۰۸ Though worldly souls are innumerable, they count for very little. All can be reduced to three types. In v. ۲۶۰۸ read *nim tan* and cf. note on I 245.

۲۶۰۹ از سلیمان کور الخ. See v. ۲۶۲۹-۲۶۳۰ *infra*, and cf. II 3731 *sqq.*

۲۶۱۰ See v. ۲۶۲۸ *infra*.

<sup>1</sup> Albertus Magnus describes an experiment in which the virtue of an emerald was tested by exposing it to the gaze of a toad. In that case, however, the emerald cracked like a nut and a portion of it flew from the ring (Thorndike, *A History of Magic and Experimental Science*, II 546 *sqq.*).

۲۶۱۱ See *infra*, n. ۲۶۳۱ *sqq.* The worldly man's "long skirts" refer to his external goods and appurtenances.

۲۶۱۲ سپاهی می‌رسند. Probably the prophets and saints are meant, whose call to poverty and otherworldliness is a menace to the ungodly. Cf. *infra*, v. ۲۹۴۸ *sqq.*

۲۶۱۸ شهر را هتند الخ, *i.e.* they abandoned Reason and took refuge in sensuality. Here *shahr* and *dib* are contrasted as in the Story of the Townsman and the Countryman (*supra*, v. ۵۱۷ *sqq.*). Cf. vi ۱۲۹-۱۳۳.

۲۶۱۹-۲۶۲۰. A figurative description of the vanity of worldly pleasures.

۲۶۲۲-۲۶۲۳ Cf. *Deuteronomy*, xxxii ۱۵: "But Jeshurun waxed fat", etc.

۲۶۲۴ جستند و رفت. For the construction, see note on ii ۳۲۰.

۲۶۲۵ BGK and Fa have the variant reading of the second hemistich. See the *app. crit.*

۲۶۲۸ See note on i ۱۳۳. *Tālu 'l-anal* is characteristic of the worldly-wise: it causes them to fix their thoughts on providing for the morrow instead of trusting in God, meditating on death, and preparing themselves for the life hereafter.

۲۶۳۸ Read مُلْك ديد with GII.

۲۶۴۳ لا يعلمون, *Qur.* xxx ۵-۶: "but most people do not know; they know only an appearance—the present life—and are ignorant of the life to come."

۲۶۴۸ صد هزاران فصل, *i.e.* "countless chapters". I have translated the reading *faḍl*, which is that of all my MSS. except H and is adopted by Fa and Mq; but I do not feel sure that *faḍl* is an error.

۲۶۵۰ يجوز و لا يجوز, *i.e.* jurisprudence (*fiqh*).

خود ندانی الخ, *i.e.* "you do not know (or care) whether you are approved in the sight of God or not". *'Ajiz* may mean "weak", "unsound", or be synonymous with *muqallid*, as in the phrase *din-i 'ajd'iz*.

۲۶۵۲ Cf. *supra*, v. ۱۰۰۰ *seq.* Fa cites the Hadith *qlmatu 'l-mar'i bimmatubu* (cf. note on ii ۲۷۸-۲۷۹) and the following *rubā'i* of Rūmī:

gar dar talab-i luqma-i nini, nāni;  
w-ar dar talab-i jawbar-i jāni, jāni.  
in nuktab xi-man bi-shnav dgar mi-dāni:  
bar *chir* kib andar talab-i āni, āni.

۲۶۵۳ تو بعدی. For the metre, see note on i ۲۹۰. Here most MSS., including G, read *sa'di in*.

۲۶۵۴ که بدانی الخ, *i.e.* "that in this world thou shouldst know thy real nature as it is known eternally to God"; for *man 'arafa nafsahu fa-qad 'arafa Rabbahu*. Fa takes the sense to be "that thou shouldst know (humanly speaking) that faith and good works will ensure thy salvation".

۲۶۵۶ اَصَوْتَيْنِ, *i.e.* *usultu 'l-fiqh* and *usultu 'l-kaldm*.

P. ۱۵۰. Heading. See p. ۱۸, Heading, and note *ad loc*.

۲۶۶۴ كلخن تاب. See note on II 404.

۲۶۶۸ امر فاستقم. See note on v. ۷۴۱ *supra*.

۲۶۷۱ Cf. *Qur.* xiv 7.

۲۶۷۳ Moslem theologians enumerate the acts of thanksgiving appropriate to each member of the body. A passage cited in Fa begins: *shukru 'l-ra'si 'l-sijdatu wa-shukru 'l-qadami 'l-qadatu fi 'l-id'ati wa 'l-mashyu li 'l-khayri wa 'l-'ibadat*.

۲۶۷۴ غول. See note on I 2946.

۲۶۷۷ From this verse down to v. ۲۷۰۸ the prophets speak as spiritual physicians.

۲۶۸۶ مَرَك و چسكت. Cf. v. ۲۱۹۲ *supra*.

۲۶۸۹-۲۶۹۰ Cf. II 26 *seq.*, 2275 *seq.*

۲۶۹۹ بَشَكَانْد كِهَن. This is the reading of GH. Correct the *app. crit.* accordingly. Two later MSS. (AB) and the Turkish edd. read بَشَكَفْد آن كِهَن.

۲۷۰۰ فَأَنفَلَق. *Qur.* xxvi 63: "then We inspired Moses, saying, 'Smite the sea with thy rod'; and it was cloven, and each (divided) part was like a huge mountain." The mystical interpretation of *Qur.* xxvi 63-65 given by Najmu'ddīn Kubrā is: "We inspired the Moses of the heart (*al-qalb*), saying, 'Smite the sea of the spirit (*al-rūb*) with the rod of recollection (*al-dhikr*)'; for every spiritual attribute is like a huge mountain to be crossed and left behind. And We caused the sensual attributes to accompany the spiritual ones and brought them near (to Our presence), and so We delivered from attributes the Moses of the heart and all those with him."

۲۷۰۸ Cf. *Qur.* xi 31: "O my people, I ask of you no wealth therefor. My reward rests with God alone." BGK and Fa read *rasad az Haq bast*.

۲۷۰۹ In the second hemistich Fa translates: "Our medicine is for the (spiritually) sick."

P. ۱۵۳, Heading. The gist of the following section is that belief in the prophets depends on Divine grace and spiritual illumination and that no real conversion can be wrought by evidentiary miracles *per se*. Cf. VI 1176-1178 and note on II 90-91.

۲۷۱۱ چُون شَمَا الْخ. See note on I 266. *Dib*, the material world: cf. *supra*, v. ۲۶۱۸ and note *ad loc*.

۲۷۱۴ اِقْتَادَن بَدَوَغ. See note on II 2133.

۲۷۱۶ شَنِهْدِيَت. See note on I 2138.

۲۷۱۸ كِهَر, *i.e.* the Light of Divine Guidance, revealed in and by the prophets and saints. See note on *nūr-i šāf*, II 909.

۲۷۲. Cf. I 116.

۲۷۲۱ Cf. the proverb: *al-ṣabāb aghmd 'ani 'l-miṣbāb*.

۲۷۲۶ اُنصُوا, *Qur.* VII 203. See I 1622, II 3456, 3692, and the notes *ad loc.*

۲۷۲۷ Translate: "if you do not desire (to suffer a) relapse, lay on the ground before this Physician your gold", etc.

۲۷۲۸ Cf. the Hadīth: *ṣibā li-man ṣbaḡhalabu 'ayyubu 'an 'ayyibi 'l-nāsi wa-ansafa 'l-faḡla min mālibi wa-amsaka 'l-faḡla min qawlibi*.

۲۷۳۳ زید و بکر. Cf. I 904.

۲۷۳۶ هر رسول شاه الخ. Cf. II 1147, and for the holy man's answer to this allegation, II 1170 *sqq.* and the notes *ad loc.*

P. 188, Heading. *Kallab wa-Dinnab*, ed. De Sacy, 185, 5 *sqq.*; ed. Cheikho, 148, 5 *sqq.*; Naṣru'llāh, 204, 5 fr. foot and foll. See also *Ocean of Story*, V 101.

The Fable, as interpreted by the unbelieving Sabaeans, represents the Hare as a prophet who pretends to bring a message from God warning his people that they will incur Divine wrath if they persist in enjoying the pleasures of this world. His claim is absurd, and only fools would be deceived by his fabricated evidence.

The prophets retort (*infra*, v. ۲۸۰۶ *sqq.*) that such an interpretation of the Fable's inner meaning is a travesty. According to them, the Hare typifies the Devil "who came as an ambassador to thy soul, in order that he might deprive thy foolish soul of the Water of Life (*i.e.* knowledge and love of God)".

Manifestly we have here what is called by Frazer (*Folk-lore in the Old Testament*, I 52) "The Story of the perverted Message", a *motif* associated with the Fall of Man (cf. the description of the earthly paradise of the Sabaeans: *supra*, v. ۲۶۵۷ *sqq.*). A remarkable parallel occurs in a tale current among the Hottentots, which Frazer (*loc. cit.*) relates as follows. "They say that once on a time the Moon wished to send to mankind a message of immortality, and the hare undertook to act as messenger. So the Moon charged him to go to men and say, 'As I die and rise to life again, so shall you die and rise to life again.' Accordingly the hare went to men, but either out of forgetfulness or malice he reversed the message and said, 'As I die and do not rise to life again, so you shall also die and not rise to life again.' Then he went back to the Moon, and she asked him what he had said. He told her, and when she heard how he had given the wrong message, she was so angry that she threw a stick at him which split his lip. That is why the hare's lip is still cloven."

۲۷۴۱ از سر گه. The Hare had run up a hill for fear of being trodden underfoot by the elephants.

۲۷۴۳ پیش پیست. These words, I think, must be taken together.



Translate: "stand forward (and hear from me the Moon's message)." Mq renders *pīsh* by *bā'id*<sup>m</sup>, "at a distance", which is not admissible. The second *misrā'* corresponds to the original Arabic: *wa-'l-rasūlu ghayru malīm<sup>m</sup> fī mā yuballighu wa-in aghlaza fī 'l-qawli*.

۲۷۴۴ چشمه آن ماست. De Sacy's text has: "the fountain which is called by my name" and Cheikho's "a fountain called al-Qamariyyah".

۲۷۴۵ The meaning of this verse seems to me quite clear. The Turkish commentators, except Surūrī, make nonsense of it by attributing to the Hare the clause *sitam guftam az gardan birin andakhtam*, which is part of the Moon's message, and regarding *guftam* as equivalent to "my words". See Fa, III 450, last line and foll.

۲۷۴۷ مضطرب گردد, i.e. "will quiver with anger".

۲۷۵۱ In *Kallab wa-Dinnab* the Elephant, on being told by the Hare that the Moon is angry because he has put his trunk in her water, bows down in worship to the Moon, repents of what he has done, and vows he will never do it again.

۲۷۵۹ See note on I 3216.

۲۷۶۰ زآن طرف الخ, i.e. in the direction of error (*daldl*); for the nature of Iblīs has its origin in the Divine Name *al-Muḍill* (SIM, 131). Fa offers an alternative explanation, viz. that the eye of Iblīs turned towards the world of phenomenal form (*'ālam-i šarāf*), which was destined to be his home till the Resurrection.

۲۷۶۴ It should have been indicated in the Translation that this and the six following verses are spoken by the prophets.

۲۷۶۵ عقل و جان, i.e. the Perfect Man.

۲۷۶۶ پشته مرده الخ, i.e. "you associate lifeless idols with God, while you deny any intimate relation between Him and those whom He has endowed with spiritual life".

۲۷۶۷ پشته زنده, i.e. the prophet or saint. Fa comments on this verse, but omits it in the text.

۲۷۶۸ دَر ماران را الخ, i.e. "base men desire and adore what is base like themselves" (cf. *al-khabīthāt li-'l-khabīthīn*, *Qnr.* xxiv 26).

۲۷۷۱-۲۷۷۲ The poet's reference is to *Ḥadiqah* (Stephenson), Book I, p. 21, last line:

*tū fuḍūl az miydnab birin bar:  
gūsh-i khar dar kharwar-ast bā sar-i khar.*

This passage of Sanā'ī deals with the same theme, viz. that in relation to Divine Providence nothing in the world is incongruous: apparent evil is really good: "crookedness (*kāḥ*) is the right shape for a bow." Cf. *Qnr.* xx 52: *a'fā kulla shay'in khalqahu thumma badā*; xxxii 6: *aḥsana kulla shay'in khalqahu*; LXVII 1-3; and note on *Math.* I 480-481.

۲۷۷۶ حرفها. Cf. v 309 *sqq.* Fa cites the verse:

*dar-in sabīfah na-khūdādam khat-i khatā x-ān ra*  
*kib barzīh mī-nigaram naqsh-i kār-khāna-i ā-st.*

۲۷۷۷ بَمَنْ إِصْبَغِينَ. See I 393 and the Ḥadīth cited in the note *ad loc.*

۲۷۷۸ با قبض و بسطی. Cf. *Qur.* II 246.

۲۷۸۰ هر چار راه الخ. See note 1 in the Translation, p. 156. According to Fa, مَجْمَع represents the Divine Essence, in which all the Names and Attributes are comprised, and چار راه the four principal ways whereby God fulfils the destiny of human souls and causes them ultimately to return to Himself, namely, *lutf* and *qabr* and *hidāyah* and *dalālah*.

۲۷۸۲ Hence the Prophet is said to have prayed: "O God, O Changer of hearts, make my heart firm in submission to Thee."

۲۷۸۳ See *supra*, note on p. 155, Heading.

۲۷۸۷ كَل, i.e. devoid of spiritual perception. Cf. *Hadīqab* (Stephenson), p. ۲7, 5 *sqq.* There is an absurdity in the bald man's using locks-of hair as a similitude. On the mystical symbolism of *zulf* and *rukḥ*, see GR, 763 *sqq.*, 780 *sqq.*

۲۷۸۸ See *Qur.* XX 18-21.

۲۷۹۲ See I 3396 *sqq.* and note on I 3216.

P. 158, Heading. Cf. *Qur.* XI 38-41.

P. 159, Heading (1). This Story is a parable for the wicked who have heard the warning of Divine wrath but will believe in it only when its reality shall be made manifest on the Day of Judgement.

۲۸۰۱:۲ یا حسرتا وا ولبتا, cries of lamentation uttered by the damned souls. See *Qur.* XXV 30 and XXXIX 57.

P. 159, Heading (2). Bul. reads به بیغام, but my MSS. omit the preposition; and so Fa.

۲۸۰۶-۲۸۰۷ Concerning this interpretation of the Fable of the Hare and the Elephant, see *supra*, note on p. 155, Heading.

۲۸۱۱-۲۸۱۳ "Can there be any comparison between the moon in heaven and God who is the essence and ultimate source of all lights, whether angelic, intellectual, or physical? What an idle dream!"

آفتاب آفتاب آفتاب, i.e. God as manifested by the *Nūr-i Muḥammadi*. Cf. IV. ۳۶۲۷-۳۶۲۸ *infra* and the notes *ad loc.*

۲۸۱۴ This passage refutes the assertion (v. ۲۷۳۸ *supra*) that the rôle played by the Hare in the Fable is applicable to the prophets.

۲۸۱۵ In the second hemistich G has the reading given by Fa as a variant and translated in Vol. IV, p. 496: *dfrābī az kunsūf-ash dar shaghāf*.

۲۸۱۷ See *supra*, IV. ۸۷-۸۹, and notes *ad loc.*

۲۸۱۸-۲۸۱۹ *Qur.* CV.

۲۸۲-۲۸۲۱ The commentators say, no doubt correctly, that روح signifies Gabriel (al-Rūḥu 'l-Amīn). Gabriel, mounted on a mare, rode into the sea in front of Pharaoh, who could not prevent his horse from following and was drowned.

۲۸۲۳ Translate: "open thine eyes for once (and look) upon such elephants (unrighteous monarchs) who were killers of elephants (mighty men) in war."

۲۸۲۵ نیست غوثی رحمتی. These words may be translated: "no (Divine) mercy comes to their help."

۲۸۲۸ ظلمتی مانند کور, *i.e.* infidelity and sin.

۲۸۳۰ جهانهای فراخ, *i.e.* the spiritual worlds.

۲۸۳۱ Alluding to *Qur.* XII 11 *sqq.*

P. ۱۶۱, Heading. Cf. *supra*, v. ۲۱۳ *sqq.* and v. ۲۶۷ *sqq.*

۲۸۵۴ روید بُت. After having fallen from Paradise, Adam (so runs the legend) alighted in Sarandīb (Ceylon), where he repented and shed floods of tears which caused the valleys to be filled with fragrant plants and spices.

اندر جریده لایست ثبت. That these words refer to the *shahādah* and that لا here is opposed to لا seems almost certain in view of ۱ 3052-3055. See the notes *ad loc.* Adam wept because he had lost the real existence, which is life in God, and was left with nothing but the illusion of selfhood, which in reality is non-existence. Fa, reading *jarīdab* without the *iddfat*, makes *la* the grammatical subject and supposes the meaning to be: "disobedience to the Divine command, or denial of the Divine Lordship (*a-lasīn bi-Rabbikum*), is inscribed in the book of his destiny."

۲۸۷۲ إِنْ عُدْتُمْ عَدُوًّا, *Qur.* XVII 8.

۲۸۷۷ بازت آن تَوَاب. So Bul. I think this is the better reading, though all my MSS. and Fa have بازتان تَوَاب.

۲۸۷۸ پروانه نسیان رسید, "moth-like forgetfulness arrived". In the Translation *parwānab* is rendered by "mandate" for reasons stated on p. 161, note 2, which now seem to me less cogent. Cf. Ḥāfīz, ed. Brockhaus, No. 326, v. 7:

*tā chand hamc̣hu sham' zabān-āvari kumī?*  
*parwāna-i murād rasīd: ay muhib khamūsh.*

Other verses of Ḥāfīz (No. 347, v. 4, and No. 406, v. 3) bring *parwānab* and *sham'* into apparent connexion, but in these there can be no doubt that "mandate" is the meaning intended. Here the context—*kum kum ay parwānab nisyān*—supports the alternative sense. For "moth" as a type of the sinner whose penitence is invariably followed by a relapse into sin, cf. VI 345 *sqq.*

۲۸۸۴ احسان گفتن. See note on ۱ 3179.

P. ۱۱۳, Heading. A parable which illustrates *Qur.* xxx 32.

۲۸۹۰ غری. *Ghar* (Persian), meaning "listless", "feeble", "imj" occurs in rhyme at VI 1882, 4429. G writes *ghari*. The comm derive the word from Arabic *ghirr*, with omission of the *tash* *ghiri* goes well with *khwad-rāya-l*.

۲۸۹۳ گوی الخ. Literally: "you say, 'I will build a house of repen

۲۸۹۵ On the mystical conception of *shukr*, see *Qush.* 96, Hartmann, *Darstellung*, 32 sqq.

شکرپاره. Cf. *namāz-bārah*, p. ۱۷۴, Heading, *infra*; *riyāq* (IV 2008); *may-bārah* (V 3441); *saylī-bārah* (VI 1337).

۲۸۹۶ Cf. the saying (*Qush. loc. cit.* l. 19): *al-shukr idāfatn 'l-m. Mālībā bi-na'ti 'l-istikānab*.

۲۸۹۷ صید نعمت کن الخ, a paraphrase of the *Hadīth*: *al-nā'ama ku-awābidi 'l-wubūsh fa-qayyidūba bi-'l-shukr*.

۲۸۹۸ نعمت شکر. Since the *nī'mat* is an act of pure grace on of God towards His creature, the latter should feel himself ur to receive and unable to requite it, and therefore should re<sup>g</sup> *shukr* as a second *nī'mat*, for which in turn he can only rende<sup>r</sup> by virtue of the Divine *tawfīq* bestowed upon him. Hence the *al-shukr* 'ald 'l-shukri atammū min al-shukr (*Qush.* 96, 17). 1 938-939 and notes *ad loc.*

۲۸۹۹ دق. See note on II 533.

۲۹۰۰ او درین ده کس بود. Cf. r. ۳۲۰۲ *infra*. The words allu proverb: *agar dar khānab kas-ast, yak harf bas-ast*.

۲۹۰۱ نیا, *i.e.* the incessant process of *kawn* and *fasād*.

۲۹۱۰ وصفهای عارضی, *i.e.* qualities which are not inherent in the nature as it exists in God's knowledge, but have been acquire present life. Cf. the *Hadīth* concerning the *fiṣrah* (*Muslim Creed*,

۲۹۲۰-۲۹۲۱ سده (obstruction). This disease of the liver and its sy are described in *Firdawsu 'l-ḥikmat*, 218 seq., where the pluri *sulud*, is used instead of the singular. Schlimmer defines it as "inflammation of the liver".

۲۹۲۲-۲۹۲۳ نومیدی بدست. See *Qur.* XII 87 and XXXIX 34.

۲۹۲۷ Cf. *Qur.* XXIX 17.

۲۹۳۱ مژ تبلیغ الخ. See r. ۲۷۰۸ *supra* and note *ad loc.*

۲۹۳۷-۲۹۳۸ See note on 1 2201.

۲۹۳۹ *Qur.* XVIII 18 and 24.

۲۹۴۰ عدم. See note on 1 3093.

۲۹۴۴ موهومان. This use of the plural suffix *-ān* is peculiar, *durūgh-dū* (II 3639). موهومات would be *contra metrum*.

٩٤٥ *I.e.* as the damned cannot imagine the state of the blest, so the worldly can form no idea of the real nature of mystical experience. Fa has *az rāy-i ʔaysh*, an inferior reading.

٩٤٧ *I.e.* "we have suffered the utmost tribulation for God's sake and have made it easy for you to follow us in 'the straight Way' (*al-ṣirāṭ al-mustaqīm*)". There may be a reference to the traditional view that the yoke of Islam is light (*inna 'l-dīna yusr*<sup>am</sup>: Bukhārī, I 17, penult). Cf. *Muslim Creed*, 161.

٩٥٥ *Qur.* xxxvi 17-18: "lo, we augur ill from you; if ye desist not, we will certainly stone you....(The prophets answered and said): 'Your evil augury (caused by your unbelief and wickedness) is with you'."

٩٥٦ از سوی سر. In the Translation, p. 166, note 1, I have taken this phrase as equivalent to the Turkish باش اوچنده, "close at hand". But more probably it means "from the direction of the (sleeper's) head", *i.e.* from behind.

٩٦٥ این نجوم ما, *i.e.* the Divine attributes by which our hearts are illumined. See I 754-756 and note *ad loc.*

٩٨٢ رَبَّنَا. Cf. *Qur.* xxiii 109, where the damned cry in Hell-fire: "O our Lord, let us go forth from it! If we relapse (into unbelief), then indeed we shall be doing injury (to ourselves)."

١. ١٦٩, Heading. ایتها طوعاً او كرهاً, *Qur.* xli 10. Another exposition is given *infra*, v. ٣٥٩, *sqq.* On the theme that all men are worshippers of God either willingly or unwillingly, see II 2543-2548 and notes *ad loc.*

٩٨٦ The second hemistich alludes to *Qur.* xl 62: "lo, those who are too proud to worship Me shall enter Hell abjectly."

٩٨٨ ما خلقت الخ, *Qur.* li 56. Ṣūfī writers explain that in this text *li-ya'buddūni* = *li-ya'rifūni*. Cf. the Ḥadīth-i qudsī, "I was a Hidden Treasure, etc." (note on II 364), and see *Kashf*, Eng. 267.

٩٩٣ مَعْبَد, the meaning of which is quite clear, though Fa thinks it necessary to read *mi'bad* = *ālat-i 'ibādah*.

٩٩٥ مزید. See note 2 in the Translation, p. 168, and cf. *Qur.* ii 55: *wa-sa-naẓidu 'l-muhsinīn*.

٩٩٦-٢٩٩٧ See the following note. قوم زحیر occurs again at II 1868.

١. ١٧٠, Heading. اَدْخُلُوا أَبْأَبْ سَجْدًا الخ, *Qur.* ii 55. The Báb-i Ṣaghír seems to be the same as the Bábu 'l-Ḥiṭṭah described by Násir-i Khusraw (*Safar-námah*, 28, 1 *sqq.*) as an underground entrance to the "Mosque", *i.e.* the Ḥaram, of Jerusalem. The *Qur'án* does not mention Jerusalem, and some commentators refer the words *bādhībī 'l-qaryata* to Jericho, a view more in accordance with the traditional chronology (cf. note on Vol. I, p. ٢٠٣, Heading).

۲۹۹۸-۲۹۹۹ The magnates of this world resemble the Báḅ-i Šaghír: no froward sinner can enter into their presence without suffering abasement.

۳۰۰۵ رتبی الإعلاست. Cf. *Diwán*, SP, 15 and note *ad loc.*

۳۰۰۶ آهوتگان مشک‌ناف, *i.e.* eager seekers of God. For the metaphor, cf. II 160 *sqq.* and notes *ad loc.* Fa and Mq read *ábḥyakán*, "the little deer", but all my MSS. have *ábḥ-tagán*.

۳۰۰۷ "The lick of cooking-pots", *i.e.* the poor worldling, inevitably courts the rich and powerful sensualist (*kásab-lis*).

۳۰۰۸ In the Translation, for "and besides he knows" read "and he too will perceive". The poet implies that the real nature of vice is a painful and dangerous topic, because it would infuriate the sensualist to see himself exposed as "a monster of such hideous mien".

۳۰۱۲ بکمر. See note on I 1734.

۳۰۱۵ نوای بی‌برنی. Cf. برگ بی‌برنی (I 2237, note).

۳۰۱۶ دود و شور. Fa and other edd. read *dard u shūr*. All my MSS. have *dūd*, which is undoubtedly the correct reading.

دش. On *tawájjud*, imitative ecstasy, see *Luma'*, 302 *sqq.*, Qush. 40, 16 *sqq.*, *Kashf*, *King*. 413 *sqq.*

۳۰۱۷ كخ كخی. *Kikh*, a cry which generally expresses disapprobation or disgust, is here used in just the opposite sense.

تای چندی. Fa and most edd. read *tá kib chandi*, but Fa in its commentary explains *tá-yi chandi*, which it translates by *bir qáḥḥ karrab*, "several times", "repeatedly". In the Translation I have taken these words to be equivalent to *singuli*, *i.e.* "some few individuals became really enraptured". I now think, however, that *tá-yi chandi* goes with *must* and means "several parts", *i.e.* "they exhibited various degrees of intoxication".

۳۰۱۹ هستی. See note on I 606 and cf. *Diwán*, Tab. 139, marg., last verse:

*nist shav, nist az khwadi, qirák*  
*battar az bastiy-at jindiyat nist.*

۳۰۲۰ Cf. *rv.* ۲۵۱۲-۲۵۱۳ *supra* and note *ad loc.*

۳۰۲۱-۳۰۲۲ When the Šúfi has abandoned every faculty of his own, he is endowed with Divine powers and attains to the utmost felicity.

۳۰۲۳ See note on p. 92, Heading (2) *supra*.

۳۰۲۵-۳۰۲۶ This passage, which concludes with a reminder that "one man's meat is another man's poison", indicates analogically how incomprehensible to vulgar minds is the Truth experienced and enjoyed by mystics.

٣.٢٧ Cf. what Mujáhid is reported to have said, when asked whether the believing Jinn will be admitted into Paradise: "They will be, but they will neither eat nor drink therein; nay, they will be inspired with (*yulbamiha*, 'caused to swallow') the glorification (*tasbiḥ*) of God and the declaration that He is holy (*taqdīs*), in which they will find all the pleasure that the people of Paradise will find in the most delicious food and drink" (Damiri, *Ḥayātun 'l-bayāwān al-kubrā*, Búlāq, A.H. 1275, I 239, penult and foll.).

٣.٢٨ See note on Book I, Preface, p. 1, l. v.

٣.٣١ Probably the first *miṣrā'* refers to Jacob's mourning for Joseph in the so-called *baytu 'l-ahzān*. See Gibb, *Hist. of Ottoman Poetry*, II 162, note 1.

٣.٣٣ The inward purity, without which contemplation of God is impossible, corresponds to the external purity required for performance of the *ṣalāt*. Cf. *Kashf*, Eng. 291 sqq.

٣.٣٨ حبيب in this verse has the meaning of *muhibb*.

٣.٣٩ Cf. the Ḥadīth: "the learned man who teaches people to act well, but himself forgets to do so, is like the lamp that consumes itself while giving light to others."

٣.٤٢-٣.٤٤ Every one receives from God his pre-determined *riḡq* of good and evil ideas (*ḥayāt*): these are the stuff of which God has made Paradise and Hell. Cf. the notes on II 278 sqq., 394 sqq., 965-967.

٣.٤٥-٣.٤٨ Cf. VI 2771-2785, a fine passage in which the troops of phantasy (*ḥayāt*) are described as marching in perpetual succession from the Unseen to penetrate and occupy the hearts of men.

٣.٤٩ قبض اعمى الخ. In Moslem law no contract of sale and purchase is valid until the object of sale has been seen by both parties; hence the blind have to rely solely on the act of taking possession (*qabḍ*), which concludes the bargain. It seems to me likely that an allusion to the legal sense of *qabḍ* is intended; but the word may simply mean "taking firm hold" for the sake of guidance or protection. Cf. the Qur'anic texts (II 257; XXXI 21) concerning *al-'urwatu 'l-wuthqā*.

P. 171<sup>c</sup>, Heading. This Story occurs in *Fihri mā fihri*, 120, last line and foll., where it is related that in Mohammed's time there was an infidel who owned a Moslem slave. One day at dawn, while on their way to the baths, they came to a mosque in which the Prophet and his Companions were praying. The remainder of the narrative agrees with the *Mathnawī* version.

٣.٥٥-٣.٥٦ Sunqur (falcon) and Altún (gold) are Turkish slave-names.

٣.٥٨ صَلَا for صَلَات, as at I 2631 and v. ٣٢٣٨ *infra*.

در ملا. See note on I 1858.

٣.٦٠ تَرِيكُنْ is said by Fa to refer to the opening words of the *Sūratu 'l-Bayyinah* (Qur. xcvi), but more probably the poet is alluding

to the fourth verse of the *Súratu 'l-Ikhlâs* (*Qur.* cxii): *wa-lam yakun labu kufu'm apud*<sup>22</sup>. The latter *Súrah* is commonly recited in the *ṣalât* after the *Fātiḥah*.

٣٠٦٣ ابن ذو فنون is the reading of G, and it can be supported by the use of the synonymous epithet *ṣāhib-fann* in reference to God (v 1190). On the other hand all my MSS. except G, as well as the edd. I have consulted, have *ay dhī fannūn*, i.e. "O accomplished man", an appropriate description of the master who represents exoteric knowledge in contrast with the *'ilm-i ladunni* of the slave. Each must follow his own path (*Qur.* xvii 86), since every one is *mujassar li-mā khabūṭuq labu*.

٣٠٦٧ كَت. Read كَت.

٣٠٧١-٣٠٧٢ Cf. I 502-503 and note *ad loc.*

٣٠٧١ بنده گشتی الخ. See note on I 423.

P. 175, Heading. حتى اذا الخ. *Qur.* xii 110. See note on *supra* ٢٠٣٣-٢٠٣٧.

٣٠٨٠ نفس دوم, i.e. the immortal human soul (*nafs-i insāni*). Cf. *Dīwān*, SP, xxii 7:

*jān-i dāwam-rā kib na-dānand khalq*  
*nā-'llab gīyam kib ba-Jānān sipurd.*

Its qualities and actions are determined by "the First Soul" (*Nafs-i Kull* or *'Aql-i Kull*), of which it is a manifestation (*maẓhar*) and individualisation (*ta'ayyun*).

ماهی الخ, i.e. Divine Providence is the origin of infidelity and sin.

٣٠٨١ بَلِّغْ, *Qur.* v 71. God commanded the prophets to preach His Word both to the *abl-i bidd'iyab* and the *abl-i dāldlab*. The moral is that you must obey it and put your trust in Him. Although at first you cannot be sure that He has decreed your ultimate salvation, do not hesitate to take a risk. *Le jeu vaut la chandelle*.

٣٠٨٧ These verses are addressed to the *muqallid* or the weak-kneed novice. Fa tells a story about Ibnu 'l-'Arabī, which shows that Ṣūfī adepts might decline to embark on a voyage till God revealed to them what the consequences would be.

٣٠٩١ For بُوكُشت read بُوكُست, which is found in the edd. and all my MSS. except A; and translate: "inasmuch as all affairs depend upon 'maybe'." بُود كه = بُوك. I regret that this obvious error not only escaped correction when I collated my copy of A with the older MSS., but afterwards managed to survive in print.

P. 176, Heading (1). See the notes on I 3615, II 1554. *Khawf* and *rajd* belong to the lower planes of the mystical life: in the gnostic their place is taken by *qabḍ* and *baṣf* (cf. *Kashf*, Eng 374).



٣٠٩٧ كويى. On the scansion, see I 290, note.

٣١٠٢ بحر الخ. This may refer either to Moses and the Israelites, who "walked on dry land in the midst of the sea", or to Noah.

P. 171, Heading (2). Cf. II 931-932 and note *ad loc.* The full translation of the *Hadīth* runs as follows: "Verily, God most High hath friends who are concealed, their heads squalid, their faces stained with dust: when they seek to approach the Amīr, they are not admitted; when absent, they are not missed, and when present, they are not invited; when sick, they are not visited, and if they die, there is none to witness it. They are unknown on the earth and celebrated in Heaven."

٣١٠٥ بر كياشان. *Kiyā*, "sovereignty". Cf. I 1103 and v. 1383 *supra*.

٣١٠٧ يا نديى الخ. continuing the argument of *يا ندى* (v. 3100 *supra*).

٣١٠٨ *I'ldm*, having the same form as *ikerām*, makes a better rhyme than *a'ldm* and is preferred by Fa, which says it is equivalent in meaning to *ma'lim*.

P. 177, Heading. انسى. Concerning the famous traditionist, who died towards the end of the first century A.H., see art. Anas b. Mālik in *El*. According to Fa, it is related on the authority of Qatādah ibn 'l-Nu'mān that Anas had in his possession a napkin which, as often as it became dirty, he used to clean by throwing it into the fire. "The Prophet" (said Anas) "wiped his face with this, and fire does not consume anything that has passed over a prophet's face or served to cover it."

٣١١٤ انتظار. For the construction, see II 3795 and note *ad loc.*

٣١١٨ با چنان دست و لوى. Cf. *infra*, v. 3171 *seq.*

٣١٢٣ سى. See note on I 2396.

٣١٢٦ عباد الله. See note on I 1936.

P. 178, Heading. Fa cites an account of this miracle from the *Nuḥbatu 'l-ndjirin* of Mar'ī ibn Yūsuf Zaynu'ddīn al-Maqdisī (Brockelmann, II 369), who died in A.H. 1033/A.D. 1624.

٣١٤٢ آن شاعرت الخ. Cf. *Qur.* XXI 5, LII 30, and *LHA* 72 *seq.*

٣١٤٨ هاويه. See note on I 877.

٣١٥١ The poet only states this theory in order to assert that it is false. Fa refers to *Qur.* II 57.

٣١٥٢ God is *al-fa'al al-ḥaqīqī* and *Musabbibū 'l-asbāb*. See the notes on I 76, 842-843, 851; II 1627, 1842-1846.

٣١٥٥ چون سببها رفت, *i.e.* when every worldly resource has failed.

٣١٥٦ God expresses surprise that a lifelong believer in the efficacy of created things should at last invoke their Creator, and ironically bids him try again what they can do to help him. *Ṣun'* = *ṣāni'iyah*. It is possible to understand *ṣun'* in the sense of *maṣnū'* and translate: "Betake

yourself to the *sabab*, since all your thoughts have been fixed, not on the Maker, but on the things He made." This, however, is less pointed.

٣١٥٨ رُدُّوا لِعَاذُوا *Qur.* vi 28.

٣١٥٩ بِرُوحِيَّتِ تَنْمِر. For similar uses of *tanidan*, see I 2262, 3055.

٣١٦٥ مَشْكُ, the bodily nature; فَيْضُ, the outpouring of Divine grace into the heart.

٣١٦٩-٣١٧٠. Bewilderment (*bayrat*) is a characteristic of those who have attained to perfect knowledge of God (*Kashf, Eng.* 275). Hence the Prophet, acting as a *murshid*, recalls the neophyte from his ecstatic vision and enjoins him to follow the Path of *mujábadat* and *kbidmat*.

٣١٧٨ The Arabic version (see note on p. 178, Heading) has *fa-qálih: al-jamalu land lá 'l-'abd*.

٣١٨٣ چُونِ بَہایِ خُودِ الْخ. Cf. the proverb cited in the note on I 193.

٣١٩٠ مَارَا كَمِ كُنْتُمْ. Fa suggests that *má-rá* = *má'u 'l-bayát-rá*; but the meaning of "us" is sufficiently explained by the context.

٣١٩٢ جَانِ رَا شَانَس. Here *ján* refers to the Divine Essence, which is the soul of the world. For *qiyás*, see note on I 246.

٣١٩٣ My translation of the first hemistich agrees with that of Fa. Perhaps a better rendering would be: "Like the Angels, they (the *ján-shind:dn*, i.e. spiritual men) are one in origin with Reason ('*aql-i ma'ad*)."

Cf. I 3649 *sqq.* and notes *ad loc.*

٣١٩٦ The Angels paid homage to Adam, and Reason too acknowledges that Man was created in the image of God.

٣١٩٧ Cf. note on I 779.

٣١٩٨ أَنَاكَ أَدَمُ رَا بَدَنِ دِيد, i.e. Iblis, who said, "Thou hast created him (Adam) of clay" (*Qur.* vii 11).

٣٢٠٠ I.e. "the exposition is left incomplete because these high mysteries are not suitable for every ear. Understanding is the fruit of ardent sympathy and inward aspiration."

٣٢٠٢ Cf. p. 2900 *supra* and note *ad loc.*

P. 182, Heading. This is a theme on which the poet has much to say. See, for example, I 606-610, 2744 *sqq.*

أَمِنْ يَجُوبُ الْمَضْطَرُ الْخ *Qur.* xxvii 63.

٣٢٠٤ Cf. *Qur.* xix 22-31.

٣٢٠٥-٣٢٠٦ Cf. *Qur.* xxxvi 65: "on this Day We seal their mouths, and their hands speak unto Us and their feet bear witness as to what they were doing (formerly)."

٣٢٠٧ نَاطِقَةُ نَاطِقِ الْخ. See the notes on I 3087-3091, 3608-3609, and p. 1895 *supra*. *Nātiqah* has the same double meaning as *lógos*.

٣٢١٠-٣٢١٣ Cf. I 2201 *sqq.*

٣٢١٥ Fa cites a *Hadith* (cf. the doctrine ascribed to the *Hashwiyyah*, *RIS*, iii 109. 12 *sqq.*) to the effect that Thunder is an Angel who drives

the clouds along with goads of fire, and according to certain commentators is no bigger than a hornet in comparison with the greatest of the Angels. In this verse *zambūr-i band* picturesquely describes a thunder-cloud bringing rain to one parched with thirst. Hence *bāng* signifies the response of Divine Bounty (*abr-i rahmat*) to the mystic's unspoken prayer. A similar metaphor is developed in the Story of the thirsty man who threw bricks into a river, so that he might enjoy the sound of the splash (II 1192 sqq.).

۳۲۱۹ سقاہر رہبر, *Qur.* LXXVI 21, referring to the pure drink of Paradise. P. ۱۸۳, Heading. عیسی وار. See v. ۳۲۰۴ *supra*.

۳۲۳۳ اصحاب صدر, doctors and professors of divinity.

۳۲۳۴ دماغ (which in Persian sometimes has the meaning "nose") is here the organ of spiritual perception. *Magh* is used in the same sense (I 3744).

۳۲۳۶ *Ṣaddaq zadan = taṣdiq kardan*. Cf. v. ۳۵۸۱ *infra* and the parallel use of *qaddird = taqdir* (v 2647).

P. ۱۸۴, Heading. Fa gives two Arabic versions of the miracle. The details vary to a slight extent. The authorities cited for the first version are al-Ṭabarānī (Brockelmann, I 167) in his *Mu'jam al-amsaṭ* and Bayhaqī (*ibid.* I 363) in his *Kitāb al-da'awāt (sic) al-kabīr*. In the second tradition it is related on the authority of Abū Umamah al-Bāhilī that the Prophet, having performed the *wuḍū'*, called for his boots. He had put on one, when suddenly a crow (*ghurāb*: the first version has *id'ir*) carried off the other and let it drop. A snake issued from it, whereupon the Prophet said: "No one who believes in Allah and the Last Day will put on his boots before shaking them out." According to the first version, he said: "O Allah, I take refuge with Thee from the mischief of those who walk on two feet and from the mischief of creatures which walk on their bellies."

۳۲۵۰-۳۲۵۱ The Prophet's mistake was caused by temporary preoccupation with his own affairs, not by ignorance of the Unseen (*ghaṣṣat*). On the contrary, it was the reflexion of his inner light (*Nūr-i Muḥammadi*) that opened the bird's eyes and discovered the truth. This exemplifies the proper attitude of the *murīd* towards a *murshid* who may seem to be unaware of something known to his disciple.

۳۲۵۳ عبد الله. See note on I 1936.

P. ۱۸۵, Heading. ان مع العسر يسراً, *Qur.* xciv 6.

۳۲۵۵ باشی در حکم خدا. For the scansion, see note on I 290.

۳۲۵۹ *Arabum Proverbia*, III<sup>1</sup>, No. 3228. The rose "laughs", *i.e.* is fragrant and lovely, even whilst being stripped of its petals until it finds itself left "on thorns": similarly, the '*arif* rejoices in the afflictions which God bestows upon him.

۳۲۶۱ I do not know to whom this definition of *taṣawwuf* is due. C Shiblī's definition: *buwa 'l-julūs ma' Allābi bi-lā hamwīn*.

۳۲۶۳ بی عثار. Fa and other edd. read عثار.

۳۲۶۴ لا تأسوا الخ. *Qur.* LVII 23.

P. ۱۸۱, Heading. This Story, the source of which I am unable to ascertain, illustrates the preceding verse. When people will not resign themselves to tribulation, they fall into sin, like the man who saved his money but lost his spiritual life (*infra*, v. ۳۳۳۹ *sqq.*).

۳۲۷۲ کرمتر کردد الخ. Cf. the Arabic proverb *al-insānu ḥarīṣun 'alā m māmī* a.

۳۲۷۳ هرچه چیزی بود الخ. Moses is described as the Perfect Man through whose mediation everything is maintained in existence and performs individually the function assigned to it in the universal scheme. Cf. Andrae, *Die Person Muhammads*, 353 *sqq.*

۳۲۸۱ فقر از آن رو فخر آمد. alluding to the *Ḥadīth al-faqr faḥb* (I 2342, note).

۳۲۸۱۲ فضول (G) is a better reading than *faḍīl*, "the wanton man" which Fa suggests as an alternative. For *ghul* = *nafs*, see note on I 361.

۳۲۸۵ It is the worldling's depraved appetite that prevents him from enjoying the delights of spiritual poverty.

۳۲۸۹ تسبیح جبری. Some good MSS. have چیزی, which is evidently a corruption. Fa explains *jabrī*, though its text has *chīzī*. For the *tash* of all created things, see the notes on I 512-513 and III 1495 *sqq.*

۳۲۹۱ كَرَمًا. *Qur.* XVII 72. See note on II 3773-3774.

۳۲۹۳ The words and works of the true believer are compared to honey which the *Qur'ān* calls *shifa'um li-'l-nās* (I 1009-1010, note).

۳۲۹۴ صدید, the drink of the infidels in Hell (*Qur.* XIV 19).

۳۲۹۵ اهل الهام. The *mu'min* is "inspired" with good knowledge like the bee: *wa-awḥā Rabbuka ilā 'l-nahli* (*Qur.* XVI 70).

۳۲۹۶ I.e. "our praise of any one implies that his actions are conscious and voluntary; otherwise we should not express approval of them". The verse does *not* mean, as Fa thinks it may, that no expression of praise is involuntary.

۳۲۹۹ وقت قدرت را الخ. I.e. "beware of procrastination: seize the opportunity which Life offers you of choosing good and rejecting evil".

۳۳۰۳ In the Translation read "the feathered domestic fowl" for "the domestic fowl which has wings".

۳۳۰۴ تو دانی. I.e. "you will see (the consequences of your choice)".

۳۳۰۵ فقط. Fa and Mq translate: "only for the dogs", which is probably right. WM, however, says that *fa-qaf* is equivalent to *pas bar*, as I have translated it.

٣٣٢٨ طاق و جفت, "two or three (*du sib*)", "sundry", "various". At v 3638 *dar idq u jst* seems to mean "in two or three words", "briefly".

٣٣٣٠-٣٣٣١ Cf. with this passage what Damiri (tr. Jayakar, 1800 *sqq.*) says concerning the cock's "knowledge of the different times of the night" and its trustworthiness in rousing Moslems to perform the morning and evening prayers at the appointed hour. Since Adam, after his banishment from Paradise, was occupied with earning daily bread and no longer knew the *sa'at* 'l-*tasbiḥ*, God sent down to the earth a cock which He caused to hear the voices of the angels glorifying Him; and whenever it heard the *tasbiḥ* in Heaven, it glorified God (by crowing) on the earth, *fa-yasabbihū Adamu bi-tasbiḥihī* (*Qisṣaṣ 'l-anbiyā*, 26, 10 *sqq.*). Other Traditions describe the Celestial Cock, whose head is under the Throne of God, as calling to prayer every day at dawn and giving the signal for all cocks in the world to do the same.

٣٣٣٣ There is a manifest analogy between the cock (*Abū yaqzan*) and the Saint who is spiritually awake and *murāqib* (II 138, note).

٣٣٣٤ در جہار. The idea that these words mean "in the Ark" (WM) strikes me as ludicrous.

٣٣٣٥ See note on I 943.

٣٣٣٦ In the first hemistich read *guf-i* with the *idāfat*. G has *ḥayya 'al jalāḥ* both here and at v. 175 *supra*.

٣٣٣٧ آن خروس جان وحي. Of the three interpretations proposed by Fa, those which refer to Gabriel and the Celestial Cock may be dismissed without further remark. The phrase is clearly a description of the Perfect Man: cf. v 1973, where Ayāz (typifying this holy personage) is called "the Cock of Heaven who never crows at the wrong time". For *jān-i wahy* see note on II 3258.

٣٣٣٨ می‌کویزانی اله, i.e. "you run away from self-sacrifice". Cf. I 970.

٣٣٣٩-٣٣٥١ Cf. II 892 *sqq.*

٣٣٥٢ Cf. *Qur.* XLVII 40: "Lo, ye are these (niggards): ye are called to spend for Allah's sake, yet among you are some who grudge. As for him who grudgeth, he only grudgeth (to benefit) his own soul. Allah is the Rich, and ye are the poor."

٣٣٥٧ عوضها می‌تند. See I 1370 and note *ad loc.*

٣٣٥٨ آخر آن آستین. Fa and other edd. have *ākhir-at an* (so corr. in G), and this seems the better reading.

٣٣٦٠-٣٣٦١ سلام حق. Cf. *Qur.* VI 54, where the Divine message, which the Prophet is commanded to deliver to the Faithful, begins with the words: *salām* "alaykum.

٣٣٦٢ بر بوی آن, i.e. "in the hope of finding amongst them 'a man of good spiritual perception' (*ādami-yi khwāsh-mashām*) who will give me

the salaam I long to hear". On the Šūfi's duty to seek everywhere for the perfect saint, see II 2218 *sqq.* and *supra*, v. 19120 *sqq.*

۳۳۷۱ See II 167, note.

۳۳۸۰ ساق می‌مالید الخ. The *Qur'ān* (LXXV 29) says of a man unable to move on his death-bed: *wa-'l-laffati 'l-saḡu bi-'l-saḡi*.

۳۳۸۱ كه عصارا الخ. Cf. v. 1101 *supra*. None but Divinely gifted man can attain to knowledge of the Unseen.

۳۳۸۷ As it is said, *ifṣḥā'u sirri 'l-Raḡībīyyati kufrān*.

۳۳۹۱ Fa omits this verse.

۳۳۹۳ Fa reads *pas siid nist*.

۳۳۹۴ لَدُنَّا مُخْضَرُونَ, *Qur.* XXXVI 32. See note on I 3672. The meaning is: "Raise them from spiritual death to everlasting life: union with Thee."

P. 1912, Heading. The material for this Story was furnished by a number of Traditions to the effect that loss of one, two, or three children, when borne patiently, is a safeguard against Hell-fire (Wensinck, *Handbook*, p. 43, col. 1). The following Ḥadīth (*AQ*, No. 313) is cited in Fa:

"When a child dies, God saith unto the Angels: 'O Mine Angel ye have taken My servant's child', and they answer 'Yea.' Then God saith, 'Ye have taken the fruit of his heart', and they answer, 'Yea O Lord.' Then God saith, 'What did My servant say?' They answer 'He said, *Praise be to God: verily we belong to God and unto Him do we return* (*hamidaka wa-'starja'u*).'" Then God saith, 'O Mine Angels, build for My servant a house in Paradise, and name it the House of Praise (*bayt 'l-hamd*).'"

۳۴۰۱ Here, as at II 1600, most of my MSS. have *qaw's ā quṣṣab*.

۳۴۰۵ مَجْمَعُ بَاغِهَا, with *fakk-i idāfat*.

۳۴۰۶ لَا عَيْنَ رَأَتْ, referring to the Ḥadīth-i qudsī cited in the note on I 241. See *Qur.* XXIV 35.

۳۴۰۷ مثل نبود الخ. See note on v. 1912 *supra*.

۳۴۱۱ خدمت, i.e. *id'at*, *ṣabr* and *mujābadah*. See note on I 319. Fa omits this verse.

۳۴۱۲ Cf. *Qur.* LII 21: "and those who believe and whose seed follow them in faith, We cause their seed to join them (in Paradise)."

۳۴۱۵ Through the afflictions bestowed on her, the woman has realised the inner significance of the text (*Qur.* XVI 98): "that which is in your possession wasteth away, and that which is in Allah's possession endureth." Her involuntary tribulation was made the means whereby she developed that capacity for perception of the Unseen, without which no one can attain to cosmic consciousness. On the second hemistich see I 1004, 1406, and the note: *ad loc.*

۳۴۱۸ يك دمی, *i.e.* in this fleeting existence.

P. ۱۹۵, Heading. حمزه. See note on I 2427.

۳۴۱۹ Fa has *dar saf zadi*.

۳۴۲۲ لا تُلْقُوا النِّجْمَ, *Qur.* II 191. Cf. the note on I 3930.

۳۴۳۵ سَارِعُوا. *Qur.* III 127: "and vie with one another in seeking forgiveness from your Lord and a Paradise prepared for the devout, as wide as are the heavens and the earth."

۳۴۳۶ Fa translates this verse but omits it in the text.

۳۴۳۸ See the note on I 3755.

۳۴۳۹-۳۴۴۲ Death is like a mirror in which every one sees the image of himself; if his nature be good and his actions righteous, he will be in love with death; otherwise, he will deem it hateful and flee in terror from the reflexion of his own wickedness. What he dreads so much is really something conceived and produced by himself. Cf. I 3967-3973 and note *ad loc.*

۳۴۴۵-۳۴۶۳ Human action is both a cause and an effect. Man, in so far as he acts freely, incurs retribution hereafter; but this, though from one point of view a direct consequence of the action with which it corresponds in quality, may also be regarded as the final cause and eternal form of the action, pre-existent in God's knowledge, like the idea of a house in the mind of the architect. Looked at in this way, retribution is a Divine manifestation of the form (idea) immanent in all that appears under the form of human action or, in other words, a transformation of the appearance into its underlying reality. Hence there can be no true similarity between them: they differ as accident and substance. Cf. II 944-982 and the notes *ad loc.*; VI 401-434, 3712-3759.

۳۴۴۵ دانك, a reading peculiar to G. My other MSS. and the edd. have ليك.

۳۴۵۱ و جزا صد چوب بود. See *Qur.* XXIV 2 and art. *zind* (fornication) in *EI*. The penalty mentioned here is not applicable to one who is legally married, or whose marriage has been dissolved.

۳۴۵۴-۳۴۵۵ This curious but characteristic analogy implies an allusion to the meaning which *asā* has in Sa'di's verse (*Gulistan*, 123, 5 fr. foot).

۳۴۵۸ رَبِّ الْعَالَمِ. *Qur.* CXIII 1.

۳۴۵۹ See v. ۴۶۹. *infra* and note *ad loc.*

۳۴۶۰ اِيْن دَسْت, an example of metonymy (*dhikr-i maḥall irāda-i ḥall*).

۳۴۶۱-۳۴۶۲ Cf. *Qur.* XLVII 16-17, which Najmu'ddīn al-Kubrā interprets as a description of the spiritual Paradise in the hearts of the *arḥāḥū 'l-ḥaqd'iq*; "milk" symbolising the pure nature of faith and love in which Man was created (*fīrah*), "honey" perfect union with God, and so forth.

۳۴۶۳ In this verse and in v. ۳۰۶. *infra* مانستن = مانستن.

۳۴۶۴-۳۴۶۵ Cf. I 1583, 3555-3562, and the notes *ad loc.* *Mujábadab* leads to *muṣḥábadab*. Those who master their passions and devote themselves to service of God find in that service the Essential knowledge (*'ilm-i ladunni*) that enables them to exercise dominion over the Unseen.

۳۴۶۷ فرزند نو. *Farzand-i ní* (Fa and the edd. generally) makes an inadmissible rhyme and is certainly corrupt.

۳۴۶۸ این جهان for *dar in jahán*.

۳۴۷۱ زقوم. See *Qur.* xxxvii 60-64.

۳۴۷۶-۳۴۷۹ On the Last Day the Sun will draw near, and its burning rays will beat fiercely on the heads of unbelievers and religious hypocrites waiting to be judged (*Abwálu 'l-qiyámah*, 69 = *Mush. Eschatologie*, 123). That is the result of procrastination during the present life.

۳۴۸۱ بنور, *i.e.* the true Faith revealed to the elect. For the second hemistich, see the *Hadíth* cited in the note on I 3700. Here the words *núraka afá* are used as a quotation, and the hemistich means: "We thank God for having bestowed on us that faith and knowledge which extinguish the fire of sensual passion."

۳۴۸۶ Cf. I 3696, II 832. While material fire consumes the "children of water", *i.e.* trees and plants, *dīsh-i naṣf* destroys everything connected with *ab-i dīn*.

۳۴۸۷ آن مرغابیان, *i.e.* spiritual men (*abl-i ma'ni*). Cf. *Dīwán*, SP, IX 10:

*khalq chū murghābiyān zādab z-i-daryá-yi jún:*

*kay kunad in-já maqām murgh k-az-in baḥr khabst?*

۳۴۹۲ نخاس, without *tashdid*. Cf. note on I 244.

۳۴۹۳ لا خلافة, alluding to the advice given by the Prophet to a man who said that he seldom bought or sold without being cheated: *idhā bāya'ta fa-qul lá khilāfab* (Bukhārī, 34, 48 [Vol. II, p. 20]).

۳۴۹۷ A translation of the *Hadíth*: *al-ta'annt minā 'l-Raḥmān wa-'l-'ajalatn minā 'l-shaytān*.

۳۵۰۰ See *Qur.* VII 52.

۳۵۰۱ کن فیکون. See *Qur.* II 111.

۳۵۰۲ Cf. *Qur.* XLVI 14: "when he attaineth his full strength and reacheth forty years."

۳۵۰۳ عیسی. For the shortening of the final vowel, see v. ۲۵۹۸ *supra* and note on I 290.

۳۵۰۶ بی نکت. See note on I 855. Fa and other edd. read *shikast* without regard to the rhyme.

۳۵۰۸-۳۵۱۶ This passage illustrates further the essential difference of things which superficially resemble each other, *e.g.* the *a'mālu 'l-jawāriḥ* of the sincere believer and the religious hypocrite.



الخ، *i.e.* the life of every soul consists in the par-  
- spiritual result which it produces.

leading. Concerning Bilāl ibn Rabāḥ, an Ethiopian slave appointed  
: Prophet to act as muezzin, see art. in *EI*.

۵۲۳ Black-heartedness, *i.e.* spiritual blindness, is shameful; but  
less may be a most excellent quality: the black pupil of the eye  
*um-i dildab*) is a mirror of light and organ of vision. Here *mardum-i*  
refers to the Perfect Man (see the notes on 11004, 1406, and *SIM*,  
*sqq.*), whose *oculus cordis* reflects all the Divine attributes. Cf.  
24:

*siydhī gar bi-dāni nūr-i Dhāt-ast:*  
*ba-tārīkī darīn db-i hayāt-ast.*

*I.e.* No one except a Perfect Man can intuitively discern the same  
ual perfection in others.

الواصلت الوصال. So G and Fa. Four of my five MSS. read  
*l-ast in wiṣāl*, which I think is a change for the worse.

غريبی = *ba-ghurbat*.

اندر حلقه خاص خدا، *i.e.* among the blessed saints in Paradise  
*ʿādī ṣidqīn*). Cf. *Qur.* LIV 54-55 and *Math.* IV 3786 *seq.*; V 1768 *sqq.*,

مه، the spirit; ميع، the body.

گرد ويران الخ. Cf. 1306 *sqq.*, IV 2341 *sqq.*

، *i.e.* “my spiritual faculties and energies”. Cf. VI 4755 *sqq.*

تنگ‌ب، “narrow-breasted”. So all my MSS. Fa reads *tang-tar*.

جسر بند آمد. This is the reading of the two oldest MSS. (GH).  
*chashm-band*, which I have adopted in the Translation (see p. 199,  
) , because it goes better with the second hemistich and with the  
ing verses.

leading. Cf. 12770-2772, IV 238 *sqq.*

See 1392 and note *ad loc.*

و آنجا خواب نه. Translate: “and no dream is there”, *i.e.* they  
passed beyond the range of phantasy (*khayāl*), and all their visions  
al. Cf. 169-72 and the notes *ad loc.*

، *i.e.* the world that is non-existent externally.

۵۶۱ Cf. 13180, note, and *supra*, v. ۵۱۳ *sqq.*

ماذرم.... آذره. For the rhyme, see note on 1796.

Fa reads *mi-kunad azab*, which is probably correct, though BG have

صحراي سب، *i.e.* the *arḍu ʿllāh* (13182, note). Cf. 1396, 525, 1352.

امهات. “The four mothers” (*ummahāt-i arbaʿab*) is a phrase often  
d to the elements of which bodies are composed.

- ٣٥٦٣ Fa translates this verse but does not give its text.
- ٣٥٦٤ A bushy beard indicates stupidity. Cf. I 1059, IV 1238, VI 2027.
- ٣٥٦٧ لى وَلَكَ, "for me and thee". So Fa, Bul., and Mq; G has نَه وَلَكَ or نى وَلَكَ. See IV 3075 and note *ad loc.* Here the original reading may have been نى وَلَكَ, which I have translated: this would very easily become لى وَلَكَ. WM reads نى حَلَك, "nor blackness".
- ٣٥٧٠ وَهْم (see note on I 2757) is a faculty of the body (*quwwah jisimdiyyah*) which takes cognisance of qualities, such as bravery, that are not apprehended by the outward senses. Cf. Jurjānī, *Ta'rifāt*, 276. *Wahm* is opposed to 'aql (the spiritual reason), as fallibility and illusion to unerring perception of the truth.
- ٣٥٧٢-٣٥٧٣ These lines exemplify what the poet regards as a false notion of cause and effect.
- ٣٥٧٥ از طبيب و علت الخ. In the Translation (p. 200, note 5) I have taken the meaning to be that the mind of any one who judges by form and appearance "needs a doctor to cure its disease". But I think the words *ṭabīb u 'illat* are better explained as referring to the view set forth in books of medicine, that health and disease are the effects of particular causes.
- ٣٥٧٦ See the notes on I 19, 3675 and II 1842-1844.
- ٣٥٧٧ علت اولی, the ontological principle in Moslem philosophy. See the notes on II 1625 and IV 218-219.
- ٣٥٧٨-٣٥٨٠ A description of the "twice-born", i.e. the Perfect Man.
- ٣٥٨١-٣٥٨٢ The supremacy of the Perfect Man, representing Universal Reason, over individual human minds is illustrated by, and corresponds to, the relation which exists in *fiqh* between *naṣṣ* (the primary text: *Qur'ān* or *Ṣunnah*) and *qiyās* (analogical deduction). *Qiyās* is permissible only in cases where the *naṣṣ* itself does not prescribe. Similarly, *kaṣṣf* makes 'aql (the discursive reason) superfluous and futile.
- ٣٥٨٣ وحى روح قدسى. See II 3258 and note *ad loc.* The context shows that *naṣṣ* and *ruh-i qudsī* are not to be understood in their literal sense as referring to the *Qur'ān* and Gabriel.
- ٣٥٨٦ I.e. "if you claim to be inspired, where are the signs which accompany real inspiration? What light you possess is derivative, not essential." For *ṣadduqī*, see v. ٣٢٣٦ *supra* and note 2 in the Translation, p. 201. Fa and Bul. have *kaī yam u kaī kaṣṣit kaī ṭifān-i Nāṭh*, which involves a metrical licence admitted by the poet elsewhere (see note on I 290); but none of my MSS. has this reading.
- ٣٥٨٨ بقصى, i.e. with a faint reflexion of Reality. Cf. the saying *al-majdā qanṣaratu 'l-haqīqah*.
- ٣٥٨٩ آفل است. Cf. *Qur.* VI 76 *sqq.*

- ٣٥٩٢ *I.e.* "either his nature was heavenly from the first, or it has become entirely spiritualised".
- ٣٥٩٥ دايمر اندر آب النخ. See note on I 302-303. "The snake" is the carnal man (*ṣāhib nafs-i ammarāb*).
- ٣٥٩٦-٣٥٩٧ These verses allude to popular theologians and worldly professors of Šūfism.
- ٣٥٩٩ سحر حلال, *i.e.* miraculous spiritual powers. Cf. *infra*, v. ٣٠٧١<sup>c</sup> *seq.* and iv 3074 *seq.*
- ٣٦٠٣ خاك النخ. See the notes on I 178, 1973, 3780.
- ٣٦٠٤ The Šūfī *Shaykhs* do not communicate their wisdom in the presence of those who are unsympathetic and unresponsive. See I 3087-3091, note.
- از رسالت النخ. Cf. the *Ḥadīth*: *al-Shaykhu fī qawmibi (ablihi) ka-'l-nabiyyi fī ummatibi*.
- ٣٦٠٥ اسرافيل نحو, *i.e.* like Isrāfīl, who is always listening eagerly for the Divine command to blow the trumpet of Resurrection.
- ٣٦١٣ استيزه نهد, *i.e.* lays contention aside. Fa thinks the meaning is: "behaves contentiously", *i.e.* "insists on preaching the truth in despite of opposition". In my opinion the perfect saint is described as lavishing spiritual grace on all men alike, without stopping to argue (*istīṣāb*) whether his gift should be bestowed on those who are sure to spurn it. Cf. iv 3671 *seq.*
- ٣٦١٥ See note 1 in the Translation, p. 203.
- ٣٦١٦-٣٦١٧ پشیمانی is a mark of self-consciousness.
- از عدم. *Adam* probably signifies the state of one who is "non-existent", *i.e.* *fānt fī 'llāhi*.
- صاحب قدم. See I 3367, 3374.
- P. ٢٠٦, Heading. Cf. *Qur.* vii 178: *illā'ika ka-'l-an'āmi bal hum aqallu*.
- ٣٦٢٦ Fa and all my MSS. except G read *chib istīṣāb kamad*.
- ٣٦٢٧ چنبره, "circle", "orb", occurs again in a verse cited in the Heading to v 1974. Vullers gives *chanbar* only. *Qamar* = the Perfect Man illuminated by the Divine Sun. In the next verse he is called "the Sun".
- ٣٦٢٨ آفتاب آفتاب, *i.e.* God, from whom "the Sun" derives his light.
- ٣٦٣٠-٣٦٣٤ This passage states the orthodox Moslem doctrine of *qadd* and *qadar*. Cf. the *Ḥadīth-i qudsī*: "These are in Paradise, and I care not; and these are in Hell-fire, and I care not"; and see also *Religious attitude*, 300 *seq.*, and *IP*, 12.
- ٣٦٤٠ يا عين حال. So the two oldest MSS. Fa has *bā'ayn-i ḥāl* and gives the text-reading as a variant.
- ٣٦٤١ In the second hemistich Fa has the same reading as BK Bul. See *app. crit.*

- ٣٦٢٦ راسـتـكـو دانـيـشـ تو. The pronominal suffix must refer to Noah, and *ras̄t-gi* to the speaker of the three preceding verses. Other explanations suggested by the commentators are unsatisfactory. It is possible, however, to read *ras̄t gi* and translate: "Tell the truth, you know him (Noah) by way of description."
- ٣٦٥٠ The highest class of Perfect Men, who have lost their individual *dhāt* in the Universal *Dhāt* and attained to *baqā ba'da 'l-fand*, know the essences of all things.
- ٣٦٥١ ماهیات, *i.e.* the *a'yān-i thābitah* (I 606, note). The *sirr* (inward ground) of these is the Divine Names and Attributes; and the *sirr* of that *sirr* is the Divine Essence.
- ٣٦٥٣ آن مخفی نماید از محرمـان, *i.e.* in the supreme experience of "union" or "deification". See *SIM*, 129 *seq.*
- ٣٦٥٥ قطب, here synonymous, as almost invariably in the *Mathnawī*, with *al-insān al-kāmil*.
- ٣٦٥٦ واقعاتی, *i.e.* "the first visions of novices" (*Kashf, Eng.* 151, 167). See note on II 224. According to some commentators, *waq'ah* has its ordinary meaning and refers to things that children cannot understand and regard as "absurd". Cf. *v.* ٣٦٣٧ *supra*. I think, however, that this and the following verse are addressed to the *murīd* whose eyes have been opened by his *Shaykh*.
- ٣٦٥٧ زده زدن, *i.e.* the five outward and the five inward senses. See note on I 3576.
- ٣٦٥٨ تـهـرا. Cf. note on II 2484. The "desert" is carnal reason and exoteric knowledge.
- ٣٦٥٩ ما زَمِيتُ الخ, *Qur.* VIII 17. See note on I 615.
- ٣٦٦٣-٣٦٦٥ Cf. *Qur.* II 141: "those unto whom We gave the Book recognise him (the Prophet) as they recognise their sons. But lo, a party of them knowingly conceal the fact."
- ٣٦٦٦-٣٦٦٧ These verses refer to the *Ḥadīth-i qudsī* cited in the note on II 931-932.
- P. ٢٠٩, Heading. WM in his commentary on *v.* ٣٦٧٠ *infra* enumerates three kinds of *funū*:

(1) When the essence of the creature (*dhāt-i 'abd*) passes away (*fānī shavād*) in the Essence of God (*Dhāt-i Ilāq*) and ceases to exist, just as a drop of water loses its individuality (*ta'ayyun*) in the ocean. This *fānī* occurs at the manifestation of the Divine Essence (*tajallī-yi Dhāt*).

(2) When the attributes of the creature (*sifat-i 'abd*) pass away in the attributes of God (*Ṣifāt-i Ilāq*): then his human attributes are replaced (*mubaddal*) by Divine Attributes, and God becomes his ear and eye.

(3) When the essence of the creature disappears (*makhfi shavād*) in the Light of the Divine Essence, like the disappearance of the stars in

the light of the sun. His creatureliness (*khalqiyyab*) does not cease to exist, but is concealed under the aspect of Creativeness (*Haqqiyyab*): the Lord (*Rabb*) is manifest, and the slave (*'abd*) invisible.

WM adds that in the following passage either the second or the third kind of *fand* is described, for in both these cases the essence of the creature persists (*baql ast*); but he goes on to say that whereas *v.* ۳۶۷, apparently refers to the second kind, the analogies in *vv.* ۳۶۷-۳۶۷ imply a reference to the third. He therefore proposes another explanation of *v.* ۳۶۷, (see *infra*) making that verse a description of the first kind of *fand*, in which the *dhāt-i 'abd* "passes away" into the *baqā-yi Haqq*.

۳۶۶ قابل, *i.e.* an eminent mystic.

درویش, *i.e.* the perfect *faqir*, who is free from all connexion with the phenomenal world: *idhā tamma 'l-faqr fa-bawa 'llābū*.

۳۶۷. هست الخ, *i.e.* he exists formally and externally in so far as his "person" (*dhāt-i bashariyyab*) is concerned; but since that "person" has become "deified" (see I 1938, note), he is really non-existent as an individual agent and only "persists" in virtue of the Divine life and energy which constitute his whole being. Cf. *v.* ۳۹۱۴ *infra*:

*wasf-i š fānt shud š dhāt-ash baqā*.

۳۶۷۷ See the Story of Moses and the Shepherd (II 1720 *sqq.*) and the notes *ad loc.* If understood in their logical sense, terms like "union" and "separation" and other metaphors used by mystics would suggest that the Divine Unity is not absolute.

۳۶۸. منتجب. So the two oldest MSS. Fa reads *muntakhab*.

۳۶۸۱ See the notes on I 30, 1787. Fa wrongly explains *ham-sarī* as meaning "an associate and equal". Both sense and rhyme require *yā-yi ma'rūf*.

۳۶۸۳-۳۶۸۵ When the lover of God has died to self, all his actions proceed immediately from God, the only Real Agent.

۳۶۸۵ فاعلی چه. Translate: "what (power of) action (remains in him)?"

P. ۲۱۰, Heading. قصه وکیل صدر جهان. It is likely that this Story has some historical foundation, though the commentators give no details. For *šadr-i jahān*, a title bestowed on the rulers of Bukhārā belonging to the princely family of Burhān in the 12th and 13th centuries A.D., see Barthold's article Burhān in *EI*; and on the *wakil*, a high official who "managed the domestic affairs of the Court", see Barthold, *Turkestan*, 229.

۳۶۸۷ *Kubistān* and *dushī* may refer to *Kubistān-i Khurāsān* (south of Nīshāpūr) and "the great salt desert of the central Iranian plateau" by which it is surrounded. See art. *Kūhistan* in *EI*.

۳۶۹۴ Hell is separated from Divine Mercy; old age from bodily strength.

- ۳۶۹۹ Four of my five MSS. have a slightly different reading of the second hemistich (see *app. crit.*). Fa agrees with the text (G).
- P. ۲۱۱, Heading. *Qur.* XIX 16-18: "and mention in the Book (the story of) Mary, how she withdrew from her kinsfolk to an eastern place and covered herself from them; and We sent to her Our Spirit (Gabriel), and he appeared to her in the guise of a shapely man. Said she: 'Lo, I take refuge from thee with the Merciful God, if thou art God-fearing.'"
- ۳۷۰۰ نقشرا = *naqsh-i ka'indī-rā*. Mary was not tempted even by the visionary *naqsh* of Gabriel. None of my MSS. supports the corrupt reading *nafs-rā*, which WM has adopted.
- ۳۷۰۵ چون زنان. See *Qur.* XII 31.
- ۳۷۱۰ زهره را. See note on I 2077.
- ۳۷۱۷ God transcends all the shadowy powers and faculties which He has bestowed upon us. These are an effect (*athar*) of the Divine Producer (*Mu'aththir*), as smoke is an effect of fire; but essential knowledge of His nature is given to us by Himself alone.
- ۳۷۱۸ Cf. I 116 and note *ad loc.*
- ۳۷۲۲ Cf. *Divān*, SP, xx.
- ور کویزند الخ. See note on I 1924.
- ۳۷۲۳-۳۷۲۹ These verses depict the mystic's eagerness to capture and retain the fleeting illuminations (*tajalliyāt*) that visit him.
- ۳۷۲۸ آن صید بنار. The edd. and all my MSS. except G read *ān sayd-i niyāz*. Cf. *supra*, v. ۳۲۰۳ *sqq.*
- ۳۷۳۰-۳۷۳۵ Cf. the note on I 2063-2070.
- ۳۷۳۳ آتش دل. Fa and other edd. read *āyis-dil*.
- ۳۷۳۶ Fa and all my MSS. except G read *dar bustān zādī*, which is preferable.
- ۳۷۴۰ The second hemistich implies that the child's joy is superficial, while the sorrow of the sage is profound. Arabic and Persian writers regard the passion and anguish of love as having its seat in the liver.
- ۳۷۴۱ For the word-play on *akbur* and *akbir*, see note on I 2583.
- ۳۷۴۳ قصاب. Here God, "He who causes death" (*al-Mumit*), is represented as a butcher. But "this Butcher" is also "He who brings to life" (*al-Muhyi*): see v. ۴۶۸۱ *infra*, VI 1550 *sqq.*
- ۳۷۴۵ كُلُّوْا مِنْ رِزْقِهِ, *Qur.* LXVII 15.
- ۳۷۴۸ در فطام او. For the metaphor, cf. v. ۴۹ *supra* and the note *ad loc.*
- ۳۷۴۹ تُرْك جوشش الخ. Cf. VI 1776. The correct reading is *Turk-jūsh* with the pronominal suffix *-ash*, not *Turk-jūshīsh*, which Fa reads.
- ۳۷۵۱ It is possible, though not very likely, that the poet is alluding to the verse (*Ḥadīqab*, 123 a, 3 fr. foot):

*gham-i khwad khwar, zi-digārān m-andish:*  
*tū bar-i khwīsh-tā bi-nib dar pīsh.*

٣٧٥٣ از سر زبوه الخ، *i.e.* "as the beauties of Damascus are not fully revealed to the traveller unless he view the city from the mountains overlooking it, so you must contemplate sorrow and tribulation from the mystic's point of view in order to perceive its real value and meaning"; or "you must climb the heights of tribulation before you can enjoy the Beatific Vision". The saying *Dimishq-rd az sar-i Rubwab* (*Rubwab*) *nazar kun* is proverbial. According to some commentators on *Qur.* XXIII 52, the words *wa-āwaynābunā ilā rubwatī dhātī qarārī wa-ma'īnī* refer to Mt. Rubwah and Damascus.

٣٧٥٤ معدوم، *i.e.* non-existent in the sensible world.

٣٧٦. Fa's translation of the second hemistich is: "in order that you may be made everlasting through love, O fellow-servant"; and although the two oldest MSS. write '*ishq-i* with the *idāfat*, I now prefer that rendering.

٣٧٦٤-٣٧٦٦ See the notes on p. 171, Heading (1) *supra*, I 393, and II 1553-1554.

٣٧٧١ در عدم = *dar ghayb*. Cf. v. ٣٧٠٨ *supra*.

٣٧٧٣ هر هلاله الخ. To the outward eye Gabriel has the semblance of a "new-moon" (cf. I 69), but that is only his *shrat-i mithālī*: his real "form" is the Divine attributes displayed by him and reflected as an image in the mirror of the mystic's heart.

٣٧٧٧ مکن لا حول، *i.e.* "do not take refuge with God in fear of me". In the second hemistich *lā ḥawl* signifies the eternal Divine omnipotence, which is the essence of the words *lā ḥawla wa-lā quwwata illā bi-'llāhi* and of Gabriel himself.

٣٧٨٠ بود. The post-vocalic *dhāl* is retained here on account of the rhyme. See I 796 and note *ad loc.*

٣٧٨٢ یار را اغیار. See note on II 2186.

٣٧٨٥-٣٧٨٦ See Book I, Preface, p. 1, l. v, note.

٣٧٨٨ از منظر، *i.e.* because you look upon him with the eye of "self". Cf. I 1319-1332 and the notes *ad loc.*

٣٧٨٩ شمع الخ، *i.e.* "leave the Story of Mary unfinished".

٣٧٩٠ According to Fa, the speaker is the Wakfī, who urges his distraught soul to seek refuge with the Ṣadr-i jāhān. The context, however, indicates that in the second hemistich the poet addresses either himself or his amanuensis, and that *gurf* is used in its technical sense.

٣٧٩١ این بخارا، *i.e.* the heart of the Perfect Man, the source of esoteric knowledge.

٣٧٩٢-٣٧٩٣ For the word-play *Bukhārā*, *ba-khward*, cf. *supra*, v. 111٢٦ and note *ad loc.*

٣٨٠٢ ابرکی یا ناقتی، *i.e.* "let me mount, O my soul, and journey home".

۳۸۰۷ Cf. the Hadīth: *babbu 'l-waṣani mina 'l-Imān*, and see IV 2211 *sqq.*

۳۸۱۴ Fa renders چون by *chūn-kib*, but cf. v. ۳۸۷۸ *infra*.

۳۸۱۸ Read کمر زدی with G. None of the commentators even notices this reading, yet I have little doubt that it should be restored to the text. *Kum* (*kumun*) *ḡadan az kaṣi* = *āstin afshāndan az kaṣi*, "to shake one's sleeve free from (the grasp of) any one", "to escape from any one". The meanings *tark girīstan*, *pinhān shudan*, by which *kam ḡadan* is explained in the lexx. and commentaries, require further confirmation before they can be accepted.

۳۸۲۱-۳۸۲۶ Concerning the invisible powers of evil, described as "keepers" (*hāfiẓān*) and "custodians" (*muwakkilān*), which hold the wicked in thrall, see *supra*, v. ۲۰۷۷ *sqq.*, ۲۱۵۵ *sqq.*, and the notes *ad loc.*

۳۸۲۲ عوانی. See note on I 1362.

۳۸۲۳ می زند اورا الخ, *i.e.* in reality anger dominates the tyrant and forces him to oppress those subject to his external authority.

۳۸۲۸ Cf. the Story of the Peacock, v 336 *sqq.*

۳۸۲۹ هر سبک دارد, *i.e.* if he keep the wings of his spirit unclogged by worldliness.

۳۸۳۱ بند من. See v. ۳۸۲۰ *supra*.

۳۸۳۲ Cf. IV 306 and the verse of Ḥāfiẓ (ed. Brockhaus, No. 363, v. 4):

*l.lallāj bar sar-i dār in nukrah mi-sirāyad:*  
*az Shuṣṣi'ī ma-pursid amthāl-i in masd'il.*

۳۸۳۳ Cf. *Ta'īyyah*, 111 *sqq.* = SIM, 211.

۳۸۳۴-۳۸۳۵ These verses refer to the manifold variety of "states" experienced by the mystic and his successively "passing away" (*fana*) from these until he attains to union with God.

۳۸۳۶ عشرة امثالها, from *Qur.* VI 161: *man jād'a bi-'l-ḥasanati fa-labn 'ashru amthalibū.*

۳۸۳۸ مرگ من در زندگیت, *i.e.* the result of self-existence is spiritual death.

۳۸۳۹ A well-known verse by Ḥallāj, altered for the sake of the metre. See note on I 3934-3935.

۳۸۴۱ تَوَيْتَا أَنْ يَمْشِيَ = لَوْ يَشَا يَمْشِي.

۳۸۴۳-۳۸۴۴ Cf. the Hadīth: *man 'arafa 'llāha kalla lisānahu* and I 112 *sqq.*

۳۸۴۵ توبه کرد. For the mystical meaning of *tawbah*, see note on I 2205.

بترس. The commentators explain that one must beware of supposing the "repentant" lover to have renounced the real object of his love; on the contrary, he has renounced everything except God (*mā siwā 'llāh*). But I think the point rather lies in the danger that, like Ḥallāj,



he may proclaim what should be kept as an ineffable mystery. Cf. I 1743, note, and the note on v. ۳۸۳۲ *supra*. Šūfis use ‘*gyār*’, “vaga-bond”, in the same way as *rind*, i.e. a reckless devotee (*sar-bāz-i tarīq-i maḥabbah*).

۳۸۴۷ دقتو و درس البخ. Fa cites the verse:

*nist dar lawḥ-i dil-am juḡ alif-i qāmat-i Dāst:*  
*chib kumam? Harf-i digar yād na-dād ustād-am.*

۳۸۴۸ Cf. VI 4624 *sqq.*

۳۸۴۹ زیادات, probably a treatise on *fiqh* bearing that title by the Hanafite lawyer Muḥammad ibnu ‘I-Ḥasan al-Šaybānī (Brockelmann, I 171).

سلسله. This can hardly refer either to the *isnād* which guarantees the authenticity of a Ḥadīth or to the similar “chains” whereby Šūfi *Shaykhs* derive their doctrine from the Prophet (Fa). That *silsilah* here means some kind of logical concatenation would seem to be undeniable in view of the whole context and, in particular, the association of *silsilah* with *dawr* in the following verse. Probably it is a special form of the method of *qiyaṣ* developed by Abū Ḥanīfah and his school.

۳۸۵. In order to prove the necessity of an absolute self-existent Cause, Moslem theologians demonstrate (see *al-Bābu ‘l-Ḥādī ‘Asbar*, tr. by W. M. Millar, 11-14, and cf. *Aspects of Islam*, 127 *sqq.*) the fallacy of two alternative hypotheses, technically called the “chain” and the “circle”, either of which would render such a Cause unnecessary. The “chain” is a series of contingent causes going backward *ad infinitum*; the “circle” involves the absurdity that A depends on B, which in turn depends on A.

چعد مشکبار. See GR, 763 *sqq.* Šūfis compare the world of phenomena to the dark chain-like ringlets of a beauty. Although from a certain point of view all phenomena veil the face of Reality from its lovers, the illumined mystic regards them as theatres (*maḥdhir*) for the manifestation of the Divine Names and Attributes underlying them.

مسئله دُورست. As an instance of legal “arguing in a circle”, Fa mentions the case where inheritance of property depends on proof that one of two persons who were drowned at the same time expired before the other.

دور یار. The explanation *dawr-i may kib dar majlis-i Yār-ast* (WM) is the one that agrees best with *ja‘d-i mushk-bār* in the preceding hemistich. God, or Divine Love, is a circle *bi-kulli shay’* in *mubtā’*.

۳۸۵۱ مسئله کيس. This relates to the circumstances in which theft of money is legally punishable by amputation of the hand, for example, when a purse is stolen from the owner’s sleeve; if he leave it unprotected, the thief incurs no penalty.

۳۸۵۲ ذکر بخارا می‌رود. Cf. *supra* v. ۳۷۹۱ *sqq.*

۳۸۵۳ Words and expressions signify qualities, and since the m knows that God is the essence of every quality, he is conscious, when he speaks or thinks, of experiencing some particular effect (*khaṣṣi* of the Divine nature.

۳۸۵۸ غالب, adverbial. Translate: "vision is generally superior knowledge."

۳۸۶۱ رنک آمون. The edd. and most of the later MSS. read ون but GH have *Amūn*, another form of *Amīy*; and this reading is firmed by the well-known verse of Rūdakī which Rūmī here imita

*rig-i Amīy ā duruṣṣat rāb-i ā*

*zīr-i pīy-am pārnīyān āyād bāmī.*

"The sands of Oxus, toilsome though they be,  
Beneath my feet were soft as silk to me."

(*Ḡhāṣīr Maqālab*, tr. F. G. Browne, p. 35.)

The next verse in Rūdakī's poem begins with the words *ab-i Ja* but does not otherwise resemble the second hemistich of the pre verse. In my opinion both *Amīy* (Rūdakī) and *Amūn* (Rūmī) dialectical forms of, and refer to, Āmul, "a small town south-west Bukhārā...surrounded on all sides by the desert" (see arts. Āmul Āmū-Daryā in EI).

۳۸۶۲ از خنده چون دل. See note on v. ۳۲۵۹ *supra*.

۳۸۶۵ بدر, *i.e.* the Perfect Man.

۳۸۷۰ با شکر الخ. Cf. 1270.

۳۸۷۱ جَنُودًا الخ. *Qur.* ix 26, referring to the angels whom (tho the enemy could not see them) God sent to reinforce the Mosl fighting at Badr. Cf. *infra*, v. ۱۲۰۳۶ *sqq.* This verse of the *Qur'an* been accidentally omitted in the Index (Vol. vi, p. ۱89).

۳۸۸۰ ای که عقلت الخ. Mercury represents the celestial intelligence which is supposed by astrologers to be the source of worldly wit wisdom.

۳۸۸۲ اذا جاء القضا الخ. See note on 199.

۳۸۸۶ Cf. *supra*, v. ۲۹۲, *seq.*

۳۸۹۱ آن روح الامین. *i.e.* the Perfect Man. See the notes on 1738 and 1739. *خون حور* alludes metaphorically to *ṣand fi 'l-Sayyaleh*.

همچون زمین. Fa gives this as a variant and reads *ham-chūn ji* but all my MSS. have *zamin*.

۳۸۹۲ چون چنین خون خواره‌ام. See *vv.* ۶۷-۶۸ *supra* and note *ad* ۳۰۹۵-۳۸۹۱. Although the mystic eats and drinks and sleeps like o people, it is not for the sake of self-gratification (*baḡḡ-i nafs*): he no object in life but self-sacrifice.

۳۸۹۷-۳۸۹۹ See II 1436-1446 and the notes *ad loc.* and cf. *supra*, v. ۲۵۲۳ *seq.*

۳۸۹۷ جان داده "one that gave up its life" = *madhbhīhi*, not "one that gave life (to the murdered man)", as Fa and other commentaries explain it. *Jān dāda-i* corresponds to *qurbān gashīa-i* in the next verse, which itself is exactly parallel to this one. The Translation follows the commentators and must be corrected.

جَنُو جَزوم الخ, *i.e.* he who dies to self thereby raises his unregenerate spirit from the dead and endows it with everlasting life.

۳۸۹۹ اضره بعضها, for *iqribūhu bi-ba'dihā* (*Qur.* II 68).

۳۹۰۰ ارواح نظر, *i.e.* the powers of spiritual perception centred in the heart (*qalb*). See note on IV 410-411.

۳۹۰۱-۳۹۰۶ See I 3165-3168, 3872-3876, with the notes *ad loc.*, and cf. *infra*, vv. ۹۴۱۷۸-۱۴۱۸۹.

۳۹۰۴ جستن زجو, *i.e.* "to escape". For the metaphor, cf. II 2205 and v. ۱۴۱۷۰ *infra*.

كُلُّ شَيْءٍ الخ, *Qur.* XXVIII 88.

۳۹۰۶ پس عدم کردم, *i.e.* "I shall become *fāni fi 'llāh*."

اتأ إليه راجعون, *Qur.* II 151.

۳۹۱۲ آب را از جوی الخ, *i.e.* the water in the jug (the soul in the body) seeks to return to the river (Universal Soul).

۳۹۱۴ See note on v. ۳۶۷۰ *supra*. No relapse is possible after *baqā* has been attained.

۳۹۱۵ خویش را الخ, *i.e.* "I crucify myself for the Beloved's sake." Cf. v. ۳۷۸۳ *supra*.

۳۹۲۱ Cf. I 796 *seq.*

۳۹۲۷ رَصَد, equivalent to *sifr* and *fusūn* (cf. VI 3796).

۳۹۳۵ نَفَعْتُ, *Qur.* XV 29.

۳۹۳۶ تا نیفتد... این طرف, *i.e.* in order that the voice of the Spirit may enter the heart (*qalb*), since the bodily faculties are incapable of hearing it.

۳۹۳۷ چون تَمَتُّو موت الخ. See *Qur.* II 88-90, LXII 6-7, and the note on I 3967-3973. Fa reads *Ḥaq* for *chīn*. In voluntarily dying to self (*mawt-i iktiyārī*) the mystic restores the *divinae particula auroae*, which is his real self, to the infinite source whence it came.

۳۹۴۱ Fa has *ḡabr-i balābīl*. Concerning the poison *balābīl* (aconite) see Achundow, 168 *seq.*

۳۹۴۳ الدین نصیحه. See the *Ḥadīth* cited *supra*, v. ۱۴۰, note.

٣٩٤٧ منبلی از الخ. For *manbal*, "idle", "lazy vagabond", applied one who has cast off all worldly attachments, see *supra*, v. ١٢٥٢, the note on v. ١٢٦١, and v 2016. Cf. the similar term 'ayyār (note v. ٣٨٢٥ *supra*).

٣٩٥٧-٣٩٥٩ These verses depict the carnal man's dread of death. According to Fa, the "cats" symbolise his evil works or the angels who will torture him hereafter; but the meaning is much better explained by the poet himself: see *infra*, v. ٣٩٨٣ *seq.*

٣٩٥٩ ناخوش حصص. All my MSS. have this reading, which Fa gives a variant. Fa and other edd. read *tangin qasas*. GK write *hasas*, a word appropriate to the context: cf. *tā'irun ābasu 'l-jandhi*, "a bird that lost its plumage". *Hasas* (Fa) has less point.

P. ٢٢١, Heading. Here Galen serves as a type of materialism and worldly knowledge.

٣٩٦١ *I.e.* "if (in a future state) I were left half-alive and able to see no more than a glimpse of the sensible world, I should be content with that".

نیر جان can signify the animal soul (see note on 1245), but as a contemptuous description of it would be out of place in this passage.

زخون استری, a phrase that recalls the nickname "mule's head" (*ra'su 'l-buḡḡal*) bestowed on Galen by Alexander of Aphrodisias (Tā'rikhu 'l-bukamī, 54, 3 *sqq.* and 126, 6 *sqq.*). *Kūn-i astarī* is equivocal in meaning to *dari dūr ān shahr-i wakehim* (v. ٣٩٦٧ *infra*) and indicates the disgust with which Galen regards the prospect of a life beyond the grave.

٣٩٦٢ مطار, probably a *nomen loci*.

٣٩٦٢-٣٩٦٨ Cf. *supra*, v. ٥٣ *sqq.*

٣٩٧١ صد مدد آرد. *Madad* is often used in connexion with the doctrine of emanation, e.g. *Dīwān*, SP, p. 333:

*zamin ā āsmān-bā-rā madad az 'ālam-i 'aql-ast.*

٣٩٧٧ The soul of the worldling is a prey to selfish hopes and fears which bar the way to salvation. Here *gurbagān* may signify "keepers" (*hāfiẓān*) described *supra*, v. ٢٠٧٧ *sqq.*, ٣٨٢١ *sqq.* See notes *ad loc.*

٣٩٨٢ عنقا (11441, note), *i.e.* the prophet or saint, remote from "otherness". The verse alludes to *Qur.* XXIX 40, where idolaters likened to "the spider which maketh for herself the frailest of houses".

٣٩٨٥-٣٩٨٩ Cf. 12298 *sqq.* Disease, pain, and tribulation bring out man's real character and give evidence as to the quality of his faith.

٣٩٩١ وَأَنْتَ در ظلمت الخ, *i.e.* the materialist who will not abandon the world and die to self.

P. ۲۲۸, Heading. In Fa and other edd. the Heading is preceded by a verse that does not occur in the four oldest MSS. but follows the Heading in K. See the *app. crit.*

۳۹۹۵ سَكَّتْ. Fa and other edd. have *gusist*, a bad reading. See the notes on ۱ 855 and v. ۳۵۰۶ *supra*.

۳۹۹۷ For the rhyme (in a similar context) cf. ۱ 714.

۳۹۹۹ Concerning the saints known as Abdāl see *supra*, note on p. ۱۱۳, Heading (2).

۴۰۰۰ بَدَل = ابدال. Cf. ۱ 3296.

خَمْرُشِ الْخ. See ۱ 2602 and note *ad loc.* No Moslem mystic could have written Crashaw's line on the miracle at Cana, "Thou water turn'st to wine (fair friend of life)", though Hallāj says (*Tawdsht*, ۱34): "Thy Spirit is mingled in my spirit even as wine is mingled with pure water."

۴۰۰۲ بِأَسْهَرِ الْخ. *Qur.* LIX 14 (slightly altered for metrical reasons), referring to the so-called "Hypocrites" (*Munāfiqūn*) of Medina, and also to their Jewish allies of the tribe Naḍir. The latter, when attacked by the Prophet, surrendered after making only a show of resistance (Margoliouth, *Mohammed*, 313-317).

۴۰۰۸ Cf. ۱ 3459 *sqq.* and IV 2469 *sqq.*

۴۰۰۹-۴۰۱۰. The claimant is required to produce his evidence, *i.e.* self-mortification. Cf. *Ta'īyyah*, 97-102 = *SIM*, 210.

۴۰۱۱ اَنْدَر تُو در. For the archaic use of the double preposition, see *Persische Grammatik*, 77 *seq.* (§ 70).

۴۰۱۳ In this and the following verse *suk̄suk̄* must be an abstract noun. Elsewhere in the *Mathnawī* (II 1423, IV 2010) the word has its usual meaning, "a restive horse", and so the commentators explain it here. Fa translates the first hemistich of v. ۴۰۱۳: "in order that he (the rider) may be delivered from the restive horse and that the horse may become quiet"; but all through this passage the vice itself is sharply opposed to the person or animal in whom it appears. Cf. the use of *dāwar* for *dāwarī* (I 397 and note *ad loc.*).

۴۰۲۱ زَادُوْكُمْ خَبَالًا. *Qur.* IX 47: "if they (the Hypocrites) had marched with you, they would only have given you trouble (*mā zādūkum illā khabālan*) and would have sped to and fro among you, seeking to make you disaffected."

۴۰۲۶ در زَغَاوُغ. For the metaphor, cf. ۱ 706, III 226 *sqq.*, V 2143 *sqq.* Fa has the reading of B, *gar ba-sīrat yak shay-and*.

P. ۲۳۰, Heading. This Story, a poetic version of *Qur.* VIII 50, corresponding to the prose narrative in Ibn Hishām's *Life of the Prophet*, 432, II *sqq.*; 474, 4 *sqq.*, relates what happened (or is said to have happened) before and during the famous battle at Badr.

٢٠٣٦ The Quraysh had marched out from Mecca in order to defend their caravan, which Mohammed threatened to waylay and capture. Having learned that it was safe, they debated whether they should return home or advance on Badr, where the Moslem army was encamped. The danger of leaving Mecca open to an attack by the Banū Kinānah, with whom they were then at feud, might have turned the scale, if Iblīs, assuming the form of Surāqah ibn Málík the Kinānite, had not risen to the occasion and pledged his word that they had nothing to fear (*innani jārun lakum min an ta'tiyakum Kinānatu min khalfikum bi-shay'in takrahunnahu*).

شد صد يَکُم, i.e. "took the lead". The hundred-and-first man occupies the position of the Roman centurion in relation to his *centuria*.

وَإِنِّي جَارُ نَكَمٍ. Qur. VIII 50 has إِنِّي جَارُ نَكَمٍ. After this verse Fa and other edd. insert three spurious verses. See the *app. crit.*

٢٠٣٩ جنوداً لم تروها, Qur. IX 26. See v. ٣٨٧ | *supra* and note *ad loc.*

٢٠٤٠. The first hemistich translates Qur. VIII 50: نَكَمٌ عَلَى عَقِبَيْهِ.

٢٠٤١ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ. Qur.

٢٠٤٢ "When Iblīs, whose hand was in the hand of Hārith ibn Hishām, saw the angels descending, he turned on his heel. 'Whither art thou going?' cried Hārith; 'wilt thou abandon us at a moment like this?' He answered: 'Verily, I see what ye see not', and smote Hārith on the breast and departed" (Baydāwī).

٢٠٤٣ جعاشيش عرب. Cf. Ka'b ibn Zuhayr's description of the Anṣār as "dwarfish blacks" (*al-sūd al-tunābil*) in Nöldeke's *Delectus*, p. 114, v. 54. But probably *ja'ashish* here is used in a more general sense = *l'dm*.

٢٠٤٧ تو بتون رتقي الخ, i.e. "thou hast withdrawn to a place of safety". See note on II 404. Iblīs stokes the fire in which his dupes are consumed.

٢٠٥١ إِنِّي بَرِيءٌ مِنْكُمْ. Qur. VIII 50 has *minkum*, but of course that is no reason for reading او مِنْكُمْ (Fa).

٢٠٥٣-٢٠٥٢ See I 779. 3653, and *supra*, vv. ٣١٩٣-٣١٩٧, with the notes *ad loc.*

٢٠٥٩ Read آمَدَشْدَسْت with post-vocalic *dhāl*, and cf. the notes on I 796 and v. ٣٧٨. *supra*.

٢٠٦٠. In Qur. CXIV 4 Iblīs is called *al-waswās al-khannās*. Baydāwī explains the latter epithet: "because he habitually draws back (*yata'akhi kharnu*) when a man thinks of God (*dhakara Rabbahu*)."

٢٠٦١-٢٠٦٢ Damīrī (*Hayātun 'I-Hayawān al-Kubrā*, II 305, 21) says that the hedgehog (*qunfudh*) is very fond of eating vipers, and they do not hurt it: when bitten by a snake, it eats wild marjoram as a cure. According

to *Narbatu 'l-qulūb* (Stephenson), 35, 4 *seq.*, it is an enemy of the snake; it seizes the snake's tail and draws in its own head, so that the snake strikes at it and is wounded (by the spines). When the snake becomes exhausted, the hedgehog puts out its head again and eats it.

۴۰۶۳ وهزان را, *i.e.* the Devil and his followers.

۴۰۶۴-۴۰۶۵ Cf. *supra*, vv. ۳۸۲۱-۳۸۲۶ and the notes *ad loc.*

۴۰۶۶ بَمَنْ جَنَّبَكُمْ الْخ, a paraphrase of the *Ḥadīth* cited in the note on ۱ 906.

۴۰۷۲ قلب حقایق می کند. Although magic cannot transmute the essences of things, it produces the illusion that such transmutation (*tabdīl-i a'yān*) has been effected.

۴۰۷۵ ساحران, *i.e.* holy men. Cf. *supra*, v. ۳۵۹۸ *seq.*

۴۰۷۶ The saint possesses, and himself is, an antidote to the poison of carnality., Cf. ۱ 3464 *seq.* and the notes *ad loc.*

۴۰۷۷ سپر. Fa has *sijar*, but admits that the variant *sipar* is a better reading.

۴۰۷۹ Here the *Ḥadīth* *inna mina 'l-bayāni la-sifr<sup>am</sup>* is applied to the "magical" influence on the *murīd* of words uttered by the *murshid*.

P. ۲۳۳, Heading. مثل آوردن الخ. Sa'dī (*Tayyibāt*, xxxvii 9) alludes to "the story of the ox and the drummer", which evidently illustrates the same topic:

*jawr-i raqlb u sar-ṣanish-i abl-i rāzgar*  
*bā man ham-dān hikāyat-i gāv u duhul-ṣan-ast.*

In the English version Sir L. White King remarks (p. 53, note 1): "Sa'dī means that he has become as indifferent to cruelty and reproach as the bullock is to the noise of the kettledrums which he carries. These kettledrums are slung pannier-wise on the backs of camels and bullocks, one on each side, and are beaten in royal processions or on other public occasions."

۴۰۹۱ There is no authority in my MSS. for Fa's reading, *bukhtī-yi ṭabl-ast*, nor does it deserve consideration.

۴۰۹۸ کشته. So vocalised in G, *i.e.* "slain in the self-sacrifice of *fanā*".

Fa reads کشته.

۴۱۰۱ من چو اسماعیلیانم. The poet, no doubt, is thinking of the so-called Assassins.

۴۱۰۲ قُلْ تَعَاوُ. See note on ۱ 2694.

۴۱۰۳ According to WM, the Prophet said *jāda fī 'l-salaf man tayyagqana bi-'l-khālaf*. Fa, however, asserts that this verse is a paraphrase of the *Ḥadīth*: *man ayqana bi-'l-khālaf lam yabdhari 'l-talaf*, "he who feels sure of the recompense is not afraid to die".

السلف, i.e. in the present life, and جاد بالعطية = *jāda bi-rūḥibi*, "gives up his spirit (to God)".

٢١٠٥ Fa: *tā ḥib sūd* (also the reading of A).

٢١٠٦ مَجِر, "one persistent in waiting (for the bargain to be concluded)", or "one persistent in buying" (*muḥirr dar dādan-i zar*), as the commentators explain it. Either interpretation would fit in with the analogy (v. ٢١١٥ *infra*).

٢١٠٧ The subject of *bi-binād* is any one of the worldly merchants described in the preceding verse.

٢١١٠ لِر here has the meaning of *andak* and *baḡir*. The word does not occur again in the *Mathnawī*.

٢١١٢ For the antithesis *nifāq*, *wifāq*, cf. I 285 and note *ad loc.*

٢١١٥ اَللّٰهُ اَشْتَرٰى, for *inna 'llāha 'sbtard* (*Qur.* IX 112). See the notes on I 2709, II 2438.

٢١١٦ هستی = هَبْی. Cf. هَبْی اند (IV 702). The readings *kib tu dar shakki* (Fa) and *kib tu-yi dar shak* (Mq) are emendations designed to remove the archaism. All my best MSS. confirm *bayt*; *hastī* (A) is obviously a copyist's error.

٢١١٩ پر پا شود is the reading of G. Most of my MSS. have *bar pā*, and so Fa, although in its commentary the reading *par pā* is preferred. One might quote in support of *bar pā* v. ١٥١٢ *supra*, which describes the "knower", after he has been delivered from opinion (*ẓann*), as walking erect (*yamshī sawiyy<sup>m</sup> mustaqim*). Here, however, the rhyme suggests *piyā*, "running", and I am strongly inclined to believe that this stood in the original text of the first hemistich. When *piyā* supplanted *biyā* in the second hemistich (so HK and Fa), it could no longer be retained in the first; consequently پویا became برپا or پرپا. It seems to me that in the second hemistich *piyā* is out of place: the syntax requires *biyā* to govern *mar yaqin-rā*, which cannot well be anything but an accusative, though the commentators make it equivalent to *jānib-i yaqin* or *barāy-i yaqin*.

This passage enumerates three stages on the way to immediate and intuitive apprehension of the truth: (1) opinion, belief based on probability; (2) religious knowledge grounded in faith (*'ilm-i imān*); (3) the mystic "knowledge of certainty" (*'ilmu 'l-yaqin*).

٢١٢٠ طریقِ مِفْتَن — *ṭarīq-i ifṭilān*, i.e. *ṭarīqu 'l-din wa-'l-akḥīrab* (Mq), in which the *ṣalīk* is sorely tried. Translate: "the Way of tribulation."

٢١٢٢-٢١٢٥ These verses refer to *Qur.* CII: "The desire to surpass one another in wealth distracteth you (*albakum*) until ye visit the graves... Nay, if ye but knew (*kallā law ta'lamin*) with the knowledge of certainty (*'ilmu 'l-yaqin*)! Verily ye shall see Hell-fire (*la-tarawunna 'l-jahīm*). I say



again, Verily ye shall see it with the vision of certainty (*'ayna 'l-yaqīn*)."  
Cf. the notes on I 3493 and II 860-861.

۴۱۲۲ Instead of *بُحُو* (G) Fa and most of my MSS. have *bi-khūdān*.

۴۱۲۳ *گر یقین کشتی الخ*, i.e. if *'ilm-i tmānī* became *'ilm-i yaqīn*, they would see Hell in the present life with "the vision of certainty" (*'ayn-i yaqīn*), which is the immediate result of *'ilm-i yaqīn*.

۴۱۲۷ *چون دهانم خورد الخ*, referring to mystical experience (*dhawq*).

۴۱۲۹-۴۱۳۳ God endows the selfless lover with His Beautiful Attributes (*Jamāl*) which display themselves in every form of sensible and spiritual beauty.

۴۱۳۳ زر جعفری. See note on I 2778.

۴۱۳۵ Fa reads *shūr* *si shakar-khāyīm*.

۴۱۳۶ The translation of this verse should, I believe, run as follows:

"I am in love with that One to whom every charm belongs:  
Intellect and Soul are the bodyguard (devoted slaves) of a coral  
(lip) of His."

The meaning now assigned to *bar ān* is more suitable to the context, as appears from a verse of Ḥāfiẓ (Brockhaus, No. 147, v. 1):

*shāhid ān nist kib mi't u miyānī dārad:*  
*banda-i fal'at-i ān bāsh kib ānī dārad.*

The Beloved's "lip" (*marjān*) signifies His mercy and favour (*laḥf*). See GR, 744 sqq.

۴۱۳۷ I.e. "if my words sound boastful, they are not vain. I have the right to boast, since by the grace of God self-mortification is easy to me, just as water finds no difficulty in extinguishing fire."

۴۱۳۸ *چون بدردم الخ*. Cf. II 3010 and note *ad loc*.

۴۱۴۰ For "peerless" in the Translation read "fearless".

۴۱۴۳-۴۱۴۴ The imagery used in this contrast between the essential weakness of the carnal man and the God-given strength of the prophet or saint recalls Job xli 24: "his heart is as firm as a stone; yea, as hard as a piece of the nether millstone", and I Peter ii 4: "a living stone, rejected indeed of men, but with God elect."

۴۱۴۶ *كُلُّكُمْ رَاعٍ*. The Ḥadīth *kullukum ra'īn wa-kullukum mas'ūlun 'an ra'iyatibi* has a general application and means that every one, man or woman, will be held responsible for the persons and things in his or her charge. See Lane under *رَاعٍ* and *رَعِيَّةٌ*.

نبي چون راعی است Cf. the Ḥadīth (Bukhārī, 37, 2), beginning: *mā ba'atba 'llāhu nabīyyan illā ra'ī 'l-ghanama*; *Math.* vi 3280-3295, 4394 seq.; Andrae, *Die Person Muhammads*, 254.

١٤١٤٩-١٤١٥١ Cf. IV 1024 *seq.* The afflictions suffered by the saint are really a blessing, for they veil his exalted nature from the eyes of the profane.

١٤١٥٢ *I.e.* the lover of God is *majdhūb* (see note on I 683-684) and *maḥlūb* (see note on I 1605). Some commentators take the whole verse to be in the form of a question: "art not thou (at the same time) pursuing Me and absolutely subject to My will?" In any case the first and second hemistichs are antithetical. The true seeker does not rely on his own faculties: he knows that before he can reach his goal he must abandon all self-will and initiative.

١٤١٥٩ نُخُودِي, *i.e.* *nukhhudī*, with metrical *tashdid*: so vocalised in G. At v 49 the word is written نُخُود (pronounced *nukhad* and rhyming with *bad*). The lexx. give نُخُود and allow the *wāw* to be pronounced either with *ishbā* or *ishmām*, *i.e.* *nukhūd* or *nukhud*.

١٤١٦٢ The "housewife" represents the *murshid*, the "chickpea" the *murīd*, and the "fire" the *riyādat* of the Ṣūfī Path.

١٤١٦٣ غُذِي with *imālab* in G only.

١٤١٦٥ بهر این آتش اله, *i.e.* the object of our earthly life is purification by Divine Love.

١٤١٦٦-١٤١٧٧ See the *Ḥadīths* cited in the note on I 2672. God first showed mercy by bringing us into existence and manifesting His attributes in us (cf. *STAI*, 98 *seq.*). His wrath is mercy in disguise (I 243, note).

١٤١٦٨ Bodily life and growth and sensual appetite are necessary for the full development of the powers of the soul. Hence the superiority of the Perfect Man to the angels, who have no "flesh" to be overcome and transmuted into spirit (cf. the note on I 2650-2651 and the additional notes on I 1515-1521).

١٤١٧٢ بَچْكَ or بُچْكَ is a Persian form of the Turkish word, spelt variously بېچاق, بچاق, and بچق.

إِنِّي أُرَانِي أَلْبُحْكَ, *Qur.* XXXVII 101: *innī arā fī 'l-mandmī annī adhbubhukā*.

١٤١٧٦ Cf. *Ḥāfiẓ* (ed. Brockhaus, No. 204, r. 4):

'ajab rūbī-st rūb-i 'ishq, k-ān-jā  
kast sar bar kamād k-ash sar na-bāshad.

١٤١٧٩ دِيدُهُ. See the notes on I 1004, 1406.

١٤١٨٠ *I.e.* in the course of Man's spiritual evolution his earthly nature becomes endued with the qualities of the rational soul (*nafs-i nāfiqab*). For the metaphor in the second hemistich, cf. I 3165-3168 and note *ad loc.*

- ۴۱۸۱ شیر بودی, referring to the vegetive soul (*nafs-i nabihi*).  
 شیر شو الخ, *i.e.* "advance to the highest capacity of the human spirit (*ruh-i insāni*): become a Perfect Man". Cf. the notes on I 1978, II 188; and for the figurative language, II 1427 and note *ad loc.*
- ۴۱۸۲-۴۱۸۵ The mystic ascending to God is invested with the Divine attributes whence the world of Nature ultimately derives its being.
- ۴۱۸۶-۴۱۸۷ The Arabic portion of these verses comes from a poem by Hallāj. See note on I 3934-3935.
- ۴۱۸۹ Cf. I 3167.
- ۴۱۹۰ در مقام دیگری. This may refer to Book V, v. 31 *sqq.*, where the topic of self-mortification is treated at great length.
- ۴۱۹۱ تا تجارت می کنند. Cf. *Qur.* II 15: "those are they who purchased error instead of guidance in the right way, and their trading was not prosperous (*fa-mā rabiḥat tijdratuhum*)."
- ۴۱۹۴ رهد. K and WM read *zabad*, which gives a good sense.  
 P. ۲۳۹, Heading (۱): Fa and all my MSS. except G read *sirr ā manfa'at-i bald*.
- ۴۱۹۶ The dog's collar shows that he is prized and well cared for: similarly God lays the burden of spiritual tribulation on none but His elect.
- ۴۱۹۹ Here the proverb *pīl yād-i Hindūstān kardab-ast* (note on II 2233) is applied to the *murīd* who would indulge in worldly thoughts and fall into temptation unless he were subjected to severe discipline by his *murshid*.
- ۴۲۰۵ This verse alludes to the "mineral" (elemental) and "vegetive" stages in the life-history of Man.
- ۴۲۰۶ قوت حسباً شد روح گشتم. See note on I 3180.
- ۴۲۰۸ Fa and K read *chīn shudī tā rūb*.
- ۴۲۰۹ No doubt the poet's  *caveat* has a special reference to the heresy of *tandukh*, which he repudiates in common with all authoritative Ṣūfī teachers. Cf. *Dīwān*, Tab. 200, 1; *Kashf*, Eng. 262 *sqq.*; *Tā'iyyab*, 653 *seq.*; GR, 106, 367 *seq.*; IK, II 62, 6 *sqq.* It is incorrect to describe the ideas set forth in the preceding passage as "a kind of doctrine of transmigration" (EI, art. *Djalāl al-dīn Rūmī*).
- ۴۲۱۰-۴۲۱۱ According to *Qur.* III 98 (*wa-taṣimū bi-ḥablī 'llāhi jamī'an*), interpreted by a well-known Ḥadīth (*al-Qur'ānu ḥablu 'llābi 'l-matīnu*), the *Qur'ān* is a rope to which every true believer must cling for safety (on this topic see *Ḥadīqab* [Stephenson], p. 92, l. 6 *sqq.*); yet God lets it be the means of casting into error and destruction perverse interpreters of the truth contained in it (*Qur.* II 24). Here Rūmī implies a comparison which in other passages of the *Maṭnawī* is made explicit (see note on the Preface to Book I, p. ۱, l. ۸, and *infra*, vv. ۴۲۳۲-۴۲۴۳).

۴۲۱۱ See the Translation, p. 235, note 3. For *rasam-bázf*, cf. *Díván*, SP, XXI 4-5. To us the word might suggest only the hangman's rope and the corpse swinging on the gallows (*dár*), but in Persian poetry it is associated with the curls of the beloved one and the triumphant dance of the lover who by complete self-sacrifice (*ján-bázf*) has gained his heart's desire. Cf. *Díván*, SP, XVI 10 (and the notes *ad loc.*):

*yak dast jám-i bádb n yak dast zulf-i yár:*  
*raqs-i chunín miyána-i maydán-am drúh-st.*

۴۲۱۵-۴۲۱۶ Cf. IV 2974 sqq. Baydāwī (on *Qur.* XXI 69) relates that Abraham, on being asked by Gabriel *bal laka hájat*<sup>am</sup>?, replied, *ammd ilayka fa-lá*, and that when Gabriel bade him pray God for succour, he answered: *hasbi min su'ālī 'ilmubn bi-hálf*.

۴۲۱۹ The fiery animal spirit thrives on food and drink but is consumed like its own fuel and finally expires. *Atashí* may be an adjective.

۴۲۲۲ *آثیر* is sometimes identified with *al-falak al-atlas*, the empyrean, the ninth and outermost of the celestial spheres. In this verse, however, it may denote the "globe of fire" (*kurra-i nárf*), which is the highest region of the sublunary world (Gibb, *Ilist. of Ottoman Poetry*, 47); cf. the cosmological scheme of Ibnu 'l-'Atabī (Nyberg, *Kleinere Schriften*, Introd., 89).

۴۲۲۱ *بى ساز*, "constitutionally".

۴۲۲۹-۴۲۳۰. *Díván* of Sanā'í, p. 4, v. 3:

*'ajab na-bvad gar az Qur'an nasib-et nist juz naqshí,*  
*kib az khurshid juz garní na-binad chashm-i ná-bínd.*

۴۲۳۲ *از خروانه*, i.e. "from his house" (Fa).

۴۲۳۳ *پیغمبر* has a general sense here. For "Prophet" in the Translation read "prophet".

*پی روی*, i.e. "(a discourse on) imitation of the prophets and obedience to the saints". Cf. v. ۴۳۱۹ *infra*.

۴۲۳۴-۴۲۳۶ In the mouth of a Moslem doctor of divinity these strictures are reasonable enough. "The Masnavi is an exposition of 'experimental' mysticism, and not a treatise of 'doctrinal' mysticism. Hence Rumi does not set out all this Súfī *gnosis* with the logical precision of a systematic treatise...but rather assumes it as known to his readers. He describes it all in the language of emotion and imagination rather than in that of the intellect" (Whinfield, *Masnavi-i ma'navi* (1898), Introd. p. xxxv).

۴۲۳۵ *تبتل*, "detachment (*inqilā*) from the world", a term belonging to the earliest period of Moslem asceticism. The *Qur'an* (LXXIII 8) uses the verb in this sense.

۴۲۳۸ *اساطیرست*. See *Qur.* VIII 31, etc.

۴۲۱۲-۴۲۱۳ Cf. *Qur.* II, 21, 2. VII 90.

P. ۲۱۴۲, Heading. According to the mystic Sahl ibn 'Abdallah al-Tustari (ob. A.H. 283), every verse of the *Qur'ân* has four senses: literal, allegorical, moral, and anagogic (*Passion*, 704). These are enumerated in the apocryphal *Hadîth* (*Mishkât*, 35, 3 ft. foot): *li-'l-Qur'âni ḡdhir<sup>un</sup> wa-bāḡin<sup>un</sup> wa-badd<sup>un</sup> wa-muṭṭala<sup>un</sup>*. Ibnu 'l-'Arabî (*Tafsîr*, 3, 6 sqq.) gives a slightly different version and adds the following explanation: *wa-fahimtu minhu anna 'l-ḡabr hawa 'l-tafsîr wa-'l-baḡn hawa 'l-id'wil wa-'l-badd mâ yataandhê ilayhi 'l-fubûmu min ma'nâ 'l-kalâm wa-'l-muṭṭala' mâ yuṣ'adu ilayhi minhu fa-yuṭṭala'u 'alâ shubûdî 'l-Maliki 'l-'Allâm*. Although the Tradition cited in the Heading does not limit the *Qur'ânic* senses to four, Rûmî, it will be observed, draws the line at that number (v. ۴۲۴۶ *infra*).

۴۲۴۵ یکی بطن سَوم. We should have expected *baṭn-i duvum*, but apparently *bāṭini* in the preceding verse is reckoned as "a double sense", and counts as two. Some inferior edd. insert after v. ۴۲۴۴ a piece of obvious patchwork:

*ḡfr-i ân bāṭin yakî baṭn-i digar,  
khatrab gardad andar-â fikir â naḡar.*

۴۲۵۴ تعزیت جامة الخ. See note on ۱ 520 and cf. *Manṭiq*, 972 sqq.

۴۲۵۷ آدم, *i.e.* the Perfect Man.

۴۲۵۹ Cf. the *Hadîth* (note on ۱ 393).

۴۲۶۳ بحر خضرار شکافت. See *Qur.* xxvi 63. For *kḡadrâ* (instead of *akḡdar*, which is the reading of Fa and all my MSS. except G), cf. *gunbad-i kḡadrâ* (*Diwân*, SP, ۱ 14).

۴۲۶۵ *Gard*=the phenomenal form of the saint; *marḡ*=his essential nature.

۴۲۶۶ کرد او, *i.e.* his words and external actions.

کوهبارا الخ. Cf. the proverb *binmatu 'l-rijâl taqla'u 'l-jibâl*.

۴۲۶۷ رقص گشت. See ۱ 25-26 and *vv.* ۱۵-۱۶ *supra* with the notes *ad loc.*

P. ۲۱۴۴, Heading. *Qur.* xxxiv 10.

۴۲۷۵-۴۲۸۱ Cf. with this passage ۱ 1919-1937. God "speaks" in the hearts of His saints and they silently converse (*baḡith-i naḡsî*) with Him in His "speech" (*Passion*, 661).

۴۲۸۲-۴۲۸۳ برون شو می گنی, *i.e.* those who attack the *Maṭḡnawî* are really attacking the *Qur'ân*, and their pretext will not save them from suffering the fate of all infidels. Sanâ'î has a similar verse, though in his eyes the question at issue is mainly one of style:

*gar kumad fa'ni andar-in nâḡân,  
gâ bi-kum: nist biḡtar az Qur'ân.*

"If an ignoramus attack this (*Hadīqab*), let him do so: it is not superior to the (inimitable) *Qur'án*."

۴۲۸۷-۴۲۸۹ Here the *Qur'án* describes itself as the Logos whereby elect spirits are fed, illuminated, and endowed with life everlasting.

Cf. the note on Book I, Preface, p. I, l. ۳:

۴۲۹۰ بر گورتان, *i.e.* on your bodies. Cf. I 1931, IV 840.

۴۲۹۱ So far as I know, the following parable does not occur in the *Hadīqab*; it may be found in one of the less celebrated poems of Saná'í.

۴۳۰۱-۴۳۰۹ With this allegory of the seeker who lacks faith and certainty, cf. II 2973-3010 and the notes *ad loc.* Such a one must let the words of the saints sink into his heart until it is filled with spiritual truth. Then he will feel the change wrought in himself and know indubitably what hitherto had been to him no more than hearsay.

۴۳۱۲ عاقلان. Grave and tranquil dignity (*sakīnat ū waqār*) is characteristic of the saints whose intellectual and spiritual faculties are illumined by Universal Reason.

۴۳۱۳ امداد (*amddid*; so GH) = *madad-bā*. See note on *Tā'dīyyab*, 403 (*SIM*, 233).

۴۳۱۵ The Light of Wisdom ascending from the heart is infused into the sensuous eye, which then assumes the nature of the *oculus cordis*, becomes clairvoyant, and ceases to perform the functions proper to the eye of sense. The second hemistich, however, may be rendered differently: "so that, when the heart is gone (*i.e.* when the emanation of light from the heart has been interrupted), your eye is defunct" (*i.e.* you cannot see things as they really are except by the light of Reason); and this, I think, is the poet's meaning. Cf. the note on I 1126-1127.

۴۳۱۷ Referring to *Qur.* I 9: *wa-naẓẓalnā minā 'l-samā'i md'an mubārakān*.

۴۳۱۹ None of my MSS. has the reading *pay-rav-i payghambar dyt*, which Fa gives as a variant.

P. ۴۳۱۷, Heading (2). See *Qur.* xvii 66. When Iblīs refused to bow down to Adam and threatened his posterity with destruction, God answered him and said: "Dismay with thy voice any of them whom thou canst, and urge thy horse and foot against them!" The verb *ajlaba* implies shouting (*jalabab*).

۴۳۳۶ نهد افکنده, *i.e.* *mulamakkin shuda-l ū qarār girista-l*. This seems to me a better explanation than "you have cast off the garment of spiritual poverty and piety" (Fa).

۴۳۳۸ كه روان كافران الخ. Cf. *Qur.* Ix 13: "O ye believers, make no friendship with folk against whom God is angered, who have lost hope of the life hereafter even as the infidels have lost hope of (the resurrection of) the entombed (*ka-md' yā':a 'l-kuffārū min abli 'l-qubūr*)", or "even

as the infidels in their tombs despair (of entering Paradise)". Rûmî here follows the latter interpretation, *i.e.* *kaamâ ya'isa 'l-kuffâru 'l-maqbûrîn*.

٤٣٤٠-٤٣٤٢ *I.e.* only the righteous and elect are capable of fearing God, and over them the Devil has no power.

٤٣٤٣ دور بدین دو بانگ دور *i.e.* by means of Divine inspiration and Satanic suggestion. For the metaphor in the second hemistich, cf. *Qur* xxv 55 and the note on *Math.* I 297.

P. ٢٤٨, Heading. بانگ طلسمی. The loud threats of the Devil are likened to a talisman that guards the treasure of self-abandonment.

٤٣٤٩ The subject of *mî-pazâd* may, as Fa says, be *bâng-i dubul*, announcing the advent of the lover's festival.

٤٣٦٠ Cf. v. ٢٢٧٧ *supra*, VI 3276 *sqq.*

٤٣٦١ بس مبارک. Fa reads *pas*.

٤٣٦٧ آن درخت, the Burning Bush. See *Qur*. xx 8-14, xxviii 29-30; *Math.* II 2883 *seq.*, IV 3570 *sqq.*

٤٣٦٨ Cf. I 786 *seq.* and note *ad loc.*

٤٣٧١ Cf. GR, 444 *seq.*

٤٣٧٢ When the *sâlik* reaches his journey's end, he finds the real meaning and essence of *mujâbadah* to be *mushâbadah*.

٤٣٧٣-٤٣٧٤ Cf. *supra*, v. ٣٩٢٠ *seq.* *Sham'-i dîn* also symbolises the holy as opposed to the carnal man.

٤٣٨١ بعلم *i.e.* "by My knowledge of their evil actions, and by letting them know what the ultimate results of these will be".

٤٣٨٥ Whether gracious or severe, the dispensations of Divine Providence correspond perfectly with what is required by the essential character ('*ayn-i ihdîbitab*) of the person on whom they are bestowed.

٤٣٨٨ أصلها ثابت الخ, *Qur*. xiv 29, which has *wa-far'ubâ*. See the parallel passages, *Math.* III 2003-2008, IV 3570-3574, and the notes *ad loc.* "The trees of faithfulness" are the elect spirits which have attained to union with God during their life on earth. Fa reads *bar falak bar-bâ-st*, *i.e.* "their 'branches' (words and actions) bear fruit in Heaven". At first sight this would seem to be the natural and correct explanation (cf. *Qur*. xiv 30, where the "tree" is described as *tu'ti ukulâbâ kulla hîmîn bi-idhni Rabbihâ*). Fa, however, admits that most MSS. have *par-bâ-st*, which was approved by Surûrî; and my oldest MSS. (GH) exhibit the same reading. The fact that *falak* in this verse and *âsmân* in the next are preceded by the preposition *bar* (not *dar*) is a point in favour of *par-bâ*: on "the good words" that soar up to God, see I 882 *sqq.* and the notes *ad loc.*

٤٣٨٩ *I.e.* since the lover aspires to union with the Beloved, how should the heart of the Beloved fail to respond?

٢٣٩٢ The attraction is mutual, but manifests itself in different ways. Cf. *infra*, v. ٢٣٩٢ *sqq.*

٢٣٩٦-٢٣٩٩ For the monistic doctrine implied in these verses, cf. 'I-'Arabī's line: *fa-'l-Kullu muftagīr<sup>an</sup> md' 'l-Kullu mustagbīnī*, i.e. Man is God, but God also needs Man; and see I 1733-1741 with the note *ad loc.*

٢٣٩٠-٢٣٩٢ The relation of "lover" and "beloved", i.e. the correlation of opposites, which is displayed in every part of the universe, is the Divine purpose of self-manifestation, according to the Ḥaḍīq qudsī: "I was a Hidden Treasure and I desired to be known, so I created the creation in order that I might be known." See I 3203-3211 and note *ad loc.*

٢٣٩٣ چون آهن و آهن ربا Cf. I 2482 *sqq.*, where this theory of Moslem natural philosophers is rejected.

٢٣٩٤ آسمان مرد الخ Baydāwī uses the analogy *ka-'l-nuṣṣati bayāwan* commenting on *wa-anzala minna 'l-samā'i md<sup>an</sup> fa-akbraja minu 'l-thamarāt* (Qur. II 20).

٢٣٩٦-٢٣٩٨ These verses refer to the astrological division of the twelve signs of the zodiac into four groups of three and the association of each group with one of the elements. Cf. Bīrūnī, *Taḥṣīm*, 210 *seq.*, who says: "When therefore you know the active virtues of a sign, whether hot or cold, and the passive virtues, whether dryness or moisture, it will not be concealed from you what particular element of the world and what particular humour of the body each sign resembles. Each sign that is hot and dry (Aries, Leo, Sagittarius) is related to fire and yellow bile, each that is cold and dry (Taurus, Virgo, Capricorn) to earth and black bile, each that is hot and moist (Gemini, Libra, Aquarius) to air and blood, and each that is cold and moist (Cancer, Scorpius, Pisces) to water and phlegm."

٢٣٩٩ See note on I 512-513 and cf. I 3275 *sqq.*, II 2367 *sqq.*, and *infra* ١٠١٠ *sqq.*

٢٣٩٦ Divine Love pervades the cosmos which it created. All things, however diverse they may appear, are ruled by that essential principle and moved to work in common for its fulfilment.

٢٣٩٧-٢٣٩٩ Cf. I 3077-3081.

٢٣٩٢ Cf. *supra*, v. ٣٧٣١-٣٧٣٥.

P. ٢٥٢, Heading. The simple elements are "mothers" (*ummahāt*) separated from their "children" (*maḥallid*), i.e. from the elements that are compounded and confined in bodies.

٢٣٩٥ انور. See note on v. ٢٣٢٢ *supra*.

٢٣٩٧ بسکد. So all my MSS. Fa has *bi-ḡsilad*.



۴۴۴. بِحُبِّهِ الْغ. See *Qnr.* v 59 and note on *Math.*, Book II, Preface, p. ۲۴۶, ll. ۱۴-۱۵. From the fact that *yuhibbubun* precedes *yuhibbimahu* it may be inferred that the soul's love has its origin in God's love.

۴۴۴۱ Fa takes *kaghad* as equivalent to *majallad*, but probably *mathnawi* is used here in a limited sense ("the verses necessary for an explanation of this topic") and "eighty *kaghad*" means "very many leaves of paper (*awraq*)".

۴۴۴۲-۴۴۴۴ See the note on Book I, p. ۱۶۹, Heading. In this and other passages the erotic symbolism masks a doctrine stated in philosophical terms by Ibnu 'l-'Arabi (*Fuṣūṣ*, 224, 12): *al-aṭhar lā yakūnu illā li-'l-ma'dim lā li-'l-mawjūd*, i.e. the real cause of every effect is "non-existent" in the sense that it does not exist objectively anywhere. I append (in an abridged form) the explanation given by Dā'ūd al-Qaysarī (WM, III 292): "That which exists inwardly (*fi 'l-bāṭin*) is the source of all things. The 'inward', regarded absolutely, is the Divine Essence, for God is *ghaybu 'l-ghaybi kullihā*. As you know, in respect of His Essence He is independent (*ghani*) of both the worlds, while in respect of His Names He requires (*yafṭuhū*) the existence of the world. Now the Divine Names are the Essence with its Attributes (*ṣifāt*), and the Attributes are occult relations (*nisab*) in the Essence which produces all effects. Therefore the above-mentioned proposition is valid." It should be noted that Ibnu 'l-'Arabi reserves the understanding of this mystery for theosophists of the highest class, and that Rūmī follows suit (v. ۴۴۵۳ *infra*).

۴۴۴۵-۴۴۵۲ The beloved one's love manifests itself in the form of lordship (*rubūbiyyab*), the lover's love in the form of servitude (*'ubūdiyyab*). When reason, always seeing double, asks in bewilderment how it is possible for opposite attributes such as "lord" (*rabb*) and "slave" (*'abd*) to become one, the question is answered by mystical experience. What attracts "lover" to "beloved" and *vice versa*, and harmonises and unites them, is nothing that exists in the phenomenal world, but the "non-existent" Essence and Reality which mystics know by the name of Love. See *Ta'ṣṣiyab*, 575-579 and the notes *ad loc.* = SIM, 251-252.

۴۴۵۸ Fa and Mq read *ḡirak-sāḡ*, but cf. *murgh-i ḡirak-sār-i man* in rhyme (I 1715).

۴۴۵۹ Without altering a letter in this verse, the commentators falsify both text and sense by reading: *ū dil-at-rā burd u ṣad sawdā bi-bast*. Naḥfī commits the same error in his Turkish translation.

۴۴۶۱ سُبُكْتُ. Fa and other edd. make *durust* rhyme with *shikast*.

P. ۲۵۵, Heading. تا طمع اورا بر عزم کردن دارد. I think *ṭama'* is the subject of *dārād*, but Fa reads *ṭama'-i ā-rā*.

۴۴۶۵ از عویش. See note on I 1227.

١٤٦٧ حُكَّتِ الْجَنَّةُ. Part of the *Ḥadīth* cited in the note on 11 1837

١٤٦٨ *I.e.* your failures lead you to infer that God's will is done. *Y* translates the second hemistich: "is there any one (in the world) whose desires are satisfied?" but this breaks the continuity of the argument. Fa reads *gab nurāddī-at* and *bas kasī bāshād*.

١٤٦٩-١٤٧١ This contrast is well illustrated by *TA*, 1 71, 3 fr. foot foll.

١٤٧٢ اَيْتِيَا كَرِيْمًا الخ. *Qur.* xli 10. See *supra*, note on p. 119, Heading. مَبَارِعًا قَلَان. For the metaphor, cf. Book II, Preface.

P. 206, Heading. عَجِبْتُ مِنْ قَوْمِ الخ. Another reading is '*ajība 'l-ladhu qawm*'. The *Ḥadīth* refers to those of the Quraysh (including 'Abī the Prophet's uncle) who were taken prisoners at Badr and afterwards became Moslems. *Fībi mā fībi* (3, 8 *seq.*) has a résumé of the Story told here and quotes, in addition to the *Ḥadīth*, *Qur.* viii 71: "O Prophet, say unto the captives in your hands, 'If God knoweth any good in your hearts, He will give you better than what hath been taken from you: will I pardon you. God is forgiving and merciful.'" Fa connects Story with Mohammed's campaign in A.H. 5 against the tribe Quraysh but of these Jewish captives all except a very few chose immediate execution as an alternative to the prospect of Paradise.

١٤٧٨ نَهَ فِدَائِي الخ. 'Umar wished to put the prisoners to death, the *Qur'ān* hints that Mohammed's final decision to spare their lives and payment of a ransom might have cost him dear.

١٤٧٩ رَحِمْتَ عَالَم. See *Qur.* xxi 107.

١٤٨٢ اَلْبِ اِرْسَلَنْ, the Turkish equivalent for *shir-i diltir*.

P. 107, Heading. اِنْ تَسْتَفْتَحُوا الخ. *Qur.* viii 19, referring to the Moslem victory at Badr. Before the battle Abū Jahl is said to have cried "Allāhumma! unṣur ābābba 'l-fī atayni ilayka."

١٥٠٢ See the next note. Fa and most edd. place this verse after Heading.

P. 208, Heading. اِنَّا فَتَنَّا, *Qur.* xlviii 1. The Prophet's expedition in A.H. 6 to the valley of Hudaibiyah, about nine miles from Mecca failed to achieve its purpose but paved the way to his conquest of Holy City two years afterwards, and in that sense was a real victory (Nöldeke-Schwally, 21; *seq.*).

١٥٠٥-١٥٠٦ Rūmī has forgotten that the subjugation of Qurayzah Naḍir preceded the pact of Hudaibiyah. The fortresses that fell into Mohammed's hands at this time were those of *Khaybar* and other Jewish settlements in the north.

١٥٠٩ *I.e.* prophets and saints want no relief from the self-abasement which they ascend to God and enjoy union with Him.

P. ۲۵۹, Heading. لا تفضلوني الخ. Cf. the interpretation of this Ḥadīth by the Imámu 'l-Ḥaramayn al-Juwaynī (Damīrī, tr. Jayakar, I 614), who cited it as a proof that God is not in any particular place and that Jonah in the belly of the fish was just as near to Him as Moḥammed was when he ascended to Heaven.

۴۵۱۵-۴۵۱۶ See the notes on I 3201, II 688-690.

۴۵۱۹ برک بی برگی. See note on I 2237.

۴۵۲۹ البشير = آنکه حافظ بود (*Qur.* XII 96), whom Baydāwī identifies with Judah. For "spirit" in the Translation read "shirt".

۴۵۳۳ See *Qur.* XV 16-18, XXXVII 6-10, and cf. *Math.* I 757, note. The mysteries of the Truth are inaccessible save to hearts illumined by the *Nūr-i Muḥammadi*.

۴۵۳۴ دو دیده. Only one of my MSS. has the variant *dauidab*. Fa reads *rizq az ildh* and quotes the following tradition: "One day Abū Hurayrah came into the market-place and said to the people, 'Ye are busy here whilst the inheritance of Moḥammed is being divided in the mosque.' So they all ran off to the mosque, but on returning to the market-place they said, 'O Abū Hurayrah, we did not see any inheritance there.' 'What did ye see?' he asked. They answered, 'We saw some folk reciting the *Qur'dn* and praising God.' 'That', said he, 'is the inheritance left to you by Moḥammed.'"

۴۵۳۵ Before this verse Fa inserts the same Heading which stands in Bul. See *app. crit.*

۴۵۳۶-۴۵۳۸ How should the Prophet who split the moon in heaven triumph over any earthly foe or exult at the coming to pass of the doom he had foreseen from eternity?

۴۵۳۹ اشتري بر ناودان, *i.e.* "it is manifest that your pride will soon have a fall". The phrase, which is used (*v.* ۴۷۳۱ *infra*) in connexion with ecstasy, conveys the idea of clearly visible and imminent danger: cf. the Story of 'Alī and the child on the waterspout (IV 2657 *sqq.*). *Shutur bar nardubān* (IV 187) is not an exact parallel.

۴۵۴۰ For the metaphor in the first hemistich, see note on II 2061. The words *kullu dt'in dt* (if taken as equivalent to *sirru 'l-qadar*) may form the grammatical subject of *gashit*; but I think the preferable translation is: "every coming (future) thing is coming now (has become actually present) before my eye." So Fa and WM.

۴۵۴۱-۴۵۴۵ See II 167-182 and the notes *ad loc.*

۴۵۴۳ See the notes on I 1241, II 1666-1668.

۴۵۵۱-۴۵۵۲ Cf. the Ḥadīth cited in the note on I 2325. *Parcham-i mardab* is an emblem of worldly power and riches.

۴۵۵۶-۴۵۵۷ These verses paraphrase the following Ḥadīth (Bukḥārī, *Bābu 'l-riqāq*, No. 26, vol. IV, p. 227, 5 *sqq.*): "The case of me with the

people is like as when a man has kindled a fire, and when it has lit the surrounding darkness, moths and other insects begin to fall into and he tries to keep them back, but they overcome him and rush into the flames. So am I laying hold of their waist-bands (*al-khubbu bi-hujazib*) to keep them away from the Fire into which they are rushing."

٢٥٦٦ Fa translates from the absurd reading *an baqā šad munhaẓim ka ast-šán*, but also gives the line in its correct form, which is allowed be "better".

٢٥٧١ Cf. the Hadīth: "Shall I tell you who are those destined Paradise? Every poor man who is deemed a weakling (*mutaḍaʿaf*) whose adjuration, were he to invoke Allah, Allah would verify (*aqsama ʿalā ʾilāhi la-abarrabū*)."

٢٥٧٣ در فره دادن *ʿirīb*, rhyming with *bīb* and *dīb*, is used in *Mathnawī* both as a noun and adjectivally (IV 105, V 2711, VI 3547, 374170).

تَوَلَّا رِجَالٌ مُّؤْمِنُونَ, *Qur.* XLVIII 25, where it is declared that the Moslems would have gained the victory at Ḥudaybiyah if God had not stayed their hands for the sake of "true believers, men and women" in Mecca, who otherwise would inevitably have been confounded with the infidels exposed to all the calamities of war. The righteous, having taken their lesson to heart, cheerfully suffer humiliation and disappointment in this present life.

٢٥٧٥ كَفَّ أَيْدِيكُمْ, *Qur.* XLVIII 24: "and He it is who stayed their hands from you and stayed your hands (*kaffa aydiyakum*) from them in the valley of Mecca after He had (virtually) made you victorious over them."

٢٥٨١ Fa makes *nik u bad* the subject of *mī-kashād*, i.e. hope arising from good works and fear of doing evil are the means of leading the *mugān* to God. Cf. *infra*, v. ٢٥٩٥ *sqq.*

٢٥٨٣ I.e. let your object be the attainment of intuitive certainty (*yaq.* cf. *Qur.* XV 99), so that *ʿibādah* (*mujābadah*) may become *ʿubūda* (*muṣṭabādah*). See *Qush.* 107, 7 fr. foot and foll. and *Taʿīyyah*, 203, 214f, 217.

٢٥٩٠ See *supra*, v. ٢٣٣٧ and the note *ad loc.*

٢٥٩١ خَلَّتِي. Abū Ṭālib al-Makki (*Qūt*, II 76, 10 fr. foot and foll.) describes the "station" of *ḫullab* as *maqīmūn fī ʾl-maʿrifati ʾl-ḫabās* and superior to the "station" of love (*maḥabbat*). *Ḫullab* is *maḥabbat aššīyyah* (Passion, 608; see also *Ḥisrāi*, 226).

٢٦٠٢ The poet alludes indirectly to the long digression by which the Story of the Wakīf of Bukhārā has been interrupted (see v. ٢٣٧٧ *supra*). Probably the Story mentioned here but left untold is identical with the

one beginning at v. ۴۷۴۹ *infra* and continued in Book IV. Cf. v. ۴۷۴۸ and IV 120-155.

۴۶۰۷ نَبَاشَد دَفْعِ مَرگِ، *i.e.* "does not remove all fear of dying to self".

۴۶۰۸ كَارِ آن كَارِست، *i.e.* "the only thing that matters is your seeking God with entire self-devotion".

۴۶۱۱ دوستِ اوست. Most commentators assume that *dūst* means "beloved", a view which seems to me to necessitate my rendering of *marg-dūst*, "desirous of thy death". Fa takes *shud marg dūst* as equivalent to *marg mabbūb shud* and says the verse means: "anything you are willing to die for is dear to your heart"; but this platitude cannot be extracted from the words without ignoring their syntax. My translation, however, is unsatisfying because it fails to preserve the natural sense of *marg-dūst*, "eager to die". I conclude therefore that *dūst* in the second hemistich means *mubibb*, not *mabbūb*, and that the verse should be translated as follows:

"Whosoever would fain die for thy sake willingly and agreeably to thy heart's desire, he is thy true lover."

Here the poet addresses any one who may be the object of an earthly love, but he does not leave his readers to interpret the analogy for themselves: cf. v. ۴۶۱۴ *infra*.

۴۶۱۴ كَسِ كَشْر كَفْتُ او الْخ، *i.e.* the Perfect Man. Cf. the Ḥadīth *man kāna li-'llāhi kāna 'llāhu labu* (I 1939, note, and IV 2613 sqq.).

۴۶۱۵ بِخَبْلِ مِنْ مَسَد، *Qur.* CXI 5. After this verse Fa inserts a short Heading very similar to that in K Bul. See *app. crit.*

۴۶۱۷ از فَرْقِ جان. The reading is doubtful. G has *farq-i jān*, but all my other MSS. read *farq-i sar*, which stands in Fa and the edd. generally.

۴۶۲۱ Cf. the saying of Junayd: *idhā qurina 'l-mubdathu bi-'l-qadimi lam yabqa labu aṭṭar*<sup>10</sup>.

تای مو. So all my MSS. Fa and most edd. read *tār-i mū*.

P. ۲۶۵, Heading. This apologue of the Wind and the gnat is probably borrowed from 'Aṭṭār (*Asrār-nāmā*, 58, last line and foll.), whose version begins:

*yaki pashshab shikāyat kard az lād,  
ba-nazdik-i Sulaymān shud ba-faryād,  
kib tā kay bād-i tūnd-am dar zamāni  
biy-andāzad jahānt tā jahānt?*

۴۶۲۸ شد مثل. *Aḏ'afu min ba'ādat*<sup>11</sup> (*Arabum Proverbia*, II 20, No. 58).

۴۶۳۳ باد و بروت. See note on I 1285.

۴۶۳۷ دیگران بسته باصفادند = *wa-ākhariṇa muqarranina fi 'l-asfād*, *Qur.* XXXVIII 37.

۱۴۱۴۱ Fa quotes the well-known verse of Sa'di (*Bāstān*, II 22):

*ald tā na-giryad, kib 'arsh-i 'azīm*

*bi-larḡad bamī chūn bi-giryad yatīm.*

۱۴۱۶۱ چو باشد سزده او. These words may be explained in several ways. Fa refers the pronoun to the lover and translates: "when he gives himself up (to God)": having no "head" (self-existence), how can he retain his reason? From the context, however, it seems clear that the phrase describes Divine action. The difficulty lies in the meaning of *sar-dib*. In translating the verse I connected the word with *sar dādan* = *dimittere*: God "lets the lover's reason go", i.e. releases him from self-consciousness. A better sense is obtained if we regard *sar-dib* as signifying the bestowal of a "head", i.e. a new and everlasting life, on the mystic who has died to self. Šūfi poets often apply *sar dādan* to God as giver of the grace of spiritual regeneration and *baqā ba'da 'l-fand*. Cf. IV 2963 seq., VI 4058. But here, I think, *sar-dib* = master of the revels, *arbitr bibendi*, βασιλεὺς τοῦ συμποσίου. Divine Love intoxicates and destroys the reason. Cf. *Diwān* (Lucknow, A.H. 1302), 223, 1:

*bīr-i digar ān mast ba-bāzār dar āmad*

*n-ān sar-dib-i makhmūr ba-khammār dar āmad.*

In the second hemistich (= *Qur.* XXVIII 88) read *wajhabu*.

۱۴۱۶۲ هست و نیست, i.e. everything except the Absolute itself, whether *zibīr* or *būtin*. Cf. note on p. ۳۷۵: *supra*.

هستی اندر نیستی, i.e. the essential and eternal life (*baqā*) which the mystic finds in dying to self (*fand*).

۱۴۱۶۸-۱۴۱۶۹ Cf. *Diwān*, Tab. 352, 9 seq.

*az babr-i murg-i kḥūnab gar khūna-i bi-sarzi,*

*ushtur dar-ā na-gunjad bā in bamab dirāzi.*

*ān murg-i kḥūnab 'aql-ast w-in kḥūnab in tan-i tā;*

*ushtur jamāl-i 'ishq-ast bā qadd u sar-fardzi.*

۱۴۱۷۰ هوش صالح الخ. For the word-play and the allegory of the prophet Ṣāliḥ and the she-camel, see I 2509 seq.

ناقه خدا, i.e. Divine Love and Knowledge. Cf. the Story of the true believer's stray camel (II 2911 seq.).

۱۴۱۷۲ ظلومت و جهول. See *Qur.* XXXIII 72 (*innahu kāna ḡalīm<sup>m</sup> jahūl<sup>m</sup>*) and the note on I 1958-1959, where reference is made to other Šūfi interpretations of these epithets. The author of the *Mirṣād* says (96, 10 seq.)<sup>1</sup>: "The untamed soul (*nafs*), full of ignorance and iniquity, casts itself on the Majesty of the Divine Unity, like the moth on the candle. Abandoning its phenomenal existence, it clasps the Candle in

<sup>1</sup> The reference given in the note on I 1958-1959 is incorrect.

the embrace of union, so that its moth-like phenomenal being is transmuted into the real being of the Candle."

۴۶۷۵-۴۶۷۶ Man is the only creature capable of perfect justice and knowledge. He is unjust to himself (*ẓalīm<sup>un</sup> li-nafsihi*, *Qur.* xxxv 29) in order that he may do justice to God, for self-existence is polytheism (I 517, note; cf. *Qur.* xxxi 12: *inna 'l-shirkā la-ẓulm<sup>un</sup> 'aẓīm<sup>un</sup>*); and ignorant of himself, because in seeking real knowledge (*ma'rifa*) he scorns the limitations of human nature. Man can never know God until he becomes mystically one with God.

۴۶۸۰. جزه‌مآن جان الخ, *i.e.* the spirit of the Perfect Man, which is the object of God's love in virtue of eternal pre-election.

۴۶۸۱ The Divine inspiration which strips all carnal attributes from the soul is compared to the butcher's practice of moistening with his breath the skin of a slaughtered sheep while flaying it. Cf. VI 1551 *sqq.* and *Dihān*, *Tab.* 159, last line and foll.:

*nah kib qaṣṣāb ba-khanjar chu sar-i miṣh bi-burrad*  
*na-bilad kushā-i khwad-rā? Kushād an-gāb kashānad.*  
*chu dam-i miṣh na-mānad ẓi-dam-i khwad kamad-aṣh tar:*  
*tu bi-bin in dam-i Raḥmān ba-kujābā-t rasdnad.*

۴۶۸۶ يفعل الله الخ, *Qur.* III 35.

۴۶۹۰ This biological theory may be derived from Aristotle's story of the vulture impregnated by the wind. In the Pseudo-Clementine writings it is stated that crows conceive through the mouth, and in *Nawāḥi* 'l-*qulūb*, ed. Stephenson, p. 83, note 3, we are told that when two male partridges fight and the wind brings their cries to the female, "eggs are produced in her loins, as the female date-palm becomes fruitful at the first scent of the flowers of the male tree, when the wind blows on it".

۴۶۹۱ See *Qur.* XI 64 *sqq.*

۴۶۹۲ مایه عدم. See note on II 689.

۴۶۹۳ The 'Anqā (I, 1441, note), which is said to exist only in name (*manjūdu 'l-ism ma'dūmu 'l-jism*), represents here the Perfect Man whose spirit dwells with God, though his body is in the world. His showing favour to the Wakf is described as "his return from Mt Qāf", *i.e.* from his manifestation of the Divine Majesty and Transcendence.

۴۶۹۵ ای سرافیل الخ. See I 398, note, and I 1916 *sqq.*

۴۶۹۶ روزنم, *i.e.* "my mouth", according to the commentators; but cf. the proverb, "there is a window from heart to heart".

۴۷۰۳ چون ماندم ز شست الخ, *i.e.* "in leaving thy service I lost all".

۴۷۰۵ ثالث ثلاثه گفته‌ام. See *Qur.* V 77, 116, and cf. *SIM*, 139.

۴۷۰۸ *I.e.* "the sound of my words incites me to shed tears".

۴۷۰۹ می‌تنم, literally, "I am weaving", *i.e.* moving to and fro like a shuttle.

۴۷۱۷ تا فراق او الخ, because weeping and sobbing are normally signs of grief, not of ecstatic joy.

۴۷۱۸ قیامت نامورا. See the notes on I 3440, II 1615.

۴۷۲۱ غیر هفتاد و دو ملت الخ. Cf. II 1770. The word-play on *takht* and *takhtab-band* recurs at IV 661.

۴۷۲۲-۴۷۲۳ See *supra*, vv. ۴۴۴۵-۴۴۵۲ and the note *ad loc.*

۴۷۲۴ To our minds, which can think only in terms of logical correlation, the unitive state of the mystic is incomprehensible.

۴۷۲۵ I have followed Fa in supposing that *bast* signifies Real Being. There cannot be much doubt, however, that the word refers to phenomenal being, as it does in the next verse, and that a vain wish is expressed merely for the purpose of demonstrating its futility.

۴۷۲۷ آن قالست و حال. The phrase denotes what Rûmî elsewhere calls "the intellectual quest" (*babih-i 'aqlî*; see I 1500 *sqq.*); I do not think *bal* in this context bears the mystical sense in which it is generally contrasted with *qal*, though on account of its fleeting and variable nature it might be used in combination with *qal* to describe the state of one whose love of God is not yet perfect. Cf. I 1435-1437 and the note *ad loc.*

۴۷۲۹ بر چه پهلو خفته, *i.e.* "thou hast lain on thy left side and passed a restless night". *Ba-dast-i rást khustan* means "to sleep soundly". Cf. *Itwán* (*Kulliyat-i Shams-i Tabriz*), Lucknow, A.H. 1302, p. 115, l. 17:

*ba-dast-i 'ishq dar uftáda-im tá chib kumad;*

*chū tū ba-dast-i khwádī, rav, ba-dast-i rást bi-khūsp.*

۴۷۳۰ محرمی, *i.e.* an adept who can be trusted to keep the secret.

۴۷۳۱ اشتري بر ناودان. See note on v. ۴۵۳۹ *supra*.

۴۷۳۲ يا جميل الستر الخ, *i.e.* the Heavenly Host pray God to restrain His lover from divulging the mystery of "union".

۴۷۳۶ همچو جان الخ, *i.e.* the essence of Love remains hidden, though its effects are manifest. In this passage the poet upholds the doctrine of reserve (*kitmán*), while his interlocutor, speaking for the God-intoxicated saint, declares that the essential unity of Love must be proclaimed to the elect.

۴۷۳۸ *I.e.* "Hide thyself from me, lest I become enraptured and cry out the truth".

۴۷۳۹-۴۷۴۰. A symbolic description of *baqá ba'da 'l-faná*. G writes *laṭif-úshám man* and *namáz-i shám man*, correctly, I think, although *man* in the second hemistich is superfluous. The meaning of these verses



appears to be: "I cause 'the delicious cup', *i.e.* the saint filled with the wine of Love, to 'befriend the day', *i.e.* illumine the phenomenal world, till 'the evening-prayer', *i.e.* till his decease (*fañd*). When Death takes him away, Love says, 'Give him back, for he is my cup into which I never cease from pouring myself.'"

۴۷۴۱ سیری نیست الخ. Cf. the note on II 926-927.

۴۷۴۲ For *jāshidan* used as a transitive verb, see I 2429, note.

۴۷۴۵ Cf. Bāyazīd's saying, "I am the Wine and the Wine-drinker and the Cup-bearer" (*TA*, I 159, 2). For this trinitarian theory of the nature of the One Reality, see *SIM*, 150 *sqq.* and the note on *Math.* I 3752-3753.

۴۷۴۸ شورانده = *mubarrik-i baql*.

۴۷۵۷ In the second hemistich Fa reads *kay* for *kei* and gives an indefensible translation: "at last it broke him: how long is expectation (to be endured)?"

۴۷۶۱ چونك الخ. *i.e.* "when he realised his helplessness and submitted to the Divine will". For *barg-i bi-bargi*, see note on I 2237.

۴۷۶۲ شبروانرا رهنما *i.e.* his inner light became a guide to those on the Way to God.

۴۷۷۵ ديك مردريك *i.e.* the body and all external appearances.

۴۷۷۷ Fa has the reading of B: *gar na-dāri dīdabā-yi rā-shinās*.

۴۷۷۸ Cf. II 3232-3234 and the notes *ad loc.*

P. ۲۷۳, Heading. جوینده یابنده بود. See note on I 1412.

فمن يعمل الخ. *Qur.* XCIX 7.

۴۷۸۲ The Ḥadīth is *man qara'a 'l-bāba wa-lajja walaḥja*. Cf. II 1697, note.

۴۷۸۶-۴۸۰۲ The gist of this passage is that love's labour cannot be lost and that it is a mark of ignorance and infidelity to disprove a rule by quoting rare exceptions to it (cf. v 2393 *sqq.*), which from the gnostic's standpoint are not exceptions at all. Moreover, in the conduct of life every sensible man acts on the maxim, *al-nādiru ka-'l-ma'dūm* (cf. *supra*, v. ۳۰۷۷ *sqq.*).

۴۷۸۸ G writes *kasht kard*. See I 705, note.

۴۷۸۹ Concerning Bal'am see note on Book I, p. ۲۰۳, Heading. It is said of him (*supra*, p. ۱۴۲, Heading) that before his fall from grace he had been tried by God and not found wanting. Iblīs was pre-eminent among the angels for his works of devotion (see note on I 1014-1015).

۴۷۹۳ ای ادبار. See *supra*, v. ۱۳۲۹, note.

۴۸۰۲ كورئ تو. See note on I 1012-1013.

۴۸۰۳ از سلوتي, literally: "in the hope of gaining a consolation."

۴۸۰۹ Cf. *Qur.* III 25.



*COMMENTARY ON BOOK IV*

## PREFACE

- P. ۲۷۶, l. ۲ **بَصُوبُ الْغِيَامِ**. This reading occurs in several editions (Bul., Mq, the Teheran edition of A.H. ۱۳۵۷, etc.). Judged on its merits, *ṣawb* would appear to be the right word in the right place; yet, according to the evidence of my five MSS., it is entirely unauthorised. All these MSS. have **بَصُوت** instead of **بَصُوب**. *Ṣawtu 'l-ghamām* may be compared with *bāng-i ṣanbūr-i hawā* (III ۳۲۱۳ and note *ad loc.*). Notwithstanding my preference for *ṣawb*, I think the weight of first-class testimony makes it probable that *ṣawt* was the original reading.
۱. ۱۲ **وصيد للمزيد**. See *Qur.* xiv 7 and *Math.* III ۲۵۹۷, with the note *ad loc.*
۱. ۱۳ A more correct text of the four Arabic verses is given in the *Kāmil* of al-Mubarrad, ۳۵۴, 4 *sqq.* Concerning their author, 'Adī ibn 'l-Riqā', a court-poet who lived at Damascus in the first century A.H., see *Aghāni*, VIII ۱۷۹ *sqq.* and art. in *EI*. They form part of an ordinary *naṣīb*, but easily suggest the allegorical sense which Rūmī intends them to convey. As the song of the dove rouses the sleeping lover and kindles desire in his heart, so it is the inspiration of Divine grace that impels the mystic to abandon the pleasures of this world and devote himself to God. The verses, however, have a particular application to the preceding passage in which the *Mathnawī* is glorified. Rūmī hints, plainly enough for any one familiar with his style, that under God all credit for the spiritual power and holy influence of the poem is due to its originator and inspirer, Ḥusāmu'ddīn (cf. Book ۱, Preface, note on p. ۲, l. ۲). The *mutaḡaddim* represents Divine Love in the form of the Perfect Man.
- P. ۲۷۷, l. ۴ **الله... ارحم الراحمين**, *Qur.* XII 64.
- ۲-۳ Cf. *infra*, vv. ۲۰۷۳-۲۰۷۶, and *Divān*, SP, XXVI ۱۵:  
*Shams-i Tabrizi nishastab shāb-wār ū pīsh-i ū*  
*shī'r-i man ṣaf-bā ḡadab chām bandagān-i iḡhtiyār.*
- ۶ **مُتَقِين**. Perfect *taqwā* involves abstention from everything except God.
- ۷ See note on I ۱۹۳۹.
- ۸ Here the poet, identifying himself with the *Mathnawī*, refers to Ḥusāmu'ddīn in terms of adoration.
- ۱۰ See note on p. ۲۷۶, l. ۱۲, *supra*.
- ۱۱ **وَاسْتَجِدْ وَاقْتَرِبْ**, *Qur.* xcvi ۱۹.
- ۱۲ *I.e.* "let the *Mathnawī* serve as a guide to all pilgrims on the mystic Way".

15 Cf. *TA*, I 61, 24 *sqq.* and see *Kashf*, *Eng.* 326 *sqq.* The *Hajj* is an of self-mortification (*mujáhadab*) to which the proverb quoted in the preceding verse may fitly be applied; but its real object is contemplation of God (*musháhadab*).

16 *تبع* in connexion with *kelwar: bld*, *sahar*, etc. signifies "sunbeams".

17-19 These verses allude to *Qur.* x 3: "He it is who made the sun (possessed of) radiance (*diyá*) and the moon (possessed of) light (*núr*).

20 *Diya* is defined as that which is luminous essentially; *núr* denotes "accidental", i.e. derivative, light (*md bi-'l-dhátí daw' wa-md bi-'l-'ara, núr*). According to Fa, Rúmf indicates that Husámu'ddín is endowed by his original nature with *qutbiyyah*, the highest degree of saintship. Cf. *SIM*, 194 *seq.*

21 اعواضرا. So the two oldest MSS. Fa reads *a'rdá-rá*, "goods and chattels", but gives *a'wád-rá* as a variant. Cf. I 3294 *sqq.*, II 290 *sqq.*

22 The Perfect Man brings all things into the light of reality. See the note on III 743.

رحمة للعالمين, *Qur.* XXI 107. For *tájirán-rá* cf. VI 4283 *sqq.*

23 صراف, i.e. expert in discerning spiritual values.

دشمن درویش الخ. See note on III 2437. Here *darwísh* is used of the prophet or saint in whose pure heart the wicked behold their ugliness reflected, as in a mirror, and bay like dogs at the moon.

24 Cf. VI 2078 *sqq.*

25 See note on Book I, Preface, p. 1, l. v.

26-30 These lines are cited at the end of the biographical notice of Husámu'ddín by Jámí (*Nafahát*, No. 493, p. 342, 2 *seq.*) with the following explanation:<sup>1</sup> "One day *Chelebi* Husámu'ddín said: 'When ever our disciples recite the *Mañnaví* and the attentive listeners (*abl-budár*) become submerged in the light thereof, I see a troop of angels with batons and swords in their hands, keeping watch over them; and if any one listen without entire sincerity of heart, they carry off his faith root and branch, and drag him away to his abode in Hell.' Mawlána (Jalálu'ddín Rúmf) replied: 'What thou hast seen is the actual truth.'"

31 چو غیبت اوستاد. Cf. II 759 *sqq.* The reading *chū 'ayn-ast*, given in Fa as a variant, does not occur in any of my MSS. and is undoubtedly corrupt.

32 نقد وقت ماست. See note on I 35.

P. 28., Heading. عَسَى أَنْ الخ. *Qur.* II 213.

33 همجو عنقا الخ. See note on III 4694.

34 The second hemistich describes the essential self-sufficiency (*istighná*) of the Beloved.

<sup>1</sup> From the *Mandqíhu 'l-'drifin* of Ailákl. See Redhouse, *Mesnevî*, p. 113.

۴۶-۵۱ Every seeker is impelled to seek by feelings of desire, hope, and joy which God creates in his heart; but ere he can attain to the object of his quest he must pay the full price in despair and anguish. Cf.

III 4455-4472.

۵۱ *که زیان گردم الخ*, i.e. "in consequence of my fleeing from the night-patrol, he has lost the lavish reward I would fain bestow on my unwitting benefactor". The view that *ziyân* refers to loss of a fine that would have been exacted in case of arrest reduces the wish expressed by the lover in the second hemistich to something very like bathos.

۵۷ *از عوانی الخ*. See note on I 1362.

۶۵ See note on I 1996-1997.

۶۸ *زهر مار آن مارا*. This, I think, is the correct reading, though Fa and all my MSS. except G have *zabr-i mārân mār-râ*.

۷۳ *چنان*. So G. Fa does not mention this reading among the possible alternatives which it suggests (*janân, jinân, chunân*). How *chunân* can signify *kbayr u naf'* I fail to understand: *chu nân*, which would convey that meaning, has no authority. K Bul. read *chu jân*. The text-reading makes perfectly good sense and to my mind is beyond suspicion.

۷۴-۷۵ Cf. I 407-408 and note *ad loc.*

۷۶-۷۷ See the notes on I 1004, 1406, and cf. the saying '*arastu Rabbi bi-Rabbi*'.

۷۸ *كان الله له*. Part of the *Ḥadīth* cited in the note on I 1939; cf. *infra*, v. 2613 sqq. Here it is regarded as a Divine utterance, the Prophet being in the state of union (technically called *qurb-i fard'id*) in which God speaks and acts through His chosen "medium".

۷۹ The first hemistich alludes to a celebrated *Ḥadīth-i qudsī*. See I 1938, note.

*مقبّلش*. Fa and Mq suppose the whole of this verse to be spoken by God; hence they have to make *mughbil-ash* = *iqbal-ash*, "his (the mystic's) good fortune". The conclusion is obvious.

۸۰ Cf. the *Ḥadīth*: *ḥuṣṣatī 'l-jannatū bi-'l-makārib* (II 1837, note).

۸۹ *آوردندی ام = آوردندمی*. A few parallels for the position of the enclitic pronoun between the verb and the verbal suffix *می* occur in the *Shāhnámah* (see F. Wolff, *Glossar*, 872, col. 1). There is no other example in the *Mathnawī*, nor am I able to cite any from the works of poets subsequent to Firdawsī.

۹۱ Cf. *Qnr.* XLIII 67: "friends will be enemies to one another on that Day, excepting those who fear God."

۹۷-۹۹ *اشغر* (also written *usghur*), the porcupine or hedgehog, whose habit of exerting its spines when attacked suggests this curious illustration of the maxim "spare the rod and spoil the child".

100. Cf. the *Hadīth*: *ashaddu 'l-nāsi bald'*<sup>m</sup> *al-anbiyā'u ihumma 'l-awliyā'u ihumma 'l-amthalu fa-'l-amthal*.

101. چون ادير طایفی. In ancient times Tā'if, a flourishing market-town 75 miles south-east of Mecca, was specially famed for the leather manufactured in its tanneries, "which were so numerous, we are told, as to render the air around foul" (*El*, art. Tā'if). Cf. Qazwīnī, '*Ajd'ibū 'l-makhlūqāt*, II 64, 3 fr. foot.

109. اقتلونى الخ. See note on I 3934-3935.

P. ۲۸۱<sup>c</sup>, Heading. The Translation does not exactly correspond with the printed text, which follows G. Fa gives the *Hadīth* versified here: "it is related that the Prophet said, *inna rajul<sup>m</sup> sa'ala 'Isā fa-qāla yā 'Isā mā ashaddu 'l-ashyā'i qāla ghadabu 'l-Rabbi fa-qāla wa-bi-ma 'l-najātu minbu qāla idhū ghadīhta an tatruka ghadabaka*."

119. ماءً معين *Qur.* LXVII 30.

P. ۲۸۵, Heading. The following section demonstrates the Divine omnipresence and omnipotence by means of a metaphor which is employed for the same purpose in a closely parallel passage in Book VI (4673-4698).

123. كشاد. Fa: *murād*.

126. G omits this verse.

133. باز بر خودش الخ. See note on I 854.

140. Cf. the *Hadīth*: *lā tasubbū 'l-rīḥa fa-innahu min nafasi 'l-Rabmān*.

141. Cf. Book I, Preface, p. 1, l. 13: *wa-'l-hafnatu tadullu 'alā 'l-baydari 'l-kabīr*.

142. برج باد آسمان, i.e. the "atmosphere" (*kurra-i band*). Cf. the note on III 4222.

143-145. See note on I 1186.

146. باد ولاد evidently refers to the belief that parturition is effected by movement of air in the womb.

147. چه خوست. Fa: *هوست* (*sic*).

149. For "wind" as a cause of toothache, cf. VI 4683 *sqq.* Sanā'i (*Ḥadīqab*, IX 233b) tells how a foolish man tried to console a friend suffering from toothache:

*guft bād-ast, az-in ma-bāsh hazin;*

*guft āri wa-lik siy-i tu in.*

*har man in dard kīb-i pāld-ast;*

*chūn tu fāriḡ shudī turā bād-ast.*

Comparison with VI 4681-4689 makes it clear that "wind" in these passages signifies the breath (*nafas*) conceived as an aura pervading the body and as a Divine instrument for producing health or disease. Fa, however, says it refers to the "red wind" (*sarḡh bād*), which descends from the head into the teeth or other parts of the body and causes them to ache; if it is in the head itself, it produces headache.

۱۰ باد ظفر, like the wind that helped the Moslems to defeat the Persian army at Qādisiyyah.

۱۱ Fa (IV 40) quotes the words *bi-'ismi mukhrijī 'l-nafsi minā 'l-nafasi yakebruju min bayni 'l-sulbi wa-'l-tard'ibi* (cf. *Qur.* LXXXVI 7) from an incantation used by women in childbirth.

۱۲-۱۵ These verses conclude the argument in refutation of the lover's assertion, *kas nami-jumbad dar-in jā juz kib bād* (v. ۱۲۳ *supra*). Cf. *Qur.* LVII 4: *wa-Hawā ma'akum aynamā kuntum* and the saying *inna 'llāha lā yaghlibu 'an 'abdīn fa-tūba li-'abdīn lā yaghlibu 'an Rabbibi*.

۱۷ After this verse Fa adds two verses which are not found in any of my MSS. except B. See *app. crit.* The second verse alludes to the proverb *kullu ind'īn yatarashshahu bi-mā fīhi*. Fa reads *tardwad* instead of *taldbad* or *tilābad* (cf. VI 4041).

۱۸۷, Heading. The following Story is put in the mouth of the *ma'shūqab*, who says (v. ۲۱۱ *infra*) that she has told it as a lesson to her unashamed lover.

۱ After this verse Fa inserts the same Heading as in Bul. See *app. crit.*

۱۳ که سبوح الع. See *Amthāl u Hikam* (II 942) under *sabī ba-rāb-i dī mi-shikānad* and *sabī hamishab az dī salīm nami-āyad*.

۱۴ که منافق را الع. Cf. *Qur.* XXXIX 56-57. *Fajd* (so G) for *fajd'ab*; but *fjā* (= *mufdja'ab*) is a possible reading.

۱۹ محق = *abl-i Haqq* according to Fa. I think the epithet is applied to God as the Judge who brings the truth to light and the sinner to justice at His appointed time.

۲۱ See II 3360-3363 and the notes *ad loc.* In the first hemistich Fa omits و after می گیرندش.

۲۵ لا تری فیها عوج, *Qur.* XX 106, where it is said that on the Last Day the mountains will be reduced to dust and nothing will be seen but a flat and level plain.

۲۸۸, Heading. *إِنْ كَيْدُكَ عَظِيمٌ*, *Qur.* XII 28.

۲۷ After this verse Fa has a verse which occurs in two 14th cent. MSS. (BK). See *app. crit.*

۲ خواست... بهمند. See note on I 3458. There are a few examples of this construction in the *Shāhnāmab* (Wolff, *Glossar*, p. 332, col. 2), such as *na-khābām ba-tan jān az-i bi-gīlam* (I 342, last line).

۴ مکسب کنیست. The reading *maktab-kami-st* = *kātibi-st* (Fa) is a very bad one.

۱-۱۹۷ Cf. I 2308 *sqq.* and *infra*, ۳۱۲۹ *sqq.*

۲۸۹, Heading. While seeming to accept his wife's explanation, the Šūfī comments on it in terms which are designedly equivocal and, when understood in their hidden sense, indicate his knowledge of the real facts of the case.



- ۲۰۱ The wife had urged that their poverty, *i.e.* lack of worldly goods, was no obstacle, since virtue and modesty were the only things required. In this verse her husband implies that she is destitute of these qualities. For *darwīshī* in the sense of moral deficiency, cf. II 517 and note *ad loc.* The whole passage, however, suggests reference to the doctrine of mystical "poverty" (cf. I 2696 *sqq.*), and probably the "narrow house" (v. ۲۰۱ *infra*) is an emblem of the heart of the true *faqīr* in which nothing other than God remains, so that in the eyes of those who "see by the light of God" its purity is self-evident and undisguisable.

*tama'-i khām bin, kih qisṣa-i fāsh*  
*az raqībān nihustan-am hawās-asī.*

I will not attempt to explain the double significance of every verse in detail. The emphasis laid on *satr* and *mastūrī* speaks for itself.

- ۲۱۰ *كپ‌زنی*. *Kap-zan* = *laf-zanandab*. The hypocrite does not care what God knows and thinks of him: he is only afraid of the vulgar.

- ۲۱۸-۲۱۹ Here the grammatical term "proper name" (*ism 'alam*) has a restricted sense denoting such names as serve to distinguish their owner from other persons without giving any real notion of his qualities. In Arabic grammar names "incapable of growth" (*jāmid*), like *Kāfūr*, are contrasted with those derived (*mushtaq*) from a verbal root or *nomen actionis*. Rūmī, using this analogy, describes the Divine Names as "derivative", inasmuch as they refer to the corresponding eternal Attributes of the Divine Essence: in reality they are particular modes, forms, and aspects of the Essence itself, with which they are ultimately identical. His conception of God as the absolute Knower, Willer, Speaker, Hearer, etc. is opposed to the theory of Moslem philosophers that everything proceeds by logical necessity from One First Cause. God is independent of causality (cf. II 1625 *sqq.*); He decrees and acts according to His sovereign pleasure, and all that comes to pass in the universe arises from the infinite ways in which He reveals Himself through the manifestation of His Attributes and Names. On the nature of the Attributes (*awṣāf-i qadīm*) Rūmī takes the orthodox view. This is not the only expression of his antipathy to the Mu'tazilites (cf. the notes on II 61 *sqq.*, III 1022-1028 and p. ۸۷, Heading).

- ۲۲۳ *در مدح*. Fa translates: "in the person praised" (*dar mamduḥ*); but see note on III 2114.

- ۲۲۰ The phrase '*ammā yaqūlu 'l-ḡālimūn*' does not occur in the *Qur'ān*. Apparently the hemistich is a conflation of xvii 45: *subḥānahu wa-lā ilāha 'illāhu yaqūlūna 'ulaww<sup>an</sup> kabīr<sup>an</sup>* and xvii 50: *idh yaqūlu 'l-ḡālimūn*.

- ۲۲۹ *نظر نچایده اند*, *i.e.* they have not regarded the Beloved alone but have bestowed their attention elsewhere and consequently have suffered the pains of separation.

P. ۲۹۱, Heading. The existence and maintenance of the material world are just as necessary for the purification of the soul as the bath-stove, with its filthy stokers, for the heating of the *hammām* in which the body is cleansed and invigorated. See note on I 2063-2070 and cf. v 574 sqq.

۲۳۸ Cf. the Story of the Preacher who blessed the ungodly (*supra*, v. ۸۱ sqq.).

۲۳۹ Cf. the Hadīth: *lawlā 'l-hamqā la-kharibati 'l-dunyā*.

۲۴۰ سیاهی او الخ. Cf. *Qur.* XLVIII 29: *simāhum fi wujūbibilim min atharī 'l-sujūd*.

۲۴۵ سیما آشکار. Cf. *Qur.* LV 41: *yurāfu 'l-mujrimūna bi-simāhum*.

۲۴۶ دور نبینی روش, i.e. "if owing to lack of spiritual perception you cannot recognise him". The suffixed pronoun might refer either to the "stoker" (Fa) or to the man of true piety (as some commentators suppose) or to both. In view of vv. ۲۴۸-۲۵۱ the worldling seems likeliest.

بویش را بگير, i.e. "draw from his manners and behaviour some indication concerning his inward state".

۲۵۰ Worldliness is loathsome, even though it serves to kindle asceticism.

۲۵۱-۲۵۲ Divine Omnipotence renders everything capable of fulfilling the purpose for which it was created.

سنگ را هر کدو زر. See note on I 178 and cf. *infra*, vv. ۵۷۱ and ۶۱۸.

P. ۲۹۳, Heading. There is a close and not accidental resemblance between this Story and the "Tale of the Scavenger and his passing by the shop of the Perfumer", which 'Aṭṭār relates as follows (*Asrār-nāmah*, 61, 4 fr. foot):

*yakī kannās birrīn jāst az kār,*  
*magar rah dāshī bar dukkān-i 'aṭṭār.*  
*chū būy-i mushk az dukkān birrīn shud,*  
*hamī kannās ān-jā sar-nigūn shud.*  
*dimāgh-i būy-i mushk ā-rā kuḡā būd?*  
*tu gūyī gashī az vāy jān judā xūd.*  
*birrīn āmad xī-dukkān mard-i 'aṭṭār,*  
*gulāb ā mushk pīsh āward bisyār.*  
*chū rūy-ash az gulāb ā mushk tar shud,*  
*bastī kannās az ān bi-būsh-tar shud.*  
*yakī kannās-i digar chūn bi-dīd-ash,*  
*najāsāt pīsh-i bīnī āward-ash.*  
*mashām-ash az najāsāt chūn khabar yāft,*  
*du chashm-ash bāx shud, jān-i digar yāft.*  
*kasī bū gand-i bid'at āramīdāb,*  
*nasīm-i mushk bargīz nā-shanīdāb,*  
*agar būy-i rasād sūy-i dimāgh-ash,*

*darín-i dîl firî mirad chîrâgh-ab-*  
*kasî dar mabrâz-i in nafs-i ná-sâz,*  
*kib gâbi pur kamad, gâbi tîbî búz,*  
*agar biy-i rasad ii-râ xi-asrâr,*  
*bamî dar pây nîsâd sar-nigûnsâr.*

۲۶۲ مَرْتَعَه. The metaphor is suggested by *gulâb*: flowers and water (*gul* and *âb*) are commonly found in meadows.

۲۶۹ زود تفت. *Taft* may be a verb: "he ran quickly." Fa and most edd. read *zûd u taft*.

۲۷۱-۲۷۵ Wilson (*Haft Paikar*, Comm., note 1689) mentions a Turkish reference to the use of dogs' dung in tanning.

۲۷۱ أَنَحْ عَادَتِ دَاثَتِ الْخِ، a well-known aphorism of Greek and Arabian Medicine, based on the principle that Nature is the best physician and that habit is second nature. Cf. *Firdawsi 'l-Hikmat*, 101, 12: *fa-yunbaghi luxûmu 'l-'âdati wa-'l-qasdi fi kulli hîm*<sup>m</sup>, and the saying of Hippocrates (Ibn Abî Uṣaybi'ah, I 28, 6 ft. foot): *yataddaw kullu 'alîm bi-'aqqatî arḍibi fa-inna 'l-ḥabî'ata tafẓa'u ilâ 'l-'âdati*.

۲۷۸ See II 2086, note.

۲۸۰ الْخَبِيثَاتِ الْخَبِيثِينَ رَا. See *Qur.* XXIV 26.

۲۸۱ نَاصِحَانِ, i.e. the prophets.

۲۸۳ نَعْمَتُنَا بِكُمْ, *Qur.* XXXVI 17. Cf. II 1400 (with note *ad loc.*) and III 2948 *sqq.*

۲۹۶ نَجَس. Read نَجَس. The verse refers to *Qur.* IX 28: *innamâ 'l-mushrikûnu najas*<sup>m</sup>.

۲۹۸ چُون نَزْدِ بَرَوَى الْخِ. See the *Hadîth* cited and translated in the note on I 760 and cf. II 189, note.

۲۹۹ Spiritual regeneration is likened to the hatching of chickens from eggs laid in dung, a practice which (according to Mq) is successful nowhere but in Egypt. Fa adds that the eggs are shaken gently or turned over (*i'tidâl tẓereb tebrîk iderler*) several times a day. This mode of artificial incubation—καταρτύττειν τὰ ψὰ εἰς τὴν γῆν ἐν τῇ κόμπῳ—is mentioned by Aristotle as an Egyptian custom; under the Moslems it became a flourishing industry managed by experts. 'Abdu 'l-Laṭîf (see *Relation de l'Égypte*, tr. De Sacy, 135 *sqq.*, 148 *sqq.*) describes the elaborate ovens which were constructed for this purpose, and only refers to the dung as used for fuel. Presumably his account corresponds with the facts, while Rûmî's version embodies a popular error that would readily arise in countries where such methods of hatching were unknown.

۳۰۱ بِنِیْ بَرِهَمَدِیْ مِیْ نَبِیْ, i.e. "thou art seeking to indulge thy sensual desires".

۳۰۲-۳۰۴ I.e. "thy long probation has been fruitless". Genuine love is purified and made perfect by suffering (I 3056 *sqq.*).

۳۰۵ غوره تو الخ. The "grape" metaphor is more fully developed at II 3718-3725, VI 4734-4740. In *Mir'ad* (203, 16 *sqq.* = 230, 3 *sqq.*) the soul liberated from bodily attachments and united with God is compared to a grape which has been plucked from the vine-tree in order that under the influence of the sun alone it may become entirely sweet and be no longer a grape (*angûr*) but a raisin (*mawîz*).

۳۰۶ حریفی. So Fa and all my MSS. *Harif*, as opposed to *sattir*, is equivalent to *étralpa* and *amica*. Some edd. read *kharîqî*, which makes the antithesis sharper, but there is no authority for *kharîq* in the sense of "immodest" (*pardab-darîdab*), though such phrases as *kharâqa burmatabu* are common.

۳۰۹-۳۱۲ The lover pleads that in spirit he is one with his Beloved; hence the trial he made was really a test of himself and was designed to display her virtue by setting it against a foil, since good cannot be manifested without the appearance of evil. She is the light of his eye: what he did was done with the object of trying the power of his vision to explore and discover the splendour that essentially is hidden from the world.

۳۱۵-۳۱۷ Cf. I 2410-2414.

۳۱۸-۳۱۹ For the deferred explanation of the Story, see *infra*, v. ۳۵۹ *sqq.* No doubt the gist of it, from a spiritual director's point of view, is contained in v. ۳۷۴:

*shaykh-râ kib pîshwâ ñ rab-bar-ast*  
*gar murîdî imtîhân kard ñ (او) khar-ast.*

۳۲۷ رَبَّنَا اَنَا ظَلَمْنَا. See *Qur.* VII 22.

جانداران, literally, armed police who form the bodyguard of an Oriental prince (see Quatremère, *Histoire des Sultans Mamlouks*, vol. I, p. 14, note 15). Here *jân-dârân*, like the synonymous term *zâbâniyab*, signifies angels of torment (*malâ'ikatn 'l-'adhbâb*).

۳۳۰ هیچ لالا الخ. Cf. I 1406, II 17-18, and the notes *ad loc.*

۳۳۲ اذا جاء القضاء الخ. See the notes on Book I, p. ۷۴, Heading and p. ۷۱, Heading. The scansion of the second hemistich is irregular (cf. I 952). 'Amya (for 'amiya) or 'ummi (for 'ummiya) would correct the metre, but G writes 'ami, which I have retained.

۳۳۵-۳۳۶ While the spiritually blind impute any sin they commit or evil that befalls them to God's decree, they take credit to themselves for whatever good they do or receive. *Alîdagî* refers to the impurity of the original nature. Cf. the proverb cited in the note on v. 105 *supra*.

۳۳۸ وین دو چشم حس الع. See note on I 1126-1127.

۳۴۰ بس گران. Fa reads *pas* but translates *bas*.

۳۴۱-۳۴۲ Divine jealousy forbids divulgence of the mysteries of gnosis: therefore the form in which they are uttered by the saints is incomplete and fragmentary; yet even so they cause the eye of the spirit to become clairvoyant (cf. II 1124, note).

۳۴۳ This verse may be addressed to the soul that is "broken" by tribulation. Cf. the *Ḥadīth-i qudsī* cited in the note on I 532.

۳۴۵ Fa and most edd. read *az bam dar shikast*. See note on I 855.

۳۵۰-۳۵۱ See I 2154 *sqq.*, 2365 *sqq.*, and II 2059.

۳۵۴ According to Fa, the first hemistich forms part of the question put to 'Alī by the Jew; but this seems to me improbable.

۳۵۵ زلفلی و منی. The commentators cannot decide whether *manī* is Arabic (= *nutfah*) or Persian, meaning "egoism", i.e. individual existence, self-consciousness. I think the latter sense of the word is less appropriate here, because the origin and embryonic stage of human life are also under Divine protection.

۳۶۵ هست عذرت الع. See note on I 1160.

۳۶۹ When the mystic has been fully tested and purged of sensual qualities, he knows for certain that he is one of the elect who have attained to the source of all sweetness and light and are predestined to everlasting felicity. Among earlier Ṣūfīs more than one opinion was held as to the saint's indubitable knowledge of his pre-election and final salvation: see *MI*, 126. Qushayrī (187-189) and Hujwīdī (*Kashf*, *Eng.* 214) are disposed to agree with Rūmī.

۳۷۱ از علم شاه. Fa connects these words with the second hemistich and translates: "When in the knowledge of God you are (i.e. if God has created you to be) a spiritual chief."

نفرستد در پایگاه, i.e. "He will not subject you to degradation and deprive you of His favour". *Pāy-gāh* = *ṣaff-i mī'ād*.

۳۸۰ هر چنان شاهی, i.e. the Perfect Man, whom in the following verses the poet identifies with God.

۳۸۱ Cf. I 608 *sqq.*, III 937.

۳۸۳ صورتها که در علم ویست, i.e. the archetypal ideas (*ʿayān-i ḥabītibah*) which exist potentially in the Divine Mind. See note on I 606.

۳۸۷ خربوب, a thorny mountain-shrub that grows in Syria. *Pur leharrib* is equivalent to *leharāb*. Cf. *infra*, r. ۱۳۷۷ *seq.*

P. ۳۰۱, Heading. مسجد اقصی. In *Qur.* XVII 1 *al-masjid al-aqṣá*, whither Mohammed was transported in his "Night-journey" (see *EI*, art. *isrāʾ*), is explained by Moslem commentators as referring to Jerusalem (*Baytu 'l-Muqaddas*, originally the Temple of Solomon).

٣٩٢-٣٩٤ "It is related that during a month's space the people who were gathered round him (David) in the desert ate no food, and the children neither wept nor asked for milk; and whenever the folk departed it was found that many had died of the rapture that seized them as they listened to his voice: one time, it is said, the tale of the dead amounted to seven hundred maidens and twelve thousand old men" (*Kashf, Eng.*, 402). This fanciful version of "David hath slain his ten thousands" (I Samuel, xxix. 5) looks like an attempt to explain away and reconcile with the ideal prophetic character traditions representing David as a *saffāk* (Ṭabarī, I 572, 8 sqq.; *Qisṣaṣu 'l-anbiyā*, 193, 6). In a remarkable passage (*Furūṣ*, 209-210) Ibnu 'l-'Arabī contends that although infidels and polytheists may legally be put to death, nevertheless mercy ought to be shown towards them inasmuch as they are created in God's image. "David", he adds, "wished to build the Holy Temple at Jerusalem, and did so on several occasions, but his work was always destroyed as soon as he had finished it. He complained to God, who answered him, saying, 'This House of Mine will never be established by the hands of one that hath shed much blood.' David cried, 'O Lord, was it not for Thy sake?' God answered, 'Yes; but are not they My creatures (*'ibādī*)?'" Cf. the Ḥadīth-i qudsī (*AQ*, No. 32).

٣٩٦ المخلوب كالمعدوم. For the mystical sense of *maghlūb*, see *Kashf, Eng.* 246. *Ma'dūm*, non-existent in respect of self-consciousness and self-activity. The following verses justify the view already expressed (I 128, note) that "annihilation" is not a very happy rendering of the term *fand*. Cf. the note on III 3670 and *infra*, v. ١٢٢٢-١٢٢٥.

١٢٠-١٢٠٢ See the notes on I 637-641, 1463, and cf. III 1905 sqq.

١٢٠٢-١٢٠٥ Since the Perfect Man has abandoned every object of desire except God, all pleasures experienced by him are essentially spiritual. Even those that come through the physical senses have their source in pure unselfishness and unworldliness and leave no taint behind. WM quotes the verse:

*nab biy-i gul nab rang-i lālab az jā mī-barad mād-rā,*  
*ba-gulshān ladbhat-i tark-i tamāshā mī-barad mād-rā.*

P. ٣٠٢, Heading. **إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ**, *Qur.* XLIX 10. The saying *al-'ulamā'u ka-nafs<sup>in</sup> wāḥidat<sup>in</sup>* is related as a Ḥadīth.

**لا تُفَرِّقْ بَيْنَهُمَا**, *Qur.* III 78. Cf. I 674-675 and the note *ad loc.*, where *min rusulihī* (*Qur.* II 285) has inadvertently been substituted for *minhum*.

١٢٠٦ After this verse Fa inserts one that a more critical editor would have expunged at sight.

١٢٠٩-١٢١٠ The three souls or faculties mentioned here are the animal spirit (*al-rūḥu 'l-ḥayawānī*), the intellectual spirit (*al-rūḥu 'l-'aqlī*), and the

- transcendental prophetic spirit (*al-rūḥ 'l-quḍī al-nabawī*). See Ghazālī, *Mishkāt*, 39-41 = Gairdner's translation, 81 sqq.
- ۴۱۱ See the notes on I 1976 and II 188. The phrase *rūḥ-i bād* refers to the (vital) spirit on which "animal" sensation and perception depend.
- ۴۱۸ Fa translates this verse but does not give its text.
- ۴۱۹-۴۲۲ Cf. III 1941 sqq., 3405 sqq.
- ۴۲۴ Having illustrated the relation of Universal Reason (*'aql-i kull*) to the persons in whom it manifests itself, the poet now offers another imperfect analogy in order to explain the nature of the animal soul and its connexion with the body.
- ۴۲۷ The "common sense" (*ḥiss-i muṣṭarak*), which receives perceptions transmitted to it by the five bodily senses, is here, perhaps for metrical convenience, regarded as a sixth sense.
- ۴۳۰ روز روشن, *i.e.* the light of Reality. Cf. III 3429 sqq.
- ۴۳۱ روز حشر. Death, whether natural (*idḥiraf*) or mystical (*ikhtiyar*), is an emblem of resurrection. See GR, 651 sqq. The term *baṣṭr* is explained by *rv.* ۴۱۴-۴۱۵ *infra*.
- ۴۳۲ This verse alludes to *Qur.* xxiii 84-85.
- ۴۳۳ When the higher consciousness is awakened by death, its illumination overpowers and eclipses the lower phase associated with the *rūḥ-i hayawānī*.
- ۴۳۴-۴۳۵ A figurative description of *fanā fi 'l-dhikr* (cf. I 128, note) and *fanā fi 'l-ṣifāt* (see *Lamāʿi*, 433, 5 sqq., *Math.* v 2020 sqq.).
- ۴۴۴ جمع الخ, *Qur.* xxxvi 32 and 53. For the mystical significance of this text, see I 3671-3676 with the notes *ad loc.* and VI 3331 sqq. Here it has a general application to the immortality of the soul.
- ۴۴۶ از بقا پس در حجاب. Fa reads *az baqa-yash*. The supreme bliss in this world and the next is realisation of inseparable union with God, and the greatest torment consists in being "veiled", *i.e.* deprived of it. Rūmī, like Ibnū 'l-'Arabī, sets a limit to "the torture of the veil". Ultimately the Truth will be made clear to those souls which live in darkness and ignorance; for in relation to God all evil is negative and cannot endure.
- ۴۴۷ The following verses develop the theme of *v.* ۴۱۱ *supra*, namely, the disunity of animal souls.
- ۴۴۹ مُرند = *mirand*, and so at IV 3435. Similar forms (*mi-murī* and *mi-murad*) occur at III 1910, V 3797, and VI 360. In all these cases the evidence of my MSS. is decisively in favour of the vocalisation with *dammah*; none of them writes the word with *kasrah*. Older poets (Firdawsi and Asadī) rhyme *mirad* with *khīrad* and *gīrad* (= *gīrad*).
- پس جدا اند. Fa has *pas* (G). The preponderance of MS. authority for *bas* may be only apparent. See note on II 149.

۴۵۷-۴۶۰. Variations of the analogy (*vv.* ۴۵۱-۴۵۸ *supra*) concerning the *jān-i rabbdni*, *i.e.* the Divine Spirit which illumines the hearts of the prophets.

۴۵۷. هندوی شب, *i.e.* the Unseen (*'ālam-i ghayb*). Fa says that the phrase describes the carnal nature (*ṭabī'at-i bashariyyab*).

۴۶۰. اقل شود. For the temporary occultation of the Light of Prophecy, see note on II 299.

۴۶۱. عدورا رهزنی. See note on I 3741-3742 and cf. *Qur.* II 24.

۴۶۱-۴۶۵. One must take hold of a parable, as of a restive horse, by the right end. While it can only injure those who interpret it literally and logically or in a sense congenial to their corrupt imaginations, it is helpful and instructive to mystics who apprehend its spiritual meaning. Some commentators suppose that the *nafs* is here compared to a vicious horse; but this view, though plausible if *v.* ۴۶۵ stood alone, does not agree well with the preceding verse. According to Fa, the "bridle" is *mā'rifaḥ*, and *'aql u dīn* refers to the *murs̄hid* by whom difficulties of understanding are removed.

۴۶۱. اندرین آهنگ الخ, *i.e.* "do not regard the Truth as easily attainable".

شق انفس, an allusion to *Qur.* XVI 7: "they (the camels) carry your burdens to a land ye could not reach save with grievous trouble to your souls (*bi-shiqqi 'l-anfusi*)."

For the sense in which "camels" is used by Ṣūfis, see note on I 2567.

۴۶۷. منی. See note on III 775.

۴۶۸-۴۷۱. Cf. Heber, *Palestine*:

"No hammers fell, no ponderous axes rung;  
Like a tall palm the mystic fabric sprung."

Of course the building of the Temple is an allegory of the "edification" of the heart (*'imāratu 'l-qalb*) and the growth of spiritual life, as is indicated in the following passage. Good thoughts, words and works are the substance of Paradise. See the notes on I 866, II 938-1002.

۴۷۰. See I 2647-2665 and the notes *ad loc.*

۴۷۲. حق همی گوید الخ, alluding to *Qur.* XXIX 64: *wa-inna 'l-dra 'l-dik̄hirata la-biya 'l-hayawānu law kāni ya'lamūn*.

۴۷۳. تن, *i.e.* the body of the Perfect Man which is permeated by the Divine light and life. Cf. VI 3058 *sqq.*

۴۷۶. این بنا, *i.e.* the present world.

۴۷۸-۴۸۲. Paradise is contained in the pure heart; hence the heart may be depicted as a spiritual Paradise. I take *v.* ۴۸۱ to refer to "the house of the heart". Cf. *Diwān*, SP, xv and especially the verse:

*khāk u k̄has-i in k̄hānab bamab mushk u 'abir-ast,*  
*bām u dar-i in k̄hānab bamab bayt u turān-ast.*



٢٨٢ Some commentators (erroneously in my opinion) read *dil-zindagi* and translate: "the everlasting Abode (Paradise) consists in the heart being (spiritually) alive."

٢٨٦ Example is better than precept. Cf. *Qnr.* II 41: *a-ta'murina 'l-ndsá bi-'l-birri wa-tansawna anfasakum?*

٢٩٣ كوي. For the scansion, see note on I 290.

٥٠١ تا بيند الخ, i.e. *taglid* is gradually converted into *tabqlq*, and 'ilmu 'l-yagtu becomes 'aynu 'l-yagtu. Cf. III 4118-4125 and the notes *ad loc.*

٥٠٢ The first hemistich does not, I think, refer to the disturbing effect of the sun's heat on one who is physically blind, but to passing states of ecstasy which the novice fails to distinguish from real vision and contemplation (*mushábadab*). The next verses warn him against presuming that his experiences are the same as those of the adept.

كشادی فسحتی. On the mystical sense conveyed by these terms, see II 165, 3131; III 2356.

٥٠٣ بو الحسن. Cf. II 59 and note *ad loc.*

٥٠٦ هو سینا, for Abú 'Alí Ibn Síná. Here Avicenna represents the highest flight of philosophical speculation.

٥١٣ صد اثر در كانها الخ, i.e. God causes various sorts of metals and minerals to be produced in the earth by the influence of the planets. Cf. I 178, note. *Akhtar-an* may be interpreted mystically (see v. ٥١٩ *infra*), in which case *kán-há* would symbolise the darkness of carnality.

٥١٥ اختر حق الخ. Cf. I 754-756, III 2965, and the notes *ad loc.* The mediator of all spiritual light is the prophet or saint invested with Divine attributes.

٥١٨ The baleful power which astrologers ascribe to Saturn is really a manifestation of God's omnipotence: He annuls it whenever He pleases.

٥١٩ نفوس پاک اختروش, i.e. souls of Perfect Men. Cf. *IP*, 60 *seq.* and *Td'iyyab*, 757:

*fa-badriya lam ya'ful wa-shamsiya lam taghib*  
*wa-bi tabtadi kullu 'l-darari 'l-muntrati.*

٥٢٠ باطن ما الخ. Cf. *Td'iyyab*, 465-466 = *SIM*, 241.

P. ٣٠٩, I heading. The doctrine summarised in the words *al-'alamu insán<sup>un</sup> kabir<sup>un</sup> wa-'l-insánu 'alam<sup>un</sup> saghir<sup>un</sup>*, "the Universe is a great Man, and Man is a little universe" (see *RIS*, III 211 *seq.*), though common to Moslem philosophy and mysticism, brings out the radical divergence between these points of view. While philosophers hold that Man is the epitome and crown of created things inasmuch as he embodies the principle of Reason ('*aql*) in virtue of which he can rise to intellectual contemplation of Reality, Sūfis regard him as at once containing within himself and transcending the universe, of which he is the origin and final cause (v. ٣٧٦ *infra*), since the Perfect Man is essentially the

Spirit (*ruh*) of Divine Revelation through whom the purpose of creation is fulfilled (II 974, note). See also *v.* ۸.۹-۸۱۱ *infra* and the notes *ad loc.*

۵۲۱ See I 2505-2506 and the notes *ad loc.*

۵۲۵ A paraphrase of the *Ḥadīth*: *Adamu wa-man dīnahu tahta liwā'i yawma 'l-qiyamati wa-lā fakhr.*

۵۲۶ نحن الآخرون السابقون. See II 3056, note. Here the *Ḥadīth* has a mystical application which is evident from the context.

۵۲۷ من بمعنى الخ, *i.e.* "in respect of my *ḥaqīqah*". See *SIM*, 87 *sqq.*

Cf. also the *Ḥadīth* *kuntu nabīyyan wa-Adamu bayna 'l-mā'i wa-'l-tīni*, and *Tā'iyyah*, 631 with the note *ad loc.* (*SIM*, 255).

۵۲۸ The angels paid homage to Adam because they saw in him the first manifestation of the *Nūr-i Muḥammadi* (IP, 58 *seq.*).

۵۳۰ فکری کو بود وصف ازل, *i.e.* the Divine idea finally realised in the person of Mohammed.

۵۳۱ This verse resumes the topic of *v.* ۵۱۳ *supra*. The perpetual emanations of Divine grace are likened to caravans coming from the spiritual world. Cf. the note on Book I, p. 119, Heading, and *Dīwān*, SP, pp. 334-336. *دائر* according to Fa, and this appears to be the usual meaning of the word in the *Mathnawī*. See note on II 380-381.

۵۳۲ مفار probably refers to the saint whose spiritual journeys are not conditioned by space and time. Cf. *Tā'iyyah*, 514 = *SIM*, 247:

*usāfiru 'an 'ilmi 'l-yaqīni li-'aynibi:*  
*ild ḥaqīqihī baytū 'l-Ḥaqlqatū riqlati.*

۵۳۳ جسر طبع دل بگوید. See note on III 8.

۵۳۵ Fa refers to the *mi'rāj* of the Prophet as an instance of *tabdīl-i bādan*.

۵۳۶-۵۳۷ The Way to union with God is traversed by those who shut their eyes to the world under the protection of a *murshid*.

P. ۳۱۰, Heading. مثل امتی. *Ummah* is used here in a restricted sense.

Other versions of the *Ḥadīth* have *mathalu 'ulamā'i ummati* or *mathallī wa-mathalu aṣḥābi* (cf. *v.* ۵۳۹ *infra*).

۵۳۸-۵۴۰ Cf. *infra*, *v.* ۳۳۵۷ *sqq.*, where the Ṣūfī *Shaykhs* are again likened to the Ark.

۵۴۲ پیغمبر ایام خویش, referring to the *Ḥadīth* cited in the note on III 3604.

کام خویش. So Fa, which takes *kām* as equivalent to *murād*; but the reading *gām-i khwīsh*, given by Mq and adopted in the Translation, is better, *i.e.* "do not rely on your own powers of progression (*'alā sayrika wa-ḥarakatika 'l-jismāniyyah*)".

۵۴۳ None of my MSS. has the variant reading of the second hemistich, *ham-ḥu rūbab dar dalāl-i ā dhalīl*, from which the Turkish commentator (Fa) translates, though his text agrees with that of the MSS.

- ۵۴۷-۵۴۸ From the "earth" of self-abasement and absence of self-activity (*warf-i jamád*) the Shaykh causes the "verdure" of gnosis to spring up. The *murid* who has become '*arif*' is filled with spiritual power (*pur bád u gabr*).
- ۵۵۱ یار من *Husámu'ddín*.  
چون محمد الخ. See the Hadíth cited in the note on II 1203.
- ۵۵۱ مس می کند *i.e.* it hardly touches them, such is the swiftness of its flight.
- ۵۵۷ روان in the first hemistich is adverbial; in the second, it is either a participle or a noun. G reads *ján sí rawán*, "the spirit and the rational soul", and some commentators take *ján-i rawán* to be synonymous with *rúh-i nátiqab*, 'the general term *ján* being qualified by *rawán*, which is applicable only to the human spirit (*ján-i insán*).
- ۵۵۹ See the note on I 3087-3091.
- ۵۶۰ The pronouns in this verse refer to *Husámu'ddín* as the inspirer of the *Mathnawí* (*gusf-i ú*) and thus indirectly to the poet himself. See the note on I 1.  
جهان او, *i.e.* the Universal Spirit with which the Perfect Man is identified.
- ۵۶۱ Though the World of Time (*fulak*) is nominally the subject of *bi-badí*, *Rúmi* means to say that all who adore the Perfect Man and devote themselves to him will be rewarded a hundredfold. This is the topic of the following Story.
- P. ۳۱۱, Heading. Cf. *Qur.* xxvii 35.
- ۵۶۳ چل استر. So AGK. Fa and other edd. have اشتر (Bfi).
- ۵۶۶ چه بیکار اندریم. Most commentators read بیکار (cf. II 149, note) but here the former reading gives a better sense.
- ۵۶۷ زرد و دهیست. The phrase *zarr-i dab-dab* occurs again at v 774. VI 343. Cf. *sím-i dab-dab* (*Marzubán-námab*, 138, 13).
- ۵۶۹ Fa: *hamah wá-pas kasbid*.
- ۵۷۰ ار کساد و ار روا. So the two oldest MSS. Fa, which also has this reading, says that it is supported by the authority of *Surúrí*, while *Shem'í* preferred the variant *az kasád ú az rawá*.
- ۵۷۳ ثرید, *i.e.* the worthless riches of the present life. Cf. *Qur.* xxvii 36.
- ۵۷۴ لایق هدیه شوید, *i.e.* "come unto me with submission (*muslímín*); abandon idolatry and embrace the true Faith". See note on II 1603.
- ۵۷۶ اختری کو زر کند. See note on I 178. According to *Qur.* xxvii 24 the Sabaeans were sun-worshippers.
- ۵۷۹ آفتابت کو بکیرد. Translate: "if He (God) cause thy sun to be eclipsed."
- ۵۸۷ لیاب. Fa reads *libáb*, which is explained as "the plural of *lubb*", meaning the essential natures of the prophets and saints; but this plural

form is unauthorised, and Rūmī elsewhere (e.g. v. ۱۱۸ *infra* and iv 3015) uses *kubāb* in the sense of "transcendental reason" or "spiritual essence and reality".

۵۹۱ See the note on ۱ 686. Fa makes *kīmīyā-yi* = *kīmīyā-gar* (alchemist). The suffixed ی, however, is the *yā-yi ta'rif* (Ranking, § 63); cf. *ikstīrī* and *mind-garī* in the two following verses.

۵۹۵ دیدۀ ربّانی, i.e. the Divinely illumined eye (*oculus cordis*) of the Perfect Man.

P. ۳۱۳, Heading. Abū 'Abdallāh Muḥammad ibn Ismā'īl al-Maghribī (Sulamī, *Ṭabaqāt*, ۵4b; *Kashf*, Eng. 147; *T.A.*, II 116 sqq.; *Nasabāt*, No. 85; *Shā'rānī*, *Ṭab.* 123, last line and foll.) was a pupil of Abū 'l-Ḥusayn 'Alī ibn Razīn of Herāt, through whom he derived his doctrine from 'Abdu 'l-Wāḥid ibn Zayd and Ḥasan of Baṣrah. He is said to have lived 120 years. The dates given for his death are A.H. 279 and 299; according to Sulamī and Jāmī the latter date is correct. He was buried on Mt Sinai, under a carob tree, beside his teacher 'Alī ibn Razīn. The following anecdote elaborates what 'Abdullāh Anṣārī says of him (*Naf.* 100, 4 fr. foot): "he had never known darkness: where it was dark to other people, to him it was light".

۶۰۲ چپ for چپ in rhyme.

۶۰۷ این شمس شاموسی, i.e. the saint in whom the Divine Light is manifested. The ی is the *yā-yi nisbah*. Fa, reading *shamusi*, translates: "this proud and untamable sun", in which case the ی is superfluous. But *shamūsī* must be right. Fa seems to have been misled by the idea of a word-play: *shamūs*, an epithet applied to a restive horse, and *fāris*, horseman.

روز الخ, i.e. it is his light, not the light of the material sun, that illumines and preserves the world.

۶۱۱ *Qur.* LXVI 8: "O ye who believe, turn unto Allah in sincere repentance. Maybe your Lord will acquit you of your evil deeds and let you enter Gardens, beneath which rivers flow, on the Day when Allah will not shame the Prophet and those who believe with him: their light will run before them (*nūrahūm yas'ā bayna aydihim*) and on their right hand: they will say, 'O our Lord, make our light perfect for us and pardon us: lo, Thou art Almighty.'"

P. ۳۱۴, Heading. Cf. *Qur.* xxvii 37. Fa omits دعوت کردن الخ.

۶۱۵-۶۱۶ گورئى تن الخ, i.e. "regard with contempt the goods of this world which are associated with the blindness and ignorance of the carnal nature". The commentators explain that it was the custom of grandees *kib bar farj-i astar ḥalqa-i ẓar ml-andāzand tā ḥāmilah na-shavad*, *kib ḥaml ū-rā mūjib-i ḥalāk-ast*.

- ١١٧ For the meaning of the second hemistich, see note on 1178. *Nazar-andéz* = *nazar-andézi*.
- ١١٨ از گرفت من الخ, *i.e.* "protect yourselves from my wrath by sincere submission and acceptance of the Faith".  
 كچه اكنون الخ, *i.e.* "though in reality I have already made you captive, since your seeking me with gifts is the result of the attraction (*kashish*) which I exert upon you". Cf. III 4440 *sqq.*, 4576 *sqq.*, and *Ta'arruf*, Eng. ch. 63.
- ١٢٠-١٢٤ Cf. I 2331-2340 and the notes *ad loc.*
- P. ٣١٥, Heading. Fa omits از آن هنگام الخ. The clay-eater (see II 2441, note) is often a type of the worldly and sensualist. According to Fa, he represents the self-indulgent *murid*, who thinks more of eating and drinking than of his spiritual welfare. The *murshid*, symbolised by the druggist, lets the foolish man imagine that his addiction to the baser pleasures has been unobserved (cf. II 1578 *sqq.*).
- ١٢٥ Read ابلوچ.
١٣. Fa: *yāstam bam-chūn qamar*.
١٤. از پہلوی خود می خوری, *i.e.* "you will inflict grievous loss on yourself". For the proverb *kabūb az pahlw-i (rān-i, ustukhūdān-i) khwad khwardan*, see *Almihāl ſi Ijīkam*, III 1189, where examples of its use by Persian poets are cited.
١٥. کر ز نای چشم الخ. *Nāy* = *gulā* (cf. *qasabatū 'l-rī'ab* = windpipe, trachea, and *qasabatū 'l-marī*, gullet, oesophagus), with a play on *nāy* = *nay-shukar*. The line alludes to *nazar ilā 'l-murd* (see note on I 1872). Fa and Mq erroneously read *zind-yi chashm*, "the fornication (lust) of the eye".
١٦. تیرست و سر. Cf. the Ḥadīth: *al-nazaru sabm<sup>um</sup> masmūm<sup>um</sup> min sibāmī 'l-shayṭān*.
١٥. مالک الملک. See I 2604-2606 and the note *ad loc.*
- ١٥٧ See *Qur.* XIV 49, "on the Day when the earth shall be changed into other than the earth", with the Traditions cited by the commentators *ad loc.* which mention "a silvern earth and a golden heaven" and "a white earth". This shows the vanity of worldly riches.
- ١٥٨-١٥٩ See Book V, Preface, p. 1, l. ٥-P, 1, l. ٥.
- ١٦١ For the antithesis of *sakhi* and *sukhtab-band*, cf. III 4721.  
 صدر پنداری may be translated: "thou deemest thyself a prince." See the note on p. ٢١٠, Heading.
- ١٦٨ ادھر وار. Adham stands for Ibrāhīm ibn Adham. See the note on II 929.
- ١٦٩ بہر ثبات این جهان. Kings maintain order in the world and serve as instruments of Divine wrath. Cf. Book III, p. ١٧٠, Heading, and the passage that follows it.

٦٧٣ آن رسن. See the note on III 4210-4211. Fa quotes from the *Dīwān-i Shams-i Tabriz*:

*alā ay Yūsuf-i jānī chīb dar chāb-i badan mānī?*  
*bi-ghr in ḥabī-i Qur'an-rā, bar ā az chāb-i zulmānī.*

٦٧٤ یا بُشَوای الخ. *Qur.* XII 19 has *yā buṣhrā bādḥā ghulām*<sup>un</sup>. These words are the joyous exclamation of the water-drawer who discovered Joseph in the well; here they express the triumph of the enraptured soul (*jān-i majdhūb*).

٦٧٦ Cf. III 2277 and the note *ad loc.*

P. ٣١٨, Heading. This Story illustrates the preceding verse: see *infra*, v. ٧٠٢ *sqq.*

٦٧٨ خضرپانوا. See II 3528-3530 and the notes *ad loc.*

٦٨٧ بهجور. So G, but three of my MSS. and most edd. read *ba-jawz*, which is certainly preferable. Fa, which has *ba-jawz* in its text, translates from the reading *ba-khawd-i nay-shakar*.

٦٩٤ سمعش. There is better MS. authority for this reading than for the variant *sham'-ash*.

٦٩٥ چون چراغی الخ. *i.e.* perfectly manifest.

٦٩٨ ملوک. See note on I 1371. For the saints as mediators of the Divine *arṣād*, cf. v 875 *sqq.*, 2339 *sqq.*, and the Ḥadīth *bi-bim turraqina wa-bi-bim tumṣarim*.

٧٠٢ فی اند. Cf. III 4116, note.

٧١٥ چون و قربانی الخ. *Qurḥānī* means (1) an offering; (2) with *yā-yi nisbah*, animal offered in sacrifice; (3) favour, from *qurbān*, favourite. *Rān-i gāv* suggests one of the former meanings.

٧٢٣ ان الله الخ. *Qur.* X 26: *wa-'llāhu yad'ū ilā dāri 'l-salām*.

٧٢٥ Cf. I 2743.

P. ٣٢١, Heading (2). For the conclusion of this Story see *infra*, v. ٨٢٩ *sqq.* The account given by Rūmī of Ibrāhīm ibn Adham's conversion to Ṣūfism and abandonment of his kingdom (cf. Goldziher, *Vorlesungen*, 162 *seq.*) is derived from 'Aṭṭār (*TA*, I 86, 3 *sqq.*). "One night, whilst he was reclining on his throne, he heard the palace-roof shake as though someone were walking above. 'Who is there?' he cried. 'A friend: I have lost a camel and am searching for it on this roof.' 'Fool, dost thou search for camels on a roof?' 'And thou, O ignorant man, dost thou search for God, while reclining on a throne of gold and attired in a robe of satin?'"

٧٢٧ خفته, "reclining". He can hardly have been asleep (but cf. IV 3078, note), since he was listening to music (v. ٧٣١).

٧٣١ **لَيْك بُدْ مَقْصُودُشِ الْخ**. The connexion of this passage with the preceding verses, which is not made very clear, becomes evident if we consider the poet's intention, namely, to show that Ibráhím ibn Adhar with all the kingdom of Balkh at his command, was nevertheless a unworldly prince. Although, like other monarchs, he had his body guard and court-minstrels, no motive of self-interest or self-indulgence could be imputed to him. His justice secured him against attack; and if he was not insensible to the pleasures of music, for him they were only a means of bringing the spirit into harmony with its own proper world. See *Kashf*, *Eng.* 393 sqq.

**آنِ خُطَاب**, *i.e.*, according to most commentators, the proclamation of Divine omnipotence (*a-lastu bi-Rabbikam*, *Qur.* VII 171) to which all human souls responded in eternity. See the notes on I 1241, II 1666 1668, III 2338-2355, and cf. II 3573-3601. But the next verse and *٧٣٢-٧٣٣ infra* imply that *khitáb* also refers to the Voice of God (*Kalám-i Hlaqq*), heard in the mystic's heart, as the trumpet of spiritus resurrection.

٧٣٢ **نَاقُورُ كُلِّ**. Cf. *Qur.* LXXIV 8 and *Math.* I 1913-1935, with the note *ad loc.*

٧٣٣-٧٣٤ The well-known Pythagorean conception of "the music of the spheres" assumes that the courses of the heavenly bodies and the distances between them are determined according to the laws and relations of musical harmony. Starting from this hypothesis, Mosler philosophers developed the fantastic theory to which Rúmí allude here. Some account of it is given in *RJS*, I 152 sqq., 168 sqq.; III 103 sqq. For the present purpose a few extracts will suffice.

"Sounds (*aswád*) are accidents produced in substances by the movement and permeation of the soul (*al-nafs*). Since the celestial sphere revolve and the planets and stars are moved, it follows that they must have musical notes and expressions with which God is glorified and magnified, delighting the souls of the angels, just as in the corporeal world our souls listen with delight to melodies and obtain relief from care and sorrow. And inasmuch as these melodies are but echoes of heavenly music, they recall to us the spacious gardens of Paradise and the pleasures enjoyed by souls dwelling there; and then our souls long to fly up thither and rejoin their mates. . . . Philosophers declare that the conditions of the sublunary world have their corresponding causes in the first things that came into existence (*al-manjúdát al-silá*), and the earthly bodies imitate (*tubáki*) the movements and harmonies of the spheres in the same way as children imitate the gestures and voices of their parents. . . . Pythagoras, it is said, invented the science of music having derived it from celestial harmonies which his pure nature and subtle intelligence enabled him to hear."

The analogy is worked out in detail; e.g. the 12 *maqámdt*, the 7 *aşwát*, the 24 *şbu'ab*, and the 48 *tardikib* correspond to the signs of the zodiac, the planets, the hours of day and night, and the weeks of the lunar year respectively.

The Mevlevi *samâ'*, though its emotional origin is not in doubt, has been explained philosophically as a representation of the planets which love-desire impels to circle round the First Mover (H. Ritter, *Der Reigen der "tanzenden Derwische"*, p. 39). See *Math.* I 1 note.

۷۳۵-۷۳۶ Şúfis hold that in the state of pre-existence all human souls were with Adam in Paradise (see I 1241, note), where cacophony is unknown.

۷۴۲ خیال اجتماع, *i.e.* the idea of concentrating every thought, feeling, and faculty on the Beloved. Cf. *Divân* (Rosenzweig's *Auswahl*, p. 154):

*dânî samâ' cihb vbad? Şawt-i balâ (بلی) şhanidan,*  
*az khwîştan buridan, bi waşt-i ş rasidan.*  
*dânî samâ' cihb vbad? Bî-khwad şhudan xî-bastî,*  
*andar fanâ-yi muflaq dhwâq-i baqâ cbaşhidan.*  
*dânî samâ' cihb vbad? Dar pîş-i darb-i 'işbq-aşb*  
*sar-râ çu gîy kardan, bi pâ u sar dâvidan.*

P. ۳۲۲, Heading. There is a close parallel to this Story at II 1192 *sqg.* The walnuts thrown into the water symbolise the attributes and interests of the lower self which the mystic casts away, one after another.

۷۴۷ عاقلی, *i.e.* a carnal-minded man. See note on I 14.

۷۵۱ بانگ آب, *i.e.* the voice of God (*kbîrâb-i azâlî*). Cf. the note on v. ۷۳۱ *supra*.

۷۵۲ حوض, *i.e.* the Perfect Man in whom the Divine *Huwiyyab* is immanent. For the metaphor, cf. II 1361 *sqg.* and the note on III 1953.

۷۵۴-۷۵۹ The composition of the *Mathnawî* is likened to *samâ'*. The poem owes its origin and unceasing inspiration to Husâmu'ddîn, the medium through whom the poet hears the voice of God in his heart (see the note on the opening verse of Book I) and reveals the mysteries of the Truth.

۷۶۱ نسانس. See Qazwînî, '*ʿAjâ'ib-u 'l-makhlûqât*, II 31 (art. al-Shihr) and the references given in Dozy's *Supplément* s.v. The word is commonly used of an anthropoid ape; according to a Hadîth cited in the *Nihâyah* (IV 150, 19), a whole clan of 'Ad was transformed into brutes of this kind. Here *nasnâs* signifies the vulgar as opposed to the elect. *Nâs* = *rijâl* and *mardân*, *i.e.* gnostics (I 90, 320 and the notes *ad loc.*).

۷۶۲ Cf. the Hadîth *dhababa 'l-nâs wa-baqiya 'l-nasnâs* and the following verses which Fa quotes from Nizâmî:

*in kib tu dîdî nab bamab mardum-and,*  
*bîşh-tarî gâv u khar-i bî-dum-and.*



*ma'rifat az ādamiyān burdab-and,*  
*ādamiyān-rā zi-miyān burdab-and.*  
*ma'rifati dar dil-i Adam na-mānd,*  
*abl-i dill dar bamab 'ālam na-mānd.<sup>1</sup>*

Fa and other commentaries translate *kū mardumi* by "where is a Man?" This is possibly right, though (unless *dami* be read in the second hemistich) it involves rhyming *yā-yi majbūl* with *yā-yi ma'rūf* (see note on 1 86). *Mardumi*, however, may have the meaning of *ma'rifat* or "spiritual vision", with a play on *mardum-i dīdab = mardumak, insānu 'l-'ayn* (1 1004, note). In the second hemistich the readings *sar-i mardum* and *dumi*, guaranteed by the oldest MSS. (GH), are better than the variants *sir-i mardum* and *dami*, which require the translation to be: "You have not apprehended the mystery (or the inmost consciousness) of Man for a single moment."

۷۱۳ ما رمیت الخ (see note on 1 615), i.e. "you have recited these words without understanding their esoteric sense: you are still subject to the body and blinded by the illusion of plurality".

در تجزی. Cf. III 988 and the note on 1 2801. None of my MSS. supports the reading of Fa and Mq, *dar tabarrī*, i.e. "in uncertainty" (see the notes on 1 2285, 2371).

۷۱۵ من گفتر لا حول، i.e. "when my teaching is received in a sceptical and carping spirit, I take refuge with God and resign myself to the inevitable". Cf. III 3777, note.

۷۱۸ After this verse Fa inserts the Heading: *bayān-i tabammul kardan az har bi-adab*

۷۱۹ All my MSS. except G read: *an yaki nāyi way-i khwāsh mi-xad-ast*; Fa and other edd. have *nāyi kib nay khwāsh*.

۷۷۹ ای سلیمان، i.e. *Husāmu'ddīn*, who typifies the perfect *murshid*. Cf. II 3705 sqq.

با همه مرغان بساز. See *infra*, v. ۸۵۱ sqq.

۷۸۱ لشکرت، i.e. "thy members and faculties". Cf. 1 3072, note. This passage refers to *Qur.* XXVII 37: *irji' ilayhim fa-la-na'tiyannubum bi-jumūd' la qibula labum*.

۷۸۱:۵ بادرا الخ. See note on Book 1, p. ۵۳. Heading.

۷۸۵ See the notes on II 2306-2308 and 1 864.

۷۸۶ See *Qur.* CV and note on 1 1189.

۷۸۷ See III 2495, note.

۷۸۸ See the note on II 2663.

۷۹۱ Cf. *Qur.* XXXVI 65.

<sup>1</sup> The last of these verses occurs in *Alakhzām 'l-Asrār*, ed. Bland, p. 99, l. 4, where the text has *gil-i Adam*. The two preceding verses are omitted.

۷۹۹ Those who devote themselves to Solomon (the Perfect Man) gain both the kingdom of this world and the kingdom of God. Cf. I 2604-2614 and the notes *ad loc.*

۸۰۰-۸۰۲ See note on I 2770-2772.

۸۰۳-۸۰۴ The sensual man, ignorant of his real nature, regards himself as belonging to the world of phenomena, which in his eyes is other than God, and therefore wastes his life in the pursuit of mere forms and shadows. For *dar paykār* cf. I 343; *sqq.* G reads *dar bigār*, "idly", "fruitlessly".

۸۰۶ This and the following verses describe the *baqlqat-i insāniyyab* as realised in the Perfect Man.

سومست خودی. See note on I 1574.

۸۰۷ A picturesque way of saying that the gnostic transcends all relations of "otherness". He is self-sufficient: nothing exists that he cannot find in his own essence.

۸۰۹ جملة ذريات را الخ. Translate: "behold all your progeny in yourself" and cf. III 3535: *pur shud aknūn nasl-i jān-am shārq u gharb*. Adam was God's *Khalīfah*, and his true sons are Perfect Men invested with the Divine Names and Attributes, which in effect comprise the totality of existence. See I 2647-2660 and notes *ad loc.*

۸۱۰-۸۱۱ The universe is contained in the infinite spirit of Man. See *supra*, v. ۵۲۱ *sqq.*, *SIM*, 115, and cf. the lines ascribed to 'Alī:

*dawā'uka fika wa-mā tash'urn,*  
*wa-dā'uka fika wa-mā tubširū;*  
*wa-anta 'l-Kitābu 'l-Mubīnu 'lladhī*  
*bi-abruḡibi yuxbarnu 'l-mudmaru;*  
*wa-ta'umnu annaka jirnu<sup>m</sup> ṣaghīru<sup>m</sup>*  
*wa-fika 'ntawā 'l-ālamu 'l-akbaru.*

"Thy remedy is within thee, and thou unaware; and thy malady is within thee, and thou unseeing.

And thou art the perspicuous Book revealing by its letters all that is concealed.

And thou deemest thyself a small body, yet the greater world (macrocosm) is enfolded within thee."

For the metaphor of the jar and the river, cf. I 2703 *sqq.*

۸۱۷ سر نهند اورا بتان. Cf. v. ۹۵۵ *infra*.

۸۲۲ Cf. II 1461. Instead of *rag-ash* Fa has *zi-gash*, a reading which occurs in one of my MSS. *Gash* is used as a noun = *nāz* at VI 800.

۸۲۳ ما چو دریا الخ. Cf. the proverb *ab zir-i kab* (I 1185, note).

۸۲۴ See the note on I 3216.

۸۲۵ According to the proverb *āstāb-rā ba-gil andīdan na-tawān*.

۸۲۹-۸۳۴ See the note on p. ۳۲۱, Heading (2), *supra*.

۸۳۶ Cf. a passage in *Miršād* (123, 8 sqq. = 135, 13 sqq.) where the inward transformation of the *murīd* by the spirituality of the *murshid* and his birth into the heavenly world (*malakūt*) are likened to the hatching of an egg. "The saintly influence of the *Shaykh* is not in this world ('*ālam-i dunyā*), because the *Shaykh* is not the head and beard that people see: the real *Shaykh* is that essence (*ma'ūd*) which abides with God (*dar maqām-i 'indīyyab dar maq'ad-i šidq*": *Qur.* LIV 55); alien eyes cannot discern him, according to the Holy Tradition, 'My friends (*awliyā'*) are beneath My tents: none knoweth them except Me.'

*mardān-i rab-ash zindab ba-jāni digar-and,*  
*murghān-i bawā-sh x-āshiyāni digar-and.*  
*ma-ngar tu bad-in didab dar isbān, le-isbān*  
*btrm xī-du kawm dar jabāni digar-and."*

۸۳۷ همجو عنقا الخ. See the notes on III 3982, 4694. In the first hemistich Fa suggests that *khwīsh u khalqān* may be equivalent to *asbnd u biḡmab*; but these words undoubtedly mean "from himself as well as from others", i.e. he had "passed away" (*fanā*) and was conscious of nothing but God.

۸۴۳ Cf. I 1918 sqq.

۸۴۷ The self-devotion and self-sacrifice (*jūd*) of Ṣūfis is contrasted with its opposite quality (*lu'm*). Fa, like most commentaries, reads (quite indefensibly) *lawm*, i.e. hostile criticism of mystics by worldly folk.

۸۵۰ ذاك ریح یوسف. See note on I 125. *Dhāka* refers to the message of Solomon, i.e. the inspiring words and influence (*naṣar*) of the Perfect Man.

۸۵۱ منطق الطیر سلیمانی. See note on II 3758. Here it seems likely that Ḥusāmu'ddīn is addressed.

۸۵۳ مرغ جبری را الخ, i.e. "teach Necessitarians the true doctrine of necessity (*jabr-i muḥmūd*)". See note on I 1463 and cf. I 615 sqq.

۸۵۴ اوصاف قاف, the attributes of the Divine Essence, which is the mystic's home.

۸۵۵ The "pigeon" and the "falcon" may be types of the *mu'min* and the *ḡālīm*; but other interpretations are possible.

۸۵۷ کبک چنگی would well describe the attitude of zealous theologians when engaged in controversy. For the allegorical sense of "cocks", see III 3330-3337 and the notes *ad loc.*

۸۶۷ این بود معنی لا. Cf. I 1926, 3054.

۸۶۸ ای پناه, referring to one whose patronage is sought. See the Translation, p. 320, note 2. *Pandb* cannot stand for *īlāb-i pandb*, by which Fa explains it.

۸۶۹ الا جزکه. Cf. *amud wa-lik* (III 895).

٨٧١-٨٧٢ See *Qur.* XXVII 17-19.

٨٧٣-٨٧٤ Bilqīs was loth to part with the emblem of her sovereignty and the means whereby her queenly perfection was made manifest, just as an accomplished writer is attached to his pen or an expert craftsman to his tools. Similarly the spirit cannot, without pain and tribulation, detach itself from the body and the phenomenal senses and faculties which serve as a bridge to the Real. See note on I 475-6 and cf. *SIM*, 119, note 3, and 260.

٨٧٥ عشق و ساز. Fa reads '*ishq-sāz = md'il*' and supposes the construction to be: *chirā dn (Bilqīs) ba-takht-ash md'il bād*. This obviously will not do. All my old MSS. except A (the one that is least correct) have the text-reading.

٨٧٥ كلك قلم. So G and Fa, but four of my MSS. read *kilk ā qalam*. Cf. *qaws ā qurrah* for *qaws-i qurrah* (III 3401, note).

نہست جنس کاتب الخ. Though true love is based on *jinsiyyah*, a man may be fond of something with which he has no spiritual affinity, but only friendship (*uns*) in a metaphorical sense.

٨٧٦ جان وری (H) = *jān-i nās* (v. ٧٦, *supra*). Other MSS. and edd. read *jān-wārī* with *nim-fatḥab*. This gives a better antithesis to *bī jān*, but involves a metrical irregularity (— — instead of — —) which Rūmī does not admit elsewhere in his Persian verse, though he occasionally allows it when writing Arabic (e.g. at I 504).

٨٧٧ The poet's hint at a definite explanation probably refers to the doctrine that all secondary causes (*asbāb u ālāt*) are "veils" through which God is revealed to the clairvoyant eye.

٨٨٣ دَمَّ عَقْرَبِ الخ. See the Translation, p. 321, note 1.

٨٨٦ خَوانِ حُورَانَ, i.e. the spiritual gifts of knowledge and *faṭā* bestowed by Solomon.

دِیو, i.e. the "throne" of Bilqīs, which represents the world, the flesh, and the Devil.

٨٨٧ See the Translation, p. 321, note 2, and cf. v 1856-1858.

٨٨٩-٨٩٠ Cf. *Qur.* LXXXVI 5-10.

٨٩١-٩٠١ The same argument against disbelief in resurrection is used at I 3677 *sqq.* See the notes *ad loc.*

٨٩١ The inanimate embryo in the womb implicitly denies the possibility of any higher state of being. Cf. III 50 *sqq.*

٨٩٢ این کرم, i.e. "the fact that God brought you to life and endowed you with rational and spiritual faculties. Your former ascent from *jamādī* to *insānī* contradicts and disproves your present denial of resurrection after death."

٨٩٣ حُجَّتِ انکارِ الخ. Cf. *Qur.* XXII 5, XXXVI 77-79.

٩٠٠ **هَلْ أَتَى**, *Qur.* LXXVI 1. See note on *Math.* II 976. *San'at* refers to the marvellous workings of Divine providence of which Man is the object (*Qur.* LXXVI 2-3): "Lo, We have created Man from commingled seed in order to try him; therefore We have made him hearing and seeing. Lo, We have guided him in the Way, whether he be thankful or ingrate."

٩٠١ According to Fa, this is "the most obscure verse in the *Mathnawī*". Its meaning, however, has been sufficiently elucidated by the preceding context. What seems a paradox is really a profound truth: the material origin of Man affirms his spiritual evolution and gives the lie to those who disbelieve in a life beyond the grave.

٩٠٣-٩٠٧ See *Qur.* XXVII 38-40.

٩٠٤ **أَصَف**. *Āṣaf* ibn Barakhiyā, the vizier of Solomon.

٩٠٥ **أَزْ نَفْخِ أَصَف**. *Ibnu 'l-'Arahī* (*Fuṣūṣ*, 196) declares that the throne vanished from Sabā and appeared before Solomon simultaneously with *Āṣaf*'s utterance of the words "I will bring it to thee", and associates this miracle with the Divine *tajdīdu 'l-khalq* (I 1142-1149 and notes *ad loc.*), in which no moment of non-existence ('*adam*') is perceptible between the successive acts of creation.

٩١٠-٩١١ The idolater's ardent devotion causes him to imagine that spiritual manifestations proceed from the object of his worship. Cf. a striking passage in Book V, 3251-3285. In the second hemistich of v. 911 GH write *kub sukhum guft*, "the mountain spoke" (so Mq and Nahīffī's Turkish version); but this seems irrelevant, even if *kib* were not required by the syntax.

٩١٢-٩١٣ Although infidels partake of God's universal bounty, their portion is suited to their capacities and amounts to no more than a bone thrown to a dog.

P. ٣٣٢, Heading (2). **حَلِيمَه**, name of a woman of the Banū Sa'd ibn Bakr, who is said to have been Mohammed's nurse and foster-mother. The Story of Halimah, illustrating v. 911 *supra*, is built upon an incident related by Ibn Hishām (106, 4 fr. foot): "When his foster-mother, she of Sa'd, was bringing him back to his family in Mecca, she lost him among the folk and could not find him. So she came to 'Abdu 'l-Muṭṭalib and said, 'By God, I do not know where he is.' 'Abdu 'l-Muṭṭalib stood up in the precinct of the Ka'bah and prayed God to let the child return. It is stated that he was found in the upper part of Mecca by Waraqah ibn Nawfal and another man of Quraysh: they brought him to 'Abdu 'l-Muṭṭalib, who carried him on his neck in *ṭawīf* round the Ka'bah, praying God to preserve him from harm, and then sent him to Aminah, his mother."

٩٣٥ **بَكْرِیْسْتِ خَوْش**. Cf. I 57, note.

٩٥٩ **آبِ الْخ**, *i.e.* barren illusion has been destroyed by revelation of the life-giving Reality.

٩٦٢ *I.e.* "in your ignorance of Mohammed's real nature you run a terrible risk by invoking idols on his behalf".

٩٦٧ *زآن عجب* is a misprint of *آن عجب*.

٩٧١ Fa and other edd. have *sabz-pāsh*, but all my MSS. read *sabz-parr*. This verse refers to the legend (Ibn Hishām, 105, 9 *sqq.* = LHA, 147; 106, 8 *sqq.*) that one day, whilst the boy was herding sheep with his foster-brother near the tents of the Banū Sa'd, he was seized by two men clad in white who laid him on the ground, ripped open his belly, and took out his heart.

٩٧٦ For the meaning, see *vv.* ٨٠٣-٨١١ *supra* with the notes *ad loc.* The Perfect Man can never be lost to the world, since he has assimilated and, as it were, absorbed into himself the Divine attributes which constitute the reality of the world. Sir Muhammad Iqbal gives a very suggestive interpretation of this verse from his own point of view in *The Secrets of the Self*, Ihtrod. p. xix *sqq.*

٩٩٥ Here Fa inserts the same Heading which is found in K. See the *app. crit.*

٩٩٩ From clay God creates men differing in nature and worth, just as a goldsmith makes various ornaments of gold. The human "anklet" is one of low degree, while the "seal" may represent the Perfect Man generally (cf. *Fuṣṣṣ*, 13 = SIM, 156) and the Prophet (*Khātamu 'l-anbiyā'*) in particular.

١٠٠٢ It is implied that God loves and exalts those who resign themselves to His will.

١٠٠٣ *پیش شه شیدا کنور*, *i.e.* God causes His creatures to be enraptured and enthralled by the Divine spirit manifested in the prophet or saint.

١٠٠٧ Cf. 1 2660, note, and the verse:

*kebāke shav, kebāke, id bi-rīyād gul,*  
*kib ba-juz kebāke nist mazbar-i kul.*

١٠١١ The painful conflict between the spirit and the flesh is a blessing to both, if they endure it with fortitude.

١٠١٥-١٠١٦ Cf. 11 2954-2958. In the section in which these verses occur the poet anticipates the argument of the present passage and uses parallel imagery throughout.

١٠١٩ *چون سوسن شده*, *i.e.* it becomes purged of all its grossness and darkness. *Azād*, an epithet of the lily, may signify "unencumbered with leaves" (cf. the Greek proverb, *κρίνον γυμνότερον*) as well as "ever-green".

١٠٢٠ *خاک خوش*, *i.e.* Man, earth-born but potentially endowed with spiritual beauty.

١٠٢٥-١٠٢٩ On *huzn* as a characteristic of the *salik*, see Qush. 77 *sqq.* Rūmī, however, brings anguish (*gham*) into immediate connexion with the

higher mystical life. Šúfis welcome it because it leads to union with God (III 510 *sqq.*, v 3676-3707). Their sorrowful looks express inward withdrawal from the world and jealous care to keep the secrets of Divine Love inviolate. Hence the mystic, mutely warning off would-be intruders (*ad-maḥramān*), is compared to an orchard protected by a thorn-hedge and to a hedgehog secure of undisturbed enjoyment under its panoply of spines. Cf. the note on v. ۳۲۸ | *infra*.

- ۱۰۲۹ This is a most puzzling verse, and few commentators even attempt to explain it. The only variant in my MSS. is *gum* (H) instead of *kam* (G), but BU and Bul. read *dar ḥār dāng*. In the Translation I have adopted, *faṣṭe de mieux*, the first interpretation offered by Fa, which gives *dū-ḥār ḥudān* the meaning of "meet", "become acquainted with", and makes *kam* a negative particle, so that *'ā kaṣṭ dū-ḥār-i dāng-i 'aysh-i tū kam ḥavad* is equivalent to *tā kaṣṭ bar adnā 'aysh-i tū wāqif na-ḥavad*. Apart from the doubtful sense assigned to *dāng-i 'aysh-i tū* (= *yak dāng az 'aysh-i tū*), it may be objected that the words *dū ḥār dāng* go naturally together and should form a single phrase, as they do at v 3379, 3703, where they are applied to a thing that is worthless or odious. Fa's second explanation escapes this criticism, but leaves the verse without any grammatical construction. The way in which *dū ḥār dāng* is used at v 3379 suggests that here the phrase conveys the notion of harsh discord (like the noise made by coins when shaken against each other) and serves as a poetical substitute for *munaghabhīš*. I would translate: "in order that none of these rose-checked thorn-natured ones may spoil your pleasure."

کل رخاں خارخو, *i.e.* worldly folk. Cf. *infra*, v. ۱۹۲۳ *seq.*

- P. ۳۴۰., Heading (1). Fa: *da'wat-i Bilqīs ba-raḥmat*.

۱۰۴۲ The "sisters" of Bilqīs are the souls of prophets and saints. Cf. *infra*, v. ۱۰۵۲ *sqq.* *Murdārī* alludes to the Ḥadīth cited in the note on I 2323.

۱۰۴۳ گولخن. See p. ۲۹۱, Heading, and the note *ad loc.*

- P. ۳۴۰., Heading (2). یا لیت الخ, *Qur.* xxxvi 23.

۱۰۴۵-۱۰۴۸ This is a doublet of the apologue related in Book II, 2354 *sqq.* In the following passage "the dog that catches only blind men" is identified with a type of worldliness peculiarly detested by Rūmī. Cf. I 2264 *sqq.*, III 690 *seq.*, VI 2547 *sqq.*

۱۰۵۳ شیوکر. Cf. III 712.

۱۰۵۴ صیادئ شه, *i.e.* the action of God, who is the real Hunter. See the notes on I 613, 1938, and the additional note on II 2996-2997.

۱۰۵۵ The prophet or saint *fānī fi 'llāh*, in respect of his being the Divine instrument whereby congenial spirits are captivated and united with the Beloved One, resembles the dead bird which a fowler, himself hidden from view, leaves near the trap in order to decoy birds of the same kind whose note he imitates.

- ١٠٥٦ القلب الخ. See I 393, note, where the *Ḥadīth* is cited.
- ١٠٥٩ مرداری من. Cf. I 911, note.
- ١٠٦١ از بال و پر. *i.e.* "by my own powers and faculties".
- ١٠٦٣ None, however lofty his rank may be, goes unpunished if he show irreverence to holy men. Cf. II 1153 *sqq.*
- ١٠٦٦ عیسی in the second hemistich stands for the "deified" Moslem saint: it is impossible that he should fail to bestow everlasting life on those who devote themselves to him.
- ١٠٦٩-١٠٧٠. Like Moses' rod, but wielded by an unseen Hand, the *murshid* cleaves a path for his disciples through the sea of worldly tribulation and destroys the "Pharaoh" of the flesh.
- ١٠٧٢ جادو پرستان. *i.e.* infidels (cf. I 277 *sqq.*) and sensualists. For the comparison of the *nafs* to a magician, see III 4074.
- ١٠٧٢ *Qur.* xv 3: *dhār-hum ya'kulū wa-yatamatta'ū wa-yulhī-bimū 'l-amālū fa-sawfa ya'lamin.*
- ١٠٧٥-١٠٧٩ Students of the *Mathnawī* are familiar with this theodicy. The manifestation of good necessarily involves the appearance of evil, since things are known to us only by means of their opposites. If all our passions and vices (and consequently Hell) ceased to exist, Divine mercy would be nullified and Divine omnipotence imperfectly displayed. See I 298, note; II 2535 *sqq.*, etc.
- ١٠٨٢ بر همین در الخ. See the Translation, p. 332, note 1. Fa gives *dargah* as a variant of *dar kīb*.
- ١٠٨٣-١٠٨٨ As in a well-ordered garden different vegetables are not mixed together, but each kind occupies a separate plot, so in this world of good and evil a spiritual barrier (*barzakh*) divides the righteous from the ungodly. Cf. I 284-297, 2570 *sqq.*, II 280-284, and the notes *ad loc.*
- ١٠٨١ God fosters and develops every nature in accordance with the end for which He created it. The blending of saffron with *hakūd* symbolises the perfection (gnosis and "union") attained by true believers, *i.e.* *Ṣūfis*. Cf. the *Ḥadīth*: *al-mu'minnu ḥukūm yubibbu 'l-ḥukū.*
- ١٠٨٨ مودعه. So pointed in three of my MSS., but Dozy (*Supplément*, II 792) gives *mawda'ah*, meaning "nest-egg".  
ارض الله آمد واسع. See *Qur.* xxxix 13 and note on *Math.* I 3182. Here Fa and WM explain that *arḍu 'llāh* is the Ideal World ('*alamu 'l-mithāl*). Ibnu 'l-'Arabī (*Tafsīr*, II 94) identifies it with the soul freed from all limitations and at peace with God (*al-nafsu 'l-mu'tma'innah*).
- ١٠٩١ The text of this verse is omitted in Fa.
- ١٠٩٢ آب استاده الخ. "Still waters run deep." With this description of the interior journey (*sayr-i bāṭin*: I 570 *sqq.*) and inner life of the mystic who is dead to the external world cf. II 3292-3302 and the notes *ad loc.*
- ١٠٩٣ جان و روان. So my oldest MSS. See note on v. ٥٥٧ *supra*.



- ۱۰۹۷ خطیب, if it has not a general application, may refer to Ḥusāmu'ddīn or to the poet himself.  
این نقش الخ. Cf. the saying: *al-naṣīb li-'l-ghusfald' ka-'l-rāqimi 'ala 'l-mā'*.
- ۱۰۹۸ نعل دزد, i.e. seizing a despicable thing, viz. worldly goods.  
کر همی دزدی الخ. A translation of the Arabic proverb *idhd saraqti fa-'sriq durratam*. See note on Book ۱, p. ۱۷۳, Heading (۲).
- ۱۰۹۹ ملکت گور و کبود. See ۱ ۵۱۸-۵۲۰ and notes *ad loc*.
- ۱۱۰۲ حادی. In Arabic mystical poetry souls are often depicted as camels and God or the Spirit of Mohammed as the driver singing to them or their way (*Tarjuman*, xv 9; Ibnu 'l-Fārid, *Diwān*, p. ۱۴۶ = LHA, ۳۹۸).
- ۱۱۰۱-۱۱۰۸ These verses describe the unitive state (*jam'*) in which there is no separation (*tafriqab*) or otherness (*ghayriyyab*). See the note on ۱ ۳۷۵۲-۳۷۵۶.
- ۱۱۱۱-۱۱۱۲ I.e. he who has found his real self has gained everlasting felicity  
Cf. ۱ ۳۴۶۰ *seq*.
- ۱۱۱۵ همچنانک الخ. Cf. III ۴۴۶۹-۴۴۷۲ and the notes *ad loc*.
- ۱۱۱۹ فی جیدها الخ. *Qur.* CXI ۵ has *ḥablun min masad*.
- ۱۱۲۰ The first hemistich is a metrical version of *Qur.* XXXVI 7: *inna ja'alna fi a'naqibihim aghlāim*.
- ۱۱۲۱ مستقدر مستقده, i.e. whether foul with sin or purged and clean  
*Mustanqib* comes from the phrase *naqiba min maraḡibi*.  
طایره فی عنقه, referring to *Qur.* XVII 14: "and every man's augury (fate) have We fastened on his neck (*alḡamūdnu fī 'unūqibi*), and on the Day of Resurrection We shall bring forth for him a book (record of his good and evil works), wide open, with which he will be confronted."
- ۱۱۲۲-۱۱۳۵ The gist of this passage is that ungodliness arises from ignorance and illusion. Self-interest (*hirs*) causes evil to appear good: the real good is known only to those who practise self-mortification.
- ۱۱۲۷ غوله, apparently not in the lexx., may be synonymous with *ghawldn* one of the family of plants named *ḥamd* on account of the bitter taste of their leaves or berries. Here the word is used metaphorically in connexion with *ghul* (see the notes on ۱ ۳۶۶, ۲۹۴۶).
- بر آرایید غول. So G and Fa. All my MSS. except G read *bar arāyand*
- ۱۱۲۹ وان خود خامر بود. Fa and three of my MSS. have *dām būd*, which may be a copyist's correction, since it is the reading that every one would anticipate.
- ۱۱۳۷ کرام, i.e. worldly magnates. "The noble (prophets)" is such an obvious slip that I need hardly apologise for having failed to notice and correct it.

1138 Abraham and Ishmael "raised the foundations" of the Ka'bah (*Qur.* II 121). According to some, it was founded by Adam and rebuilt by Abraham.

1139 The meaning, of course, is not that one prophet differs from another, but that all of them are supermen.

1140 See note on vv. 1398-1401 *supra*.

آمد، سليمان باز آمد، *i.e.* Divine grace is manifest and will inspire your labour.

1141 دیوان و پریان، *i.e.* the sensual faculties. *Amlāk* = *quvā-yi rūhāni*.

1142-1151 See note on I 3617.

1152 سلیمانی گنجینه = *kaṣṣ kib Sulaymāni mi-kunad*: the rhyme requires *yā-yi majbūl*. God's dominion over the heart of Man is essential and eternal (cf. I 2652-2655; II 1325 and the notes *ad loc.*); the Devil can only rule it factitiously as a rebel and temporary usurper.

1153-1155 Fa quotes the following verses by way of illustration:

*būriyā-bāf āgarčhib bāstāb-ast,*  
*bi-zamān-dāsh ba-kārgāb-i harir.*

*ism-i a'zam bi-kunad kār-i khwād: ay dūl khwāsh bāsh,*  
*kib ba-talbīs u biyāl dīv Sulaymān na-shavad.*

P. 396, Heading. This Story exemplifies the topic suggested by the two preceding verses. Cf. *infra*, v. 1239 *sqq.*

1156 نُس، the Arabicised form of *noūs*, occurs again at v. 3139 *infra*, where it is joined with *khirad*. Fa and other commentaries give to *nus* in both passages the meaning of *puṣ* (mouth, lips, and muzzle), though in neither instance does this make any good sense: the word cannot be used as a term of praise signifying "eloquent speech". For *nus* = *puṣ* see *Lughat-i Furs* (ed. P. Horn), p. 45: *būsa-i chand ba-tazwīr dūbī bar nus-i man*. Sanā'i (*Diwān*, 87 marg., 25) has the compound *sard-nus* (*sard-puṣak*) also comes in the same *qaṣṣidab*:

*bi-nawā-tar zi-abr-bā-yi Tamūz,*  
*sard-nus-tar zi-bād-bā-yi khazān,*

a verse inaccurately cited by Vullers (*Lex. Pers.* II 1310).

1160 فقہ گفت الخ. So all my MSS. Fa and the edd. have *qīṣṣab guft*, *i.e.* "he told the king stories of persons famed for munificence"; but *قَصّه* is merely a mistranscription of *فقہ*, as the context shows. Cf. *falsafah guft-ash bast ā ā* (ا) *khāmūsh* (VI 3994).

تا برآمد الخ. The metaphor is derived from the process by which corn-sheaves are converted into bread: see Book V, p. 95, Heading, and the verses which follow it. While allowing that those who judge otherwise may be right, I think the meaning given in the Translation, p. 336, note 2, "until the matter was threshed out and concluded", is

rather more likely than Fa's realistic explanation: "in order that the amount of the donation might be made up (Fa reads *bar áyad*) from the surplus lying unused in the royal treasury."

1161 Fa omits the text of this verse, but comments on it and prefers *sir-ash* to *sar-ash*, which is the reading of G.

1165 *I.e.* the king's bounty, though it was not praised in the panegyric spoke for itself *bi-lisdni 'l-hal*, since the vizier was really nothing but the king's representative. Perhaps it would be better to translate: "the bounty of the king was praising the king and the gifts of honour bestowed by him."

1166 Fa reads *فقر و عوض*, a corrupt reading which is made worse by the statement that *عوض* = *qillat*.

1169 *يُؤْتُونَ*, "they are led to take refuge". But the true reading is certainly *يُؤْتُونَ* (G), derived from *waliba ilayhi* = *aliba ilayhi*: see Lan under *اله*, who mentions the theory of some grammarians that *له* was originally *ولاه*. I am unable to substantiate Rumi's appeal to the authority of Sibawayh.

1178 *جملة الخ*. Cf. *Qur.* xxxix 67: *wa-'l-samawatu ma'wiyatun bi yaminihi* (on the Day of Resurrection).

*يمين آن دو دست*. *Yamin* denotes absolute omnipotence. Cf. the *Hadith* *wa-kild yadaybi yaminun*, "both His Hands are a right hand" *i.e.* equally free from defect (*Nibayab*, iv 284, 15).

1179 *بر آبر الخ*. For this popular cosmogony, see Gibb, *Hist. of Ottoman Poetry*, i 38 seq.

1181 *استعينوا الخ* = *Qur.* ii 148: *ista'inu bi-'l-ṣabri wa-'l-ṣalati*, *i.e.* according to Najmu'ddin Kubra: "implore God to help you in seeking the Real (*al-Haqq*) and forsaking vanity (*al-batil*) by *ṣabr*, which is the means of refraining from carnal lusts and passions, and by the *ṣala*, *i.e.* incessant standing and waiting at the door of the Unseen and the Presence of the Lord."

1192 God created Adam in His own image (*'ala ṣiratibi* = *'ala ṣifatihi*). See the notes on i 1234, 3486, and cf. *Tawasin*, 129 sqq.

1195 Fa cites the *Hadith*: *inna 'llaha yuhibbu an yuḥmada*.

1196 *پُر شود زان باد*. Cf. the *Hadith*: "when a true believer is praised to his face, faith swells in his heart" (*idha mudiba 'l-mu'minu fi wajhi rabá 'l-imanu fi qalbihi*).

1197 Concerning the baneful effects of flattery, see i 1849 sqq.

1198 *این مثل*, *i.e.* the comparison of Man's desire for *maddh* to God's desire for *ḥamd*.

*مفیق*, *i.e.* one who sees the truth clearly and is no longer besotted with worldliness.

- 1199 This verse alludes to the encomia of the poet, Hassán ibn Thábit, which pleased Mohammed so much that he had a pulpit set up for his champion in the Mosque at Medina. The Prophet's enemies imputed his satisfaction to human frailty: they did not understand that praise offered to God's Khalifah is praise of God Himself, whom mystics know as the real object of all praise. Cf. III 2122 *sqq.*
- 1211<sup>۴</sup> از پیش دست, perhaps "beforehand", "formerly" (*mugaddam*): so Fa. I have taken *plsh-dast* to be synonymous with *nagd*, but the alternative rendering seems more apropos here.
- 1218 آتشین. Fa has *ábanin*, which none of my MSS. supports.
- 1238 The vizier's coarse and bushy beard was the outward mark of his ignorance and churlish disposition. See the note on I 1059, III 3564.
- P. ۳۵۱, Heading. Cf. *infra*, v. ۲۸۲۱ *sqq.*
- 1243 زنده پوشی را. Moses is described as wearing the patched frock (*khirgab*) of a dervish. Cf. III 1167.
- 1244 شیشه خانه او, *i.e.* his weak and vicious heart.
- 1251 نام آن الخ, *i.e.* the words *light upon light* (*Qur.* xxiv 35) may be truly applied to the combination of a just king with a wise vizier. Three of my MSS. read *nám-i š*, which I have inadvertently followed in the Translation; but the sense is almost the same, *viz.* "the king, when allied with such a vizier, is doubly enlightened".
- 1254 ظلمات الخ = *ẓulumát<sup>um</sup> ba'dubá sawqa ba'din* (*Qur.* xxiv 40). Cf. the Hadith: *al-ẓulmu ẓulumát<sup>um</sup> yawma 'l-qiyámati*.
- 1256 See *Ghazálí, Ihyá*, III 7 *sqq.* = Macdonald, *Religious attitude*, 234 *seq.*
- 1257 On the angelic nature of the intellect ('*aql-i ma'ád*), see the references given at I 3653, note. It is said that men were taught the arts of magic by two fallen angels, Hárút and Márút (I 535, note). For *tağhút*, see the note on II 1274.
- 1258 عقل جزوی را, *i.e.* the carnal reason ('*aql-i ma'dsh*).
- 1262 باد هر خرطوم الخ. G writes *bád-i*, and this (in spite of Fa's disapproval) seems to me a better reading than *bád* (optative). Although the line (with *bád-i*) can be taken as a wish, I now prefer to regard it as stating a fact.
- اخش. Cf. I 439 *sqq.*
- P. ۳۵۳, Heading. See note on I 3617.
- 1263 عقل دگر, *i.e.* a Perfect Man.
- 1267 Fa omits the text of this verse, but comments on it.
- 1269-1271 Dreading that Solomon will re-appear and be recognised by his subjects, the impostor tries to convince them that he himself is the real sovereign and that any one else who claims to be Solomon is a devil in disguise.

۱۲۷۲-۱۲۷۴ Spiritual men know the saints and cannot be deceived by pretenders to holiness.

۱۲۷۸ *Kār-i mardān rūshān ā garmiyast* (I 320); but all the "heat" of hypocrites and worldlings comes from their hellish egoism: their hearts are frozen.

۱۲۸۰ *پنجہ*, *i.e.* the restraining hand (*ḥāḍir*) of conscience.

۱۲۸۷-۱۲۹۱ This passage is an allegory of the growth of knowledge in the mystic's heart. All things "tell their names" to the Perfect Man (see note on I 1234). Their "names", inscribed on the Preserved Tablet (*al-Lawḥ al-Mahfūz*) in Heaven, are the archetypal ideas which they objectify, *i.e.* their essential natures.

۱۲۹۲-۱۲۹۷ From the prophets mankind originally learned not only religion but sciences, arts, and crafts. Discovery, *i.e.* bringing the unknown to light (*istikhrāj*), is the privilege of those who have reached the ultimate source of knowledge and become organs of the Universal Mind. Our intellects, when left to themselves, can do nothing but acquire, retain, co-ordinate, and perfect as far as possible the second-hand materials with which they are supplied by the senses and imagination (*khayāl*).

P. ۳۵۵, Heading. See *Qmr.* v 34.

۱۳۰۵ G writes *ax pay-i ta'lim ā-rā*, in which case the pronoun will refer to the dead bird; but the reading *ax pay-i ta'lim-i ā-rā* (see I 278, note) is a more natural one and should be restored.

۱۳۰۹ *ما زاع البصر*, *Qmr.* LIII.17. See I 3948 *sqq.*, II 3752, and the notes *ad loc.* Universal Reason is the "reality" (*baḡiqab*) of Mohammed.

۱۳۱۰-۱۳۱۱ Carnal reason in league with the flesh (*nafs*) kills the spirit and entombs it in the dark body.

۱۳۱۱-۱۳۱۸ 'The *murid* is enjoined to scrutinise carefully all thoughts and impressions (*khawāṭir*) that spring up in his heart. Abū Ṭālib al-Makkī (*Qūt*, I 114, 18 *sqq.*) classifies these under six heads: (1) the thought of the flesh; (2) the thought of the Enemy, *i.e.* the Devil; (3) the thought of the spirit; (4) the thought of the Angel; (5) the thought of the intellect (*'aql*); (6) the thought of intuitive faith (*yaqīn*). In Rūmī's view, every thought that occurs to the mystic is a Divine message (*al-khawāṭiru rusulu 'l-Haqqi fa-'stajīb laḥā*), calling for profound meditation and a dutiful response. Whether it be a sign of Mercy (*Jamāl*) or Wrath (*Jalāl*), it points the way to that self-knowledge which is knowledge of God (*man 'arafa nafsahu fa-qad 'arafa Rabbahu*). Cf. v 3676 *sqq.*

۱۳۱۱-۱۳۱۲ *از سودای تو*. See note on I 1109.

۱۳۱۹-۱۳۲۰ These verses illustrate the occult influence of good and evil *khawāṭir*. For example, when you meet someone full of spiritual thought and feeling, he acts upon you as a magnet, drawing forth all the deepest truths in your heart.

۱۳۲۱-۱۳۲۳ God, who in reality is both *Hadd* and *Muḍill* (*Qur.* II 24), has ordained that His creatures shall be pulled in opposite directions by the *ḥabṣu 'l-rūḥ* and the *ḥabṣu 'l-nafs*.

۱۳۲۳ مہار تو رہین. *Rabīn* is the reading of all my MSS. except K (*matn*). Fa has *amin*.

۱۳۲۶ Fa reads *gabr itz*.

۱۳۳۰ پس ستون الخ. See I 2063 *seq.* and note *ad loc.*

دوادو با تست. Cf. v. ۲۷۳۹ *infra*. *Lat* signifies the punishment suffered hereafter by those who pursue worldly ambitions during the present life.

۱۳۳۱ جز دین ویرانه الخ. Like the world itself (*al-dunyā jifat<sup>un</sup> wa-ḥullābubā kilāb*), the worldling is a foul carcase which has never "fallen into the salt-mine" (I 1344) and is only fit for the dust-heap (I 2005).

۱۳۳۲-۱۳۳۸ Our evil thoughts and actions are the result of ignorance: they would never come into being unless they were presented to us in the form of good (note on II 2927-2928). God in His wisdom lets appearances deceive us, so that we sin blindly and remain in darkness till He opens our eyes.

۱۳۳۵ بُعِدَ الْمَشْرِقَيْنِ *Qur.* XLIII 37. The infidel fancies he is on the right path, but when called before God on the Day of Judgement he will say to the devil who has led him astray: *yd layta bayni wa-baynaka bu'da 'l-mashriqayn fa-bi'sa 'l-qarin*.

۱۳۳۹ I.e. "since both your sin and your repentance are acts which God has decreed, instead of dwelling sorrowfully on past egoism and disobedience it behoves you to bow in utter submission to His will and immediately surrender yourself to His control: be *ibnu 'l-waqt* (I 132, note)".

۱۳۴۰ The self-conscious penitent is in a worse case than the sinner. See note on I 2205.

۱۳۴۱ پریشانی, forgetfulness of God (*ghaflat*).

۱۳۴۳-۱۳۴۵ Repentance has no meaning if it does not consist in the knowledge and practice of good. Ignorance of good involves ignorance of evil (cf. I 1130 *seq.*).

۱۳۴۶-۱۳۴۷ I take this to be a *reductio ad absurdum* of Necessitarianism (*jabr-i madhmūm*). See the note on I 1463 and cf. I 612-620. If the penitent sinner, when urged to cease thinking of his former sins, should say, "I cannot help it, I am powerless", his plea of compulsion is contradicted by the fact of his penitence: no one can repent of a sin which *ex hypothesi* he is unable to commit.

Fa explains *fikr-i in* as "the thought of this evil action" and gives *ax gunāh* the sense of *ax tark-i gunāh*, i.e. "since you could not expel the thought from your heart, the act of sin was inevitable".

۱۳۴۸-۱۳۵۲ Power and powerlessness are correlative terms, like good and evil: neither quality is manifested without the other. The Divine omnipotence, by which all human actions are created and decreed, also creates in Man the power to choose how he will act though his exercise of that power is conditioned by God's eternal knowledge of his destiny.

۱۳۵۳-۱۳۵۴ Cf. the Ḥadīth: *Allāhumma arinā 'l-ḥaqqa ḥaqqan wa-'rḡḡḡa 'ttibd'ahu wa-arinā 'l-bāṭila bāṭilan wa-'rḡḡḡa 'jtinnābahu.*

P. ۳۵۸, Heading. This apologue resembles a story of Rābi'ah (T.A, I 68 16 sqq.): "One day in spring she entered the house and bowed her head (in meditation). The serving-woman said, 'O mistress, come out and behold what God hath made.' Rābi'ah answered, 'Do thou come in and behold the Maker: *shaghbalanī mushābadatū 'l-Ṣāmi* 'an *mutāla'at 'l-maṣnū*.'"

۱۳۶۱ *Qur.* XXX 49: *fa-'nẓur ilā dībiri raḥmati 'llābi kayfa yuḥyī 'l-arḍa ba'da mawtibā.*

۱۳۶۲-۱۳۶۵ See note on III 2265-2266.

۱۳۶۶ آن سرو سرور. Fa reads *sarv ā surūr*. The straightness and symmetry of the cypress correspond to the perfect rectitude (*istiqāmat*) and equipoise (*i'tidāl*) of the heart in which all realities are revealed.

پس نخواندی الخ. Cf. *Qur.* LVII 20: *wa-mā 'l-ḥaydū 'l-dunyā illa mald'n l-ghurūr.*

۱۳۷۵ بشکفت. Another example of the rare verb *shigiftan* occurs at I 3709.

۱۳۸۲ The spirit may be saved from corruption during its earthly life only after death is it consigned to irremediable perdition.

۱۳۸۳ I.e. as a mosque continues to flourish while frequented by faithful worshippers, so the heart is in a sound state (*salīm*) when the bodily members and faculties are obedient to it.

۱۳۸۹ رتبا الخ. *Qur.* VII 22. Cf. *Math.* I 1480 sqq.

۱۳۹۳ ربّ بما اغويتني. *Qur.* XV 39.

۱۳۹۶-۱۴۰۱ Cf. I 629-642.

۱۳۹۸ Cf. V 3071.

۱۳۹۹ كفى زنى. So G, but Fa and most of my MSS. have *kib*.

۱۴۰۲-۱۴۰۷ Cf. I 1501 sqq., 1632 sqq. Iblīs argued with God, Adam wept. Self-abandonment is the only refuge from Divine wrath (*a'ūdhu bika minka*).

۱۴۰۷ Cf. III 1146 and note *ad loc.*

۱۴۰۸ The reading of Fa, *'aql ḥayrān kam*, is not found in any of my MSS. Cf. *Qur.* XXXIII 36: *wa-mā kāna li-mu'minīn wa-lā mu'minatīn idhā qaḍa 'llāhu wa-rasūluhu amrān an yakūna labum al-ḥibratu min amribim.*

۱۴۰۹-۱۴۱۴ See *Qur.* XI 44 *sqq.* and *Math.* III 1307 *sqq.* with the notes *ad loc.*

۱۴۱۱-۱۴۱۲ *Shukr*, as applied to God, signifies the bestowal of praise, favour, and bounty in return for good works. The supreme object of Divine grace is the Perfect Man, to whom God may be said metaphorically to owe "thanks" for the manifestation of His attributes. Cf. I 1733-1741 and the notes *ad loc.*

۱۴۱۴ Cf. *supra*, v. ۵۳۸ *sqq.*

۱۴۱۷ جان وحی آسای تو, *i.e.* your highest spiritual faculty, the mystic's inner light, which resembles prophetic inspiration (*wahy*). See the notes on II 3258 and *iv.* ۱۴۰۹-۱۴۱۰ *supra*. In *wahy-dād* the second part of the compound is an adjectival suffix meaning "like" and has no connexion, as the commentators imagine, with the verb *āsīdan*. The explanation *jān kib drdm-i š az wahy-ast* cannot be admitted.

۱۴۱۸ چون تیسر. Cf. v 227.

۱۴۲۰ See note on I 2925.

۱۴۲۳ See *Qur.* XII 30-31. Probably *nadbur* (plural of *nadhīr*) in this context means only "well aware" (*khābar-dār*) in the sense of St Paul's "wise unto that which is good", though the word may imply that by cutting their hands in amazement the women gave an involuntary warning to anyone who should presume to look on Joseph without love and reverence.

۱۴۲۵ عقول = *aṣṣulb-i 'uqūl* (cf. note on I 1789). Some commentators read '*uqūl*' = '*uqūl*', which is neither likely nor necessary.

۱۴۲۶ هر سر مویت الخ. See the notes on I 245, III 3834-3836. A number of passages in the *Mathnawī* confirm the reading *sar š 'aql* (not *sir š 'aql*, which Fa suggests as an alternative).

۱۴۲۷ Cf. I 3445 *sqq.* Fa takes *dasht u bigh* to be the subject of *riyāḍ* and translates: "the fields and orchards of the spiritual world produce intellect and bring it to its perfection", *i.e.* the plane of transcendental reason ('*aql-i ma'ād*). This interpretation may be correct.

۱۴۲۸ The following verses indicate that *dasht* and *bāgh* are used figuratively in reference to the Perfect Man.

۱۴۳۳ جان ریزه. Cf. v 871-873 and the note on نیرجان (I 245).

۱۴۳۴ دیوانه, *i.e.* one who is possessed by the devil of carnality.

۱۴۳۵ Cf. III 1053 *sqq.*

۱۴۳۸ قران, "high fortune" = *sāhib-qirānī*. The epithet *qirānī*, "august", is bestowed on Solomon at v 1442. Explanations offered by the commentators, such as *jam'īyyab* (Fa) and *muqāranat-i salāṭin*, are beside the mark.

۱۴۳۹-۱۴۴۳ پس غزا الخ. It would be wrong to attribute any topical significance to this passage; yet its first readers, if not the poet himself,



must surely have thought of the holy war waged by the Mamlúks against the Mongol hordes under Húlágú and Abáqá.

١٢٤٨ Spiritual authority, when placed in unworthy hands, is even more pernicious than misuse of temporal power.

١٢٥٠-١٢٥١ Cf. I 3453-3457, III 2811-2813, and the notes *ad loc.*

P. ٣٦٣, Heading. يَا أَيُّهَا الْمَزْمَلُ, *Qur.* LXXIII 1. Various reasons are given for this description of the Prophet. Rúmi seems (cf. *infra*, v. ١٢٥٥ and v. ١٢٦٢ *sqq.*) to have adopted the explanation that when Mohammed was sorely harassed by his enemies at Mecca, he retired into his house and "wrapped himself in a blanket". Likewise the spirit of the Perfect Man, withdrawing itself awhile from all contact with the world, renew its strength in contemplation of God alone (*Math.* v 200 *sqq.*) in order that it may then return and fulfil its task "of pure ablution round earth's human shores". For a similar appeal to the *murshid* from those whom he has deprived of his inspiring presence, cf. I 349 *sqq.*, and see also II 1-5 Fa's view that the prophet or saint is called upon to emerge from his "veil of carnality" appears to me untenable.

١٢٥٢ كِه جِهَانِ الْخ. Cf. the notes on I 228, 389; II 3558.

١٢٥٥ شَعَشَعَى. See note on I 2271.

١٢٥٦ قَمَرُ اللَّيْلِ, *Qur.* LXXIII 2. "During the night", mystically interpreted, means "in the dark world of bodily existence".

١٢٥٧ رُوزِ رُوشَن, *i.e.* the light of reason and spirit. *Shír* = *ruh*; *arnab* = *nafs*

١٢٥٩ بِأَنْبَابِ. See note on v. ٥٨٧ *supra*. Fa, reading *libáb* (plural of *labib*), renders: "an expert guide is needed by men of understanding". And sometimes even by commentators.

رَاهِ آبِ, the mystical journey to God. Cf. I 570 *sqq.*

١٢٦١ هَمَجُو رُوحَ اللَّهِ الْخ. See note on I 500.

١٢٦٦ اِنصَتُوا, *Qur.* VII 203. See note on I 1622.

١٢٦٧ زُخْرُفِ كَر. This does not justify the interpretation of *murazzammi* favoured by Fa (see note on the Heading): the anger of the Perfect Man is Divine Wrath.

١٢٦٨-١٢٦٩ Cf. the Hadith: *man qáda a'ud arba'ina khutwat an ghufira iab. nu taqaddama min dhanbibi.*

١٢٧٥ مَكْرُهَا الْخ. God is the Master-plotter (*kbayru 'l-makirín*; *Qur.* II 47).

١٢٧٦ أَلَا جِقْ, أَلَا جِقْ. For other spellings of this Eastern Turkish word, see Quatremère, *Sultans Mamlouks*, vol. 1, part 1, p. 192 at foot

١٢٧٨-١٢٧٩ See I 1930 *sqq.* and the notes on I 2013, 2036, 2079-2081 3672-3676; II 1162, 3105. *Rást-khiz* may be an adjectival compound as I have translated it; but I think a better rendering is "rise upright" (imperative). So Fa.

۱۴۸۰ ای صبر. Mohammed is "the Beloved of God" (*Ḥabībun 'llāb*).

قیامت نک منیر (*i.e. wujūd wa-zubūr 'aynu 'l-qiyāmah*), though evidently a reminiscence of *ἐγὼ εἶμι ἡ ἀνάστασις καὶ ἡ ζωὴ* (St John xi 25), cannot be included among the direct contributions made by the Fourth Gospel to the corpus of Mohammedan Hadīth. Cf. *Math.* vi 750-755, where Rūmī declares that the Prophet never actually uttered these words, but let his essential nature speak for itself (*bā ṣabān-i ḥād*). It is related, however, that on being asked, "When will the Resurrection come?" (*matā 'l-sā'ab*) he said, raising his forefinger and middle finger together: *una wa-'l-sā'atun ka-bāṭayn*, "I and the Resurrection are as these twain." By "dying before death" in imitation of the Prophet and becoming one with him in spirit and truth, Ṣūfis here and now experience "the greater Resurrection" (*al-qiyāmatu 'l-kubrā*) and attain to eternal life in God.

۱۴۸۱ Fa and most of my MSS. read *ṣad jābān qā'im shudab*.

۱۴۸۲ الخ، ورنه باشد الخ، *i.e.* "if he be not one of the elect".

جواب احبب الخ. There are several Arabic and Persian proverbs on this topic. See *Amthāl u Hikam*, II 588.

۱۴۸۳ وقت خرمنگاه شد الخ، *i.e.* "the time for a full exposition has arrived, but I am unable to take advantage of it". In this context Fa's reference to *Qur.* v 5 (*al-yawma akmalun lakum dinakum*) is irrelevant. The poet does not here exhort his readers to gather the harvest of Divine bounty revealed to them through Mohammed.

۱۴۸۶ گوهای تنگ. Apparently G has this reading, but گوهای تنگ (H and Fa), "these narrow ditches", is more in Rūmī's style.

۱۴۸۸-۱۴۸۹ The *marshid*, acting as God's representative on earth, offers the gift of knowledge and faith to all, however incapable they may be of receiving it.

۱۴۹۱ بد سكالیدی. So all my MSS. Fa: *bad-sigālī-rā*.

۱۴۹۲ چرا اش. For *jird* = *ijrd*, see I 1605, note.

۱۴۹۵ تند و از خری = *ilāwab*. Cf. II 1135. Fa has خری (*sir*).

P. ۳۶۱, Heading. See *Akhlāq-i Jalāl*, tr. W. F. Thompson, 18 sqq., where this Hadīth is ascribed to 'Alī.

فهو اعلى من الملايكة. See note on I 2650-2651.

فهو ادنى من البهائم. Cf. *Qur.* vii 178: *ilā'ika ka-'l-an'āmi bal hum aḍallu*.

۱۵۰۶ Fa: *shud-ast* in both hemistichs.

۱۵۱۰ آن خانه، *i.e.* the body ruled by the passions.

۱۵۱۳ جان گند، not only on his death-bed (Fa), but during his life in the world.

۱۵۱۶ یا نجوم. Fa and three of my MSS. read *bā najūm*.

۱۵۱۸ بنای آخرست. See note on I 2583.

- ۱۵۱۹ بهر استبقای حیوان الخ, *i.e.* those who are versed in the so-called "mysteries" of exoteric science have no motive but self-indulgence and self-aggrandisement.
- ۱۵۲۰ علم منزلش. Translate: "the knowledge of its (final) stage", since *manzil* cannot properly be applied to God. I must refuse, however, to follow the commentators who take it in the sense of *mandzil*, *i.e.* *maqámát*.  
یا دلش, *i.e.* the expression *ṣāhib-i dil* is virtually equivalent to *dil*.  
G reads *bā dil-ash*.
- ۱۵۲۱ حیوان لطیف, *i.e.* Man, who is not essentially "gross" (*kathif*) like other animals. Cf. *Qur.* xcv 4 and note on I 3521 *sqq.*
- ۱۵۲۲ كالانعام. See the note on the Heading.
- ۱۵۲۳-۱۵۲۵ Cf. III 1729 *sqq.* and *infra*, v. ۳۶۵۰ *sqq.*
- ۱۵۲۶ لا أحب الخ, *Qur.* vi 76.
- P. ۳۶۸, Heading (1). وأما الخ (*Qur.* ix 126), referring to the "Hypocrites" of Medina.  
يُضِلُّ بِهِ الخ, *Qur.* ii 24.
- ۱۵۲۷ بودش از هستی الخ. The alternative translation in Fa, "but he lost it in consequence of his baseness", is quite impossible.
- ۱۵۲۹ هر غذایی الخ, *i.e.* whatever spiritual food may be given to him, it only aggravates his ignorance and folly. For examples of the proverb *maghṣ-i kbar kewardab-ast* (or *maghṣ-i kbar keward-ash dāḍab-and*), "he has eaten donkey's brain", see *Amthal-i Hikam*, IV 1719, and cf. the description of a garrulous person as one who "has eaten sparrow's brain" (*maghṣ-i gunjishik kewardab-ast*).
- ۱۵۳۰ بلاذر was supposed to stimulate the intellect and increase its powers.
- ۱۵۳۱ ماند يك قسم دگر, *i.e.* besides the two sorts described in *vv.* ۱۵۰۶-۱۵۱۰ *supra*.
- ۱۵۳۲ آخرش با اولش. These words will bear more than one interpretation, but in my opinion *awwal-ash* is best explained as referring to the spiritual and rational nature of Man before it was corrupted by association with the body (cf. III 1000 *seq.*).
- P. ۳۶۸, Heading (2). هوی ناقتی الخ, a well-known verse. One MS. of the *Kāmil* of Mubarrad, 21, 3 *sqq.*, cites it together with two others in the same rhyme and metre which are said to have been composed by a desert Arab of the Banú Kilāb.
- ۱۵۳۶ بر بودش. So the oldest MSS. Some of less authority have برودش, a variant suggested by *dar ruhūd* in the following verse.
- ۱۵۳۷ آنک او باشد مراقب الخ, *i.e.* normally the body is kept under close observation by the intellectual faculties.
- ۱۵۳۹ فہر کردی زو. Though *zū* might be the abbreviated form of *zūd*, it is more probably = *zū-i*.

۱۵۴۰. رجا, "from (recognising) the place (to which his camel had brought him back)".

۱۵۴۳ The commentators find the second hemistich hard to explain. Some would read *bijrat* for *ṣubbat*—a desperate remedy, since the MSS. admittedly give no variant; others suppose *ṣubbat* to stand for *tark-i ṣubbat*. To me it seems evident that *ṣubbat az tu* is used here as the opposite of *ṣubbat bā tu*.

۱۵۴۸ همچو تیه الخ. See note on II 2484 and art. al-Tīh in *El*.

۱۵۴۹ خطوتینى, i.e. a passing away (*fanā*) from this world and the next. Shibli was asked, "How many are the stages between the slave (*al-'abd*) and the Lord (*al-Rabb*)?" He answered: "Two steps: when you leave (duality) behind, you arrive (*idhā tajāwazza waṣalta*)." Cf. the saying of Bāyazīd (*T-A*, II 165, 2 sqq.): "All that exists is gained in two steps by the man who steps away from self-interest and, having planted his foot on the Divine commandments, keeps it there."

زشتت شست سال. Cf. *Diwān*, Tab. 242 marg., 15:

*marā wājib kunad gar man birin dyam chu gul az tan,*  
*kib 'umr-am shud ba-shast ū man chu shīn ū sin dar in shast-am.*

"It behoves me to come forth, like a rose, from the body,  
For I have reached the age of sixty and am (still entangled) like  
*shīn* and *sin* in this *shast*."

۱۵۵۲-۱۵۵۵ A symbolical description of self-abasement (*inkisār*) and self-abandonment.

۱۵۶۰-۱۵۶۱ See note on I 683-684 and the *Ḥadīth* cited *ad loc*. G reads *faḍl-i Aḥmad*, and so Fa, where the commentator translates: "such is the pull... (the pre-eminence of) which Mohammed's grace established (as the true doctrine)"; but *faḍl nibud* must allude to the words *in'daḡl 'amala 'l-tḥaqalayn* in the *Ḥadīth*.

P. ۳۷۰, Heading. اجرى = *ijrā* with *imālab* (so all my MSS.). *Ajr* (Fa) is a false reading.

۱۵۶۳ هستى. See note on I 1211.

۱۵۶۴-۱۵۶۸ The contents of the slave's petition were unsuitable to the majesty of the sovereign. Anyone who seeks the favour of God and His saints should read himself like a book and take care that his inward feelings and dispositions are such as they ought to be. But this introspection is too difficult for the novice: it needs the power of a holy man and the aid of an expert spiritual guide.

۱۵۶۸ طفلان کعب. So all my MSS. Fa and other edd. have *ṭiflān-i la'b*. No doubt the phrase refers to a children's game played with ankle-bones, etc. (cf. ἀσπράγαλοι and the English "knuckle-bones" or "dibs").

۱۵۷۱ Fa: *gardan bi-tāb az in sukhun* (not in any of my MSS.), i.e. "ignore externals". The meaning, however, is: "do not neglect to examine

your words and professions and to see whether they are in accord with your inward convictions" (cf. *ndmab-rá bi-gshá bi-khán* in v. 1516).

1514 زآن نباید گم کرد, "you must at least..."

1516 بیکار, so written in G. Fa translates *paykár*. See note on 11 149. P. 371, Heading. Moslem jurists are often called *arbábu 'l-'amā'im* on account of their wearing turbans larger than the usual size; a specially imposing head-dress was the badge of high judicial office. See Quatremère, *Histoire des Sultans Mamlouks*, vol. 1, part 1, p. 244, note 119. The point of this Story is illustrated by an anecdote in the *Kitābu 'l-adhkiyá*, 77, 13 sqq., concerning a weaver who thought he could easily earn some money as a quack doctor; for he had just seen one prescribing dried apricots and tamarinds. So he went home and said to his wife, "Make my turban big (*ijā'li 'imāmati kabīratan*)", etc.

1513 صبح. So G, but I think the correct reading is *subh*. See note on 11 3140.

1514-1515 On the use of the turban as a pocket in which purses and other valuables were secreted, see Dozy, *Vêtements*, 308-310, who adds, "c'est à cause de cela, qu'en Orient les voleurs tâchent surtout de s'emparer des turbans des passants", and refers to Lane, *The Thousand and one Nights*, vol. 1, p. 420.

1512 In Fa this verse precedes the Heading.

1513 اندرین گون و فساد, "in this becoming and decaying", i.e. the phenomenal world.

1513 Cf. *supra*, p. 120 sqq.

1515 خمار = *khumār*. See *Diwān*, SP, III 7, note.

1518 آخر. Fa: *akhīr ān*.

1510 دامرا, i.e. *fāsād u fanā-rā*.

هر کند سبالت, i.e. brought to grief and shame.

1512 آخرین تر. See note on 1 2583.

1517 آن جهان بینش, i.e. the *oculus cordis*. Cf. 11 17-18 and note *ad loc*.

1512 بولی is in all my MSS. Fa has *būy-l*.

1512-1515 "Iron" may signify the stubborn worldling, and "straw" the humble seeker of God.

P. 375, Heading. ابیت عند ربی الخ. See note on 1 3740-3741.

الجوع طعام الله الخ. This topic is expounded in Book v, vv. 2829-2854.

1512 The enlightened man (*ādāmī*) is fed from above, i.e. by his spirit and reason; the bestial man (*khar*) from below, i.e. by his bodily senses.

1513 Read '*ad-i Qassām-ast* and cf. *Qur.* XLIII 31: *Naḥnu qasamndu baynabum ma'ishatibum fi 'l-hayātī 'l-dunyā*. Some follow good and others evil according to the decree of Divine justice which has eternally put

everything in its right place; but the ways of God are wonderful, and this "kismet" does not force any one to do what he dislikes.

۱۶۴۴ گوی نگهبانی بُدی. God is the best protector (*Qur.* XII 64).

۱۶۴۵ *I.e.* the truth of this matter must be learned through mystical experience; the carnal intellect cannot elucidate it.

۱۶۴۷ See note on II 1545.

۱۶۵۳ شادین عقلی. Two 14th-century MSS. read عَقْلِي. 'Aql here is the spiritual reason ('aql-i ma'ad).

۱۶۶. The Nile stands for the Red Sea. Cf. I 1188, note, and v. ۲۷۲۹ *infra*.

۱۶۶۳-۱۶۶۴ Cf. III 37 *seq.*

۱۶۶۶-۱۶۶۸ See the notes on I 519-520, 606-610; *Lawd'ib* (translation) 36-42; GR, 635 *seqq.* God is now as He ever was (*al-án kamá kán*): His bringing things into existence can add nothing to His unchangeable perfection; nor can their perishing take anything away from it. Absolute Being (*wujūd-i mutlaq*), the universally immanent and only real Cause, comprehends all "effects", *i.e.* all objects of existence (*manjūdat*), which appear under the form of contingency (*imkān*), individualisation (*ta'ayyun*), and plurality for the purpose of displaying the Divine Nature in action.

۱۶۶۷ *I.e.* the term "increase", used in its ordinary sense, is very far from being applicable to the process of devolution (*tanazzul*) or self-revelation (*tajallī*) by which the One may be said metaphorically to become the Many. Cf. I 1142-1149 and the notes *ad loc.*

۱۶۶۹ God is independent of both worlds (*ghaniyyan 'ani 'l-'ālamayn*). Any cause (*mu'aththir*) that involves an effect external to itself (*athar*), *i.e.* something originated in time (*hādith*), must itself be caused and originated in time. Cf. note on III 3850.

P. ۳۷۶, Heading. اوجس الخ, *Qur.* XX 70-71. Here the poet develops a theme suggested to him by v. ۱۶۶۲ *supra*. Cf. I 277 *seqq.*

۱۶۷۵ هر دورا الخ. I think the meaning is: "both the magic and the miracle passed out of actual existence, and only then was the real character of each made evident to all." The paraphrase given in the Translation, p. 365, note 2, agrees with the usual signification of the metaphor (see note on II 2061), but does not indicate the point of the words *az bām-i bād*.

۱۶۷۶ Fa has *na-mānd* in each hemistich.

۱۶۷۷-۱۶۷۸ The hypocrite is admired by people whose thoughts are fixed on the present life.

۱۶۷۹-۱۶۸. In these verses the poet depicts himself as "gold", *i.e.* a true spiritual guide, in contrast with "spurious coin", *i.e.* a *shaykh-i muṣawwir*.

۱۶۸۲-۱۶۸۳ *I.e.* if the hypocrite foresaw his fate in the next world, he would not conceal the blackness of his heart but would declare it by

his outward actions and acknowledge himself to be a sinner and turn to God in repentance.

۱۶۸۳ اندر لقا *andar mald*, "in the sight of men"; more probably it goes with the second hemistich and refers to the Day of Judgement.

۱۶۸۷ مسبارا *i.e.* the humble and contrite.

اکسیر *i.e.* a holy man. For this metaphor, cf. I 2781 *seq.*

۱۶۹۰ حسرت جانها "they are a cause of regret to souls (that lack such clairvoyance)". In the Translation I have inadvertently followed the reading *bayrat-i jân-bd*, which occurs in one of my MSS.

سر فاسد الخ. The text (G), though less easy than the alternative reading, *sirr-i fâsid x-asl-i sir bi-brîdab-and*, which is given as a variant in Fa, seems to be more in Rûmî's manner.

۱۶۹۳ صبح کاذب aptly describes a teacher whose false promise of light leads his dupes into darkness and perdition.

۱۶۹۵ بو مُسَلِّم الخ. See note on I 321 *seq.*

۱۶۹۶ In the second hemistich Fa has the reading of two old MSS., *hil tu anwal*, *la'nat-i akhîr nigâr*.

۱۶۹۷ از حرص جمع "from desire to gather round you a multitude (of followers)". For *jam'* in connexion with *sham'*, see note on I 475-476.

۱۷۰۱ See note on Book II, p. ۳۳۴, heading.

۱۷۰۲ From the context one might suppose "the hoopoes" to be adepts familiar with the mysteries of gnosis, while "the kings" represent worldlings who assume an eminence that does not belong to them intrinsically but is merely superficial (*bar bastab*), unlike the saint's "crown" which essentially is part of himself (*bar rustab*) and in this respect may be compared with the crest of the hoopoe. The commentators, however, do not even discuss such an explanation; on the contrary, they interpret *shûb-an* as "spiritual kings", *i.e.* true mystics, and *budbud-an* as charlatans full of fine words and nothing else. This view involves what must appear to Western readers a jarring change in the meaning of *budbud* (though Rûmî supplies parallels for it). Nevertheless I agree with the commentators: *tâj-i shûb-an* corresponds to *bâg-i bar-rustab*, the crown of saintliness being inseparable from the kingly spirit which possesses it by Divine right. All other "crowns" are base and petty imitations, "bird-crests" worn for ornament alone. Cf. *infra*, v. ۲۷۹۸:

*mulk-i bar bastab chûmîn bâsbâd da'if,*

*mulk-i bar rustab chûmîn bâsbâd sharîf.*

۱۷۰۳ چندل را. Cf. VI 4732: *chandali-râ rang-i 'iddi mt-diband*. Fa and other edd. read *jandal-râ*; but no one could mistake stones for wood. More-

over, the reading *jandal-rā* deprives the verse of all its point: the unbelieving peoples of old went to perdition because they thought the prophets were *common* men.

۱۷۰۶ See note on ۱۱ 70.

۱۷۰۷ چارمىخ حاسدى الخ. Cf. v 1197 sqq. and the saying: *al-basadu dā'm la yurhamu ṣāḥibubū*.

۱۷۰۸ مَنگَر بَشَت, "do not regard the (baited) hook", i.e. "turn away from temptation" (cf. *supra*, v. ۱۲۰ sqq.). In that case *ba-shast* would be contrasted with *akbir*; but the best MSS. (BGHK) read *bi-ngar ba-shast*, i.e. "regard the hook (which is concealed by the bait)" = *akbir ngar*. This, no doubt, is the correct reading. Fa has *akbir nikū bi-ngar ba-shast*.

۱۷۱۲ نصف قيمت (G and Fa); رُبْع قيمت (ABHK). The law-books state that any one responsible for rendering useless an eye of certain animals (camels, oxen, horses, asses, and mules) is liable to pay a quarter of the value of the animal in question: it follows, therefore, that if both eyes are destroyed, the penalty will be half the animal's value: *nisf-i qīmat arxad dū dū ḥashm-i ū*, as the text says.

که دو چشمش راست الخ. Of course this is not juristic reasoning, but gives the poet's explanation of the lower rate at which animal vision is assessed: an ox, when ploughing, needs the eye of the ploughman to aid and direct it.

۱۷۱۳ آدمزاده, presumably a slave. When the mutilated person is a freeman, damages may be claimed amounting to half the sum that would be payable if he were murdered. Hence, according to the law, human sight is worth twice as much as that of the ox or ass. The real purport of the analogy is made clear by the next verse.

لايقست. So G, but my other MSS. and all edd. known to me have *lāxīm-ast*.

۱۷۲۵ See note on ۱ 615.

ابتلاست, i.e. a test of *ma'rifab*. The words "when thou threwest", which seem to impute that action to the Prophet, really mean: *mā ramayta bi-ka idh ramayta wa-lākin ramayta bi-'llāhi* (cf. ۱ 1938, note).

۱۷۳۲ نور سرشت. See note on ۱ 3258.

۱۷۳۸ ننگرم الخ, referring to the Ḥadīth: *inna 'llāha lā yanzurn ilā ṣawarikum wa-lā ilā a'mālikum bal yanzurn ilā qulūbikum wa-niyyātikum*.

۱۷۳۹-۱۷۴۳ For a similar exposure of the *muqallid* who pretends he is *muḥaqqiq*, see v 2425 sqq.

۱۷۵۰ بستدم عمر دراز. Cf. the Ḥadīth: "alms-giving averts tribulation and lengthens life" (*al-ṣadaqatu taruddu 'l-balā wa-tazīdu 'l-'umr*).

۱۷۵۱ این دود نفت (G). The readings *dūd n taft* (Fa) and *dūd-i taft* are inferior.



۱۷۵۳ ایشار. See *Kashf*, Eng. 190 sqq.

۱۷۵۴ جای سول, i.e. the marks and traces left behind by the torrent.

۱۷۵۵ Just as a black eye, though it lose its power to charm, retains its essential colour and does not become blue, so the heart enriched by self-sacrifice for God's sake remains true to its original nature (*fiṭrah*) and never grieves on account of anything it has given up.

۱۷۵۹ Cf. *Qur.* II 263: "the parable of those who spend their wealth in the Way of Allah is a grain that groweth seven ears, in every ear a hundred grains. Allah giveth manifold increase to whomsoever He willeth."

۱۷۶۰ پس چه واسع الخ. See note on I 3182.

۱۷۶۲ هفتصدست. See note on v. ۱۷۵۹ *supra*.

۱۷۶۳ حامدون, from *Qur.* IX 113: *al-tā'ibūna 'l-'ābidūna 'l-bāwidūn*.

۱۷۶۴ The actions of the gnostic, being in perfect accord with his inward feelings, virtually bear witness that his praise of God is sincere. There can be no real *ḥamd* without *ikhlāṣ*, *riḍā*, and *taqwā*.

۱۷۶۷ گنزارو عین جاریه. Cf. *Qur.* LXXXVIII 10-12: *fi jannatīn 'āliyatīn... fībā 'aynīn jāriyah*.

۱۷۶۸-۱۷۶۹ The former verse may be complete in itself.

مقعد صدقی. See *Qur.* LIV 34-35: *inna 'l-muttaqīna fi jannatīn wa-nabarın fi maq'adi ṣiḍqīn 'inda malikīn muqtadirīn*. Bayḍawī explains *fi maq'adi ṣiḍqīn* by *fi makānīn marḍiyyīn*, a rendering which would not be appropriate either in this versé or at v 1769, where *ṣiḍq* is contrasted with *durūgh*.

۱۷۷۰-۱۷۷۱ Spring is best praised by the beauty of the garden, and God by the spiritual qualities which beautify the heart of the gnostic.

۱۷۷۲ همچو گوهر بر صدف, i.e. from within: *ba-ḥāl*, not *ba-qāl*. All my MSS. read *bar ṣadaḥ*. Fa has *dar ṣadaḥ*.

۱۷۸۰ *Qur.* VII 26: "lo, he (the Devil) seeth you, he and his tribe, from where ye see not them." Fa reads *ax ḥāl-i insī sirr u bā*.

۱۷۸۳ In the first hemistich Fa has *bar sirr u qalb* (but translates from the reading *bar sirr-i qalb*), and in the second *amīr-i jāxr u jalb*, "commander of (the heart's) ebb and flow" or "constriction and expansion (*qabḍ u basṭ*)". The commentator adds that most MSS. give the verse in the form in which it stands in the present edition.

۱۷۸۱ Fa has *ax sirr-i mā ay kbūb-kīsh* and gives the text-reading as a variant.

۱۷۸۹-۱۷۹۰. See *Qur.* XV 16-18 and note on *Math.* III 4533.

۱۷۹۱ The spirits of holy men are so jealous of their communion with God that no devilish influence durst approach them.

۱۷۹۲ این کمان, i.e. disbelief in *fīrāsab* and miraculous psychic powers (*taṣarruf*). Cf. *Religious attitude*, 195 sqq.; *MI*, 140 sqq.

P. ۳۸۴, Heading (۱). **أنهم جواسيس القلوب الخ**. Fa attributes this saying to Abū Ya'qūb al-Sūsī (*Nafahāt*, No. ۱۳۹). Cf. note on II ۱478.

۱۷۹۴-۱۸۰۲ Cf. III 2700 *sqq.*

۱۷۹۵ **تا زقاروره الخ**. See note on I ۱۰۳.

۱۷۹۸ **هم زنبضت**. Cf. I 144 *sqq.*

۱۸۰۰ **باد و بودت**. See I 605 and note *ad loc.*

P. ۳۸۴, Heading (2). **ابو یزید**. See the Preface to Book I, p. ۲, l. v, note. Here Fa and four of my MSS. write **ابا یزید** (cf. the note on Book II, p. ۳۲۲, Heading).

**أبو الحسن خرقانی**. According to Sam'ānī (*Ansāb*, 194b, 7 *sqq.*), the famous Šūfī, Abū 'l-Ḥasan 'Alī ibn Aḥmad al-Kharaqānī (*ob.* A.H. 425 or 426), was a native of Kharaqān, a large village in the mountainous region near Bistām (*qaryatun fi jibālī Bistām*) in the Qūmis province; and this is confirmed by the close connexion of his legend with those of Bāyazīd-i Bistāmī, whose orisons (*mumājāt*) he collected (Massignon, *Essai*, 244), and Abū Sa'id ibn Abī 'l-Khayr (*Asrārū 'l-tawhīd*, 175-191 = *SIM*, 42-44). In my opinion, the spelling *Khurqān* (*Lands of the Eastern Caliphate*, 23, note 1, and 366) is erroneous. It seems to me improbable that the *nisbah* (written "*Kharrāqānī*" in G) refers to the district of *Kharrāqān*, in the Jibāl province, between Qazwīn and Hamadḥān. The oldest biography of Abū 'l-Ḥasan is contained in the *Nūrn 'l-'ulūm*, a work compiled by one of his disciples, which the Russian Orientalist, E. Berthels, has edited (see *Islamica*, vol. III, p. 5 *sqq.*); cf. also *TA*, II 201 *sqq.*; *Nafahāt*, No. 364; *MI*, 133-138.

The following extracts from the saint's legend (*TA*, II 201, 10 *sqq.*) leave no doubt as to the source whence Rūmī drew materials for this part of the *Mathnawī*.

"Once every year *Shaykh* Bāyazīd visited Dihistān and went to Sar-i Rīg where the martyrs are buried. When he passed by *Kharrāqān*, he would stop and sniff the air. His disciples asked him why, saying, 'We smell nothing.' 'Yes,' he replied; 'but I smell a holy man coming from this village of thieves. His name will be 'Alī, and his name of honour Abū 'l-Ḥasan. He will excel me in three respects: he will bear the burden of a wife and family and sow corn and plant trees.'.... *Shaykh* Abū 'l-Ḥasan heard of a thief who had walked backwards (*ba-sar bāḡ*), so that he could not be traced. 'I', said he, 'in this quest of mine cannot do less than a thief', and for twelve years he walked backwards from the tomb of Bāyazīd, never turning his back on it. At last a voice came from the tomb, saying, 'O Abū 'l-Ḥasan, the time has come for thee to sit down.' The *Shaykh* said, 'O Bāyazīd, concentrate thy power of prayer on me, for I am an unlettered man: I know naught of the religious law, nor have I learned the *Qur'ān*.' A voice answered, 'O Abū 'l-Ḥasan, all that

has been granted unto me was from thy blessings...begin the *Fatḥab*.<sup>1</sup> When, after twenty-four days, the *Shaykh* arrived at *Kharraqán*, he knew the whole *Qur'án* by heart."

١٨٠٤ خارقان. GK write "*Kháriqán*".

١٨٠٧-١٨٠٨ The conversion of air into water serves to illustrate analogically how the Divine breath (*nafas-i Rahmání*) became the "wine" by which Abú Yazíd was intoxicated.

١٨١٠ هر رسید = *pur síd*, as at VI 1114. Further examples are given in *Rábatu 'l-sudúr*, 493. Fa, not knowing this usage, mistranslates the second hemistich.

١٨١٣ گلزار كُل, according to Fa, the plane of the Godhead (*Ulúhiyyab*), comprising all the Divine Names and Attributes. Cf. *SIM*, 97.

١٨١٤ هر خودكامه. The true lover of God is self-willed in the sense that he pays no heed to those who would hinder him from pursuing his quest.

١٨٢٦-١٨٢٧ See note on II 1203

١٨٢٨ The tale of Rámín's love for Wís (Wés), the wife of King Múbad of Merv, owes its celebrity to the *mathnawí* composed circa A.D. 1048 by Fakhru'ddín As'ad of Jurján (Gurgán). See *LHP*, II 274 seq.

One would have expected the first hemistich of this verse to be parallel to the second, and Fa makes it so by asserting that Rámín is the beloved and Wís the lover—a statement which contradicts every authority as well as Rúmi himself (III 228 seq., v 2980). Obviously the two halves are complementary to each other. In mystical union the Beloved becomes, as it were, a mirror reflecting the image of the lover who, having "passed away" from self-existence, is nothing but a mirror for the attributes and actions of the Beloved.

١٨٣١-١٨٣٢ Cf. III 3674 seq.

P. ٣٨٦, Heading. نفس الرحمن, i.e. the inspiration of Divine grace. According to al-Azhari cited by Ibnu 'l-Athír (*Nibdyah*, IV 173), *nafas* is here equivalent to *tanfis*.

١٨٣٤ In Fa this verse precedes the Heading.

١٨٣٥-١٨٣٦ These analogies illustrate the relation of the heavenly spirit of the Perfect Man to the earthly body which is under its influence and control. Notwithstanding that his spirit essentially belongs to the Unseen World, its effects are visible everywhere.

١٨٣٥ در عدن, i.e. in a place far distant from the dreamer. The operations of the spirit transcend space and time.

١٨٣٧ Fa explains that *kabáb* signifies the words of Abú Yazíd's prediction and *sikḥ* the pen with which they were written down; but the metaphor, I think, has a less specific application. See the Translation, p. 371, note 3.

|٨٤٨| In Fa this verse is followed by a Heading similar to the one in Bul. See *app. crit.*

|٨٥٠| For the description of the gnostic's heart (*qalb*) as a *lawh-i mahfûz*, see note on I 1063-1065 and cf. *Religious attitude*, 253.

|٨٥٢| نه نجومست Fa: *in nab najm-ast*. Mystic knowledge, being *wahy-i Haqq*, is immune from error. *Wahy-i Haqq* may be the grammatical subject; otherwise the translation will run: "it (this knowledge) is not (like) astrology, geomancy, or dreams: (it is) God's revelation." We learn from Fa that when portions of the *Mathnawî* were recited in public, the *mathnawî-khân* would often conclude his performance and bring the meeting to an end by chanting the present verse in proof of the poem's Divine origin.

|٨٥٣| *Wahy-i Haqq*, in normal usage, means "revelation given by God to a prophet" as opposed to *ilbām-i rabbānī*, inspiration bestowed on a saint (see I 223, note). Though Sūfīs generally observe this convention, it is not founded on any real difference, and Rūmī admits that their respect for it is only a concession to vulgar prejudice. While *wahy-i Haqq* at once suggests comparison with the *Qur'ān*, the phrase *wahy-i dil* can be justified by cases in which the *Qur'ān* itself extends the term *wahy* to a minor kind of inspiration, e.g. V 111, XXVIII 6.

|٨٥٥| ينظر بنور الله Cf. the *Hadīth* (I 1331, note).

P. ٣٨٨, Heading. Here the poet resumes his exposition of the Story of the Degraded Slave (v. 129. *supra*).

|٨٥٦| Translate: "When a Sūfī is distressed by (the outward effects of spiritual) poverty, the very essence of poverty becomes his nurse and his food." The pains of self-mortification (*mujābadab*) lead the mystic to contemplation of God (*muṣhābadab*). See III 4372 and note *ad loc.*

|٨٥٧| جنت از مکاره رسته است For the *Hadīth*, see note on II 1837.

|٨٥٩| The slave is a type of the foolish *murīd* who does not know that *nuqṣān-i nān* produces *ziyādat-i jūn*.

|٨٦٠| آن شهباش الخ, i.e. he undergoes spiritual transmutation and attains to union with God.

|٨٧٠-|٨٧٣| The world of phenomena is a prison for all except the gnostic who has burst through its barriers.

|٨٧٤-|٨٧٨| Cf. I 3165-3168, III 4159-4208, and the notes *ad loc.*

|٨٧٧| پنبه و کبریتها, i.e. the tinder (sleep and food) that keeps the vital spark in being.

|٨٧٨| کنده آهن, i.e. the carnal nature.

بوزن, i.e. by slow and painful eradication. See I 1388 and note *ad loc.*

|٨٧٩| The commentators say that *ātaṣh* in this verse refers to the lower (animal) soul as contrasted with the higher (*rūh-i insānī*) and translate

the second hemistich accordingly, viz.: "it is not derived from the spirit and the spiritual." But surely the point is that *Man*, though in appearance associated with the dark material world, is in reality a glorious spirit independent of the body.

۱۸۸۴ نور روحش. *Ruh* is said to be a term used by Moslem oculists for the luminosity (*lat'ifab*) residing in the pupil of the eye (*Fa*). See, however, I 1126-1127 and III 4313-4316, with the notes *ad loc.*, and cf. the *Isbrâqî* doctrine of the Absolute Light (*Iqbal*, *Development of Persian Metaphysics*, 127 *sqq.*).

۱۸۸۶-۱۸۸۷ I.e. "mortify and spurn the animal soul, which bedecks itself with worldly vanities".

۱۸۸۸ بگذر از انسان، i.e. "pass beyond the realm of human reason (*‘aql*) into the domain of mystical revelation (*kashf*)".

۱۸۸۹-۱۸۹۰. See the note on I 1066-1067.

۱۸۹۳ آبی زیر گاه. See note on I 1185.

P. ۳۹۰, Heading. *Fa* (comm. on *vv.* ۱۹۱۱-۱۹۱۲ *infra*) draws the moral of this and the following apologue. "When the *salik* perceives that his limbs and members, etc., refuse to obey him, he must purge his heart of all sensual desire and refrain from transgressing the bounds of equity; then he will find the things that were thwarting him complaisant and agreeable."

۱۸۹۹ این ترازو الخ. In the Translation I have taken *dar sabâq* as an allusion to a *Hadîth* (*Muslim Creed*, 169 *seq.*) concerning the Balance (*mîzân*) which God held in His hand when "His throne was on the water" (*Qur.* XI 9), i.e. in pre-existence. All our predestined works are weighed in the eternal scales of Divine Justice and rewarded with good or evil. It may be, however, that *dar sabâq* means "in past ages" and that the poet is thinking of *Qur.* LVII 25: "We sent Our apostles with clear proofs and sent down along with them the Scripture and the Balance in order that men might observe due measure."

۱۹۱۵ Omitted in *Fa*.

۱۹۱۶-۱۹۲۰ Cf. I 919 *seq.*, II 774 *seq.*

۱۹۲۶ اتم. Cf. III 3604 *seq.* and the *Hadîth* cited in the notes *ad loc.*

دوس کیرد الخ. *Abû 'l-Hasan* was not initiated in the usual way by receiving instruction from a contemporary master of mysticism.<sup>1</sup> "He was trained in the Way to God (*sulûk*) by the 'spirituality' (*rubâniyyah*) of *Shaykh Abû Yazîd*" (*Nafahât*, 336, last line), who died 165 years before him. The *Uwaysîs*, i.e. dervishes claiming to be spiritually

<sup>1</sup> It is related that he said: "I wonder at these disciples who say, 'We went to (such and such) a teacher (*ustâdh*).'<sup>2</sup> Ye know that I never received teaching from any man. God was my teacher, though I hold all the *Pîrs* in reverence" (*T.A.*, II 233, 3 fr. foot and foll.).

descended from Uways al-Qaranī (see v. 1828 *supra* and note on II 1203), belong to this class: they do not learn from any living *murshid*, though (according to Fa, comm. on 1493-494) most of them after having reached perfection (*kamāl*) attach themselves to some such person. A celebrated parallel to the case of Abū 'l-Ḥasan *Kharraqānī* is mentioned in the following passage (*Nafahāt*, 697, last line): "Some have said that he (Farīdu'ddīn 'Aṭṭār) was an Uwaysī. Among the sayings of Mawlānā Jalālu'ddīn Rūmī we read that after 150 years (*sic*) the Light of Maṣṣūr (Hallāj) revealed itself to *Shaykh* Farīdu'ddīn 'Aṭṭār and became his instructor (*murabbi*)."<sup>1</sup>

۱۹۳۱ بهدید آن عجایب را الخ *i.e.* he advanced from the stage of 'ilmu 'l-yaqīn to that of 'aynu 'l-yaqīn. See note on II 860-861.

۱۹۳۱ مرد احمق الخ. Cf. III 2570 *sqq.*

۱۹۳۳ Three of my MSS. read *khablīth-i 'aql-band*.

۱۹۳۴ بی آب دارد: بپرا. Cf. I 88.

۱۹۳۷-۱۹۳۸ A paraphrase of the Ḥadīth: *al-ahmaqun 'aduwat wa-'l-'āqilu sadiq*.

۱۹۳۹ The King's meaning seems to be that even abusive language, if uttered by men of spiritual reason, does not offend him, because their reason ultimately emanates from Universal Reason, of which he himself is the embodiment. The words *az fayyādi-yaw* imply that "the King" represents the Perfect Man. See v. 198 *supra* and the note *ad loc.*

۱۹۵۵-۱۹۵۷ Cf. III 40-52, v 288 *sqq.*, 1743 *sqq.*

۱۹۵۸ عکس آن نورست الخ. Cf. v 2342. The light of Reason is the origin of all the various operations which culminate in the production of bread. Similarly the animal soul is brought into being and becomes the vital element in Man through the infusion (*fayḍ*) and sustaining influence of his Divine spirit.

۱۹۶۰-۱۹۶۱ Cf. I 1982-1984 and the notes *ad loc.*

۱۹۶۲ Cf. I 3446-3450 and the notes *ad loc.*

۱۹۶۳ See note on I 1063-1065.

۱۹۶۴ عقل دیگر *i.e.* the 'aql-i wabbi as opposed to the 'aql-i kashī.

۱۹۶۶ "Esoteric knowledge has no necessary connexion with the external world: what matter, then, if it be incommunicable?" The context, however, suggests a different explanation: "if the way to its source (in the Unseen World) be closed, *i.e.* hidden from our perception, what matter?"

P. ۳۹۴, Heading. This story illustrates the folly of the carnal man who expects to be treated as a friend by the 'āqil.

۱۹۷۰ ای خوش نام. Fa has *ay khwāsh yār*, but gives the text-reading in its commentary.

<sup>1</sup> Concerning this psychical relationship, which 'Aṭṭār has recorded in his *Haylāj-namāh*, see *Passion*, 436 *sqq.*

١٩٧٦-١٩٨١ Probably these verses do not belong to the Story itself. In that case the translation of the first hemistich of v. ١٩٨١ must be slightly modified: "when you have behaved with enmity, abstain (from consulting your enemy)."

١٩٨٢ هو الحسن. For the use of this *kunyā* in the *Mathnawī*, see II 59, note. Here it is appropriately bestowed on the 'aqil, who hates foolish dispositions and actions but is not biassed by personal vindictiveness (*manī*, v. ١٩٧٣ *supra*).

١٩٨٦ عقل ایمانی = 'aql-i ma'ād.

١٩٨٧ دزد = *shayṭān u naṣf*.

١٩٩١ شهر پر دزدست الخ. *i.e.* if the heart is filled with sensual passions, then reason has surrendered to the flesh and become of no account.

P. ٣٦٥, Heading. جوان هذیلی را. Notwithstanding the silence of the commentators, it is easy to identify this young man and observe the error made by Rūmī in connecting him with the tribe of Hudhayl. Both Usāmah ibn Zayd and his father, Zayd ibn Hārithah al-Kalbī, a slave whom the Prophet adopted (see note on Book I, p. ٢١٥, Heading), are famous in Moslem history. Usāmah was chosen by the Prophet, on the eve of his last illness, to lead an expedition into Syria; and after his death Abū Bakr confirmed the appointment, which had aroused much criticism of the youthful commander's inexperience. The event proved that the Prophet was right. See art. Usāma b. Zaid in *EI*. For the moral of the Story and its relevance to the present context, cf. III 2280 and *infra*, v. ٢١٦, *sqq.*

١٩٩٢ دفع فضول. G has *fudūl*, but *faḍūl*, "the insolent", goes better with *kadīr*.

١٩٩٥ سرور. *i.e.* the Ṣūfī *murshid*.

١٩٩٩ گُرگ قوی. Cf. the Ḥadīth: *inna 'l-shayṭāna ḍībū 'l-insāni ka-ḍībī 'bi 'l-ghanam*.

٢٠٠١ بمانی بی علف الخ. *i.e.* the faith and love in your heart will expire when deprived of the spiritual food they receive from the *Shaykh*.

٢٠٠٢ جانت منہر. The Perfect Man typifies Universal Reason, of which every individual reason is only a reflexion.

٢٠٠٣ حکم غالب را بود. Cf. II 1415 *sqq.*

٢٠٠٤ اسب خواندت. *i.e.* God, in saying "Come unto Me", appeals to your spiritual intelligence.

٢٠٠٥-٢٠١٢ Cf. III 2077 *sqq.*

٢٠٠٦ قُلْ تَعَالَوْا. See note on I 2694.

٢٠٠٩ اغلب بلا بر انبیاست. Cf. the Ḥadīth to this effect (note on I. ١٠٠ *supra*).

٢٠١٠ یواش (یاواش) and یورغا (یورغه) are Turkish words. The latter occurs again at VI 4910, where it is an epithet applied to God and synonymous with *ḥalīm*.

۲۰۱۲ زآن دو ہی تمکین, probably *nafs āi hawā*. The explanations given by the commentators appear to me unsatisfactory. دو آن cannot have the indefinite sense of "a few"; and what, in any case, is the point of minimising their number? Fa thinks it more suitable to understand the phrase as a reference to the Jews and Christians, who are addressed (*Qur.* III ۵۷) in the words: *qul yā ābla 'l-Kitābi ta'dlaw ilā kalimatīn sawā'in* ... *fa-in tawallaw fa-qilū 'shhadi bi-annā muslimūn*; but this interpretation seems out of place in a passage in which the Prophet is supposed to be speaking as a Šūfī Pīr.

۲۰۱۳ The response to the Divine call varies according to the original nature and capacity of each soul.

هو ستوری را الخ. Cf. note on III 2077.

۲۰۱۴ منبهر کردند الخ, *i.e.* some are repelled by *ta'dlaw*, which bids them embrace the doctrine of *tawhīd*.

۲۰۱۵ قصص, from *Qur.* III ۵۵: *innā bādhabā la-huwa 'l-qaṣaṣu 'l-ḥaqqu wa-mā min illāhī illā 'llāh*. Fa erroneously reads *qisṣaṣ*, *i.e.* the stories of the prophets and other narratives in the *Qur'ān*.

۲۰۱۶ Cf. *Qur.* XXXVII 164-165.

۲۰۱۸-۲۰۲۲ Cf. *infra*, v. ۲۳۸۱ sqq.

۲۰۲۰ سماع جان, referring, I think, to the Speech of Allah as actually heard, *e.g.* by Moses.

اخبار و نبی. The two oldest MSS. write *nubī (nubī)*, with *yā-yi majbūl*, which makes a correct rhyme. Fa and other edd. have *alebbār-i nabī*, the reading of the later MSS. No doubt, this is a copyist's alteration.

۲۰۲۳ پنج اندرون. See note on I 3576.

ده صف اند (GH). Here again the edd. agree with the inferior MSS. and read *dar ṣuf-and*.

الصاقون. See note on I 3415.

۲۰۲۵-۲۰۲۸ These verses continue the exhortation addressed to the Prophet, *i.e.* the *murshīd*. See v. ۲۰۱۱ *supra*.

۲۰۲۸ ان الله الخ. See *Qur.* x 26 and note on v. ۷۲۳ *supra*.

۲۰۳۴-۲۰۳۶ Cf. I 1115-1120 and the notes *ad loc*.

۲۰۳۷-۲۰۴۰. See III 189 sqq., 1439 sqq., note on II 1669, and the Story of the true believer's lost camel, II 2911-3010.

۲۰۴۱ تفرقه جویان جمع الخ. For the theory underlying this paradox, see note on I 1736-1741; and for the technical terms *jam'* and *tafrīqab*, note on I 3752-3756. The verse admits of more than one interpretation, and Fa offers three. I take it to mean that the essence and inward aspect of the seeker's distraction is everlasting rest in union with God, and that when the illusion of otherness is removed, he finds in his heart the



true object of his desire, which remained hidden so long as he imagined himself to be "separate" (cf. III 1272, note). Hence the *ṣalīb* implicitly bears witness to the reality of the *maṭlūb*, just as an orchard in spring makes manifest the Creator of all life and growth. The first hemistich cannot be construed: *tafriqab-júyán andar kamin jam'-and*—if only for a reason obvious to students of Rúmf's prosody.

۲۰۴۳-۲۰۴۶ Cf. II 2923 sqq. *Man ṣalaba wa-jadda wajada*, since every earnest aspiration has its inner ground in God's mercy and love.

۲۰۴۵ دان كه, a much better reading than زآنكه (Fa and other edd.).

۲۰۴۹ Cf. vv. ۲۱۶۷-۲۱۶۸ *infra*.

۲۰۵۱-۲۰۵۹ Rúmf, commenting on the maxim *seniores priores*, argues that in the case of the Šúfi Pír "the sere, the yellow leaf" is a symbol of mature wisdom. Cf. I 2940, III 1790 sqq., 2280.

۲۰۵۳ برگ زرد ریش. The variant رُوش, "his face", to which Fa refers, is not authorised by any of my MSS.

۲۰۵۵ برگ بی برگی. See note on I 2237.

زردی زر الخ. Apparently this means that the pallor and wan looks of the Pír are a mark of honour, proclaiming him to be a lover of God and an expert in dealing with the souls under his charge (cf. the use of *ṣarráf* in v. ۲۶ *supra*).

صبر نیست. Fa and most of my MSS. have صبر نیست.

۲۰۵۹ See the Translation, p. 386, note 1, and the note on II 3565.

۲۰۶۰ بندر از زر, alluding to زردی زر (v. ۲۰۵۵ *supra*). Here *zar* is an emblem of *zayq*, and the poet bids himself refrain from speaking on this subject (cf. I 112 sqq.). In some editions the present verse is preceded by a verse that was evidently inserted for the purpose of explaining the words بندر از زر and connecting them (at least nominally) with the reference to Ja'far in v. ۲۰۵۹:

*gar ṣi-asrār-i sukhun biyī barī,*  
*man sukhun gīyam chu ṣarr-i Ja'farī.*

For *ṣarr-i Ja'farī*, see note on I 2778.

۲۰۶۱ صد خموش خوش نفس, i.e. the (personified) ineffable mysteries of Divine Love. Fa makes *khamūsh* an abstract noun = *khamūshī*.

۲۰۶۲-۲۰۶۳ Cf. I 577 and note *ad loc*.

۲۰۷۲ خطاب أنصتوا, referring to *Qur.* VII 203. See note on I 1622.

۲۰۷۵ Read ضياء الحق. The text-reading is a misprint.

۲۰۷۶ بگفتن مي كشد. Cf. *supra*, vv. ۱-۱۴.

۲۰۷۸ اسقنى خمرا الخ. This Arabic hemistich is a quotation (altered for metrical reasons) from a well-known poem by Abú Nuwás (*Dīwān*, ed.

Ahlwardt, p. 18, No. 29; cf. *Eastern Poetry and Prose*, No. 33), beginning

*alá saqqini khamr<sup>an</sup> wa-qul li biya 'l-khamru,*  
*wa-lá tusqini sirr<sup>an</sup> idhá amkana 'l-jabru.*

*fa-bub bi-'smi man tabwá wa-da'-ni miná 'l-kund,*  
*fa-lá kheyra fi 'l-ladhdháti min dūmihá siru.*

٢٠٧٩-٢٠٨٠. Here it is indicated that Ḥusámu'ddīn belongs to the class of perfect saints who, not content with contemplating God in silence and solitude, express their knowledge of Him in words and impart the Truth to those capable of hearing and understanding. Through Ḥusámu'ddīn's inspiration the voice of the Divine Beloved is echoed and made audible in the *Mathnawī*.

٢٠٨٨-٢٠٨٩. *I.e.* "do not presume on the kindness of the saint and his seeming unconsciousness of your misbehaviour (*tajdubul-i 'drif*)". Cf. II 1587 *sqq.*

٢٠٩٠. Cf. III 1183 *sqq.*

٢٠٩٢. The forbearance shown by a holy personage to his enemies is a manifestation of Divine *istidrāj* and produces intoxicating effects (cf. III 800 *sqq.*). *Nagbz nagbzak* = Arabic *ruwayd<sup>an</sup>*.

٢٠٩٧. *أين باده الخ*, *i.e.* the wine of Love by which the souls of the elect were intoxicated in pre-existence. See the notes on I 1241, II 1666-1668.

٢٠٩٨. See note on I 392.

٢١٠٠. Cf. III 1721 *sqq.*

P. ١٢٠١, Heading. *سُبْحَانِي مَا اعْظَمَ شَأْنِي*. On this celebrated saying of Báyazid, see *Kashf*, Eng. 254; *Luma'*, 390, 12 *sqq.*; and for the different views which were held by Junayd, Halláj, and other Ṣūfīs of the period as to its significance, Massignon, *Essai*, 249 *sqq.*

٢١٠٣. *واعتراض مريدان الخ*. The same story is related in *TA*, I 140, 12 *sqq.* *لا اله الا هو*, *Qur.* XXI 25. *ها* is inserted for the sake of the metre.

Sarrāj refers to this text in support of his plea that when Báyazid said *subhānī* he was only quoting and reciting God's description of Himself.

٢١١١-٢١١٢. The analogy drawn here between an ecstatic saint and a man or woman possessed by a Jinnī recalls some verses, with which Rūmī must have been familiar, in the *Ta'īyyah* of Ibnu 'l-Fāriḍ, 222-225. See the note *ad loc.* (*SIM*, 219) and cf. *Religious attitude*, 31 *sqq.*

٢١١٥. *توك بى الهام الخ*. The Jinnī, of course, speaks his own language, *i.e.* Arabic. For cases in which *ilbām* produces a similar result, see the note on *amsaytu Kurdīyy<sup>an</sup> wa-aṣbahtu 'Arabīyy<sup>an</sup>* (Book I, Preface, p. ٢, l. ٩).

٢١٢١. *او سخن عالی کند*, *i.e.* when the saint is "naughted" (*fānī*), God causes the eternal *Kalām Allāb* to manifest itself and become articulate on his tongue.

۲۱۲۵ The saying *laysa fi 'l-jubbati* (or *fi jubbati*) *siwá 'l-láb* is also attributed to Abú Sa'íd ibn Abí 'l-Khayr (*Asráru 'l-awá'id*, 262, 7 = *SIM*, 73).

۲۱۲۷ ملحدان كرده كوه, the so-called "Assassins", with particular reference to those of the highest grade (*Fidd'iyyán*). See *LHP*, II 206, and cf. *Math.* v 3542 sqq., VI 3037. كرده كوه (so Fa and all my MSS.) or كرده كوه, near Dámghán in the Qúmis province, is often mentioned as one of their strongholds.

۲۱۳۶ This may be an allusion to the saint's "immaterial body" (*jism latf*): see note on Book III, p. 92, Heading (1).

۲۱۳۷-۲۱۴۳ The Perfect Man is the mirror of Truth, in which the real forms of all things are reflected, good as good and evil as evil. Cf. the notes on I 1319-1332, 2365-2370, and II 74-75.

۲۱۴۱ I.e. "if you hate the saints, it is only because they bring before you the image of your hateful self".

۲۱۴۶-۲۱۵۳ In this passage (if I have rightly understood its meaning) Rúmi, speaking as a *murshid*, warns all concerned that states of rapture and ecstasy are precarious and must be jealously guarded from the vulgar.

۲۱۴۶ پست بنشین الخ. The "intoxicated" mystic who has not yet reached perfection stands in great peril: either let him subside into absolute quiet and passivity or else return to self-consciousness and sober reason, lest he offend and alienate his Beloved by disclosing the mystery of "union" (*sirru 'l-rubūbiyyab*).

۲۱۵۰-۲۱۵۳ Possession of spiritual joy depends on the dread of losing it through any act of irreverence or disobedience. Fear of God ensures felicity both in this world and hereafter. The peoples of Noah and Lot were destroyed at the moment when they spurned the Divine gift that was in their grasp.

۲۱۵۶ بی خودی may mean "a man beside himself" (Fa).

۲۱۵۸ بر همه الخ. See *Qur.* v 92 and cf. art. *khamr* in *EL*.

۲۱۵۹ حکم اغلب راست. Cf. III 4784 sqq., v 2394. In Fa this verse precedes the Heading.

۲۱۷۲-۲۱۷۳ These two verses describe true and false saints. According to Fa, the former alludes to the *Malámatis*, originally a school of *Ṣūfis* (see *Kashf*, Eng. 62-69) who, in order to devote themselves to God alone, kept their asceticism secret, made a show of impiety, and behaved in such a way that they were regarded as "black sheep" by all good Moslems. Ibnu 'l-'Arabi (*Futūḥāt*, III 44 sqq., and elsewhere) uses the term "*Malámati*" in a much wider sense: he applies it not only to saints of the highest class but to the prophets, including Mohammed.

۲۱۷۸ عقل کل, i.e. the Perfect Man, the Logos, the *Ḥaqīqatn 'l-Muḥam-madiyyab*. Cf. III 2527 sqq.

۲۱۷۹ از عدم الخ. Cf. the Ḥadīth: *awwalu mā khalaqa 'llāhu 'aql*.

هزارش نام داد. Cf. the saying of Sahl ibn 'Abdullāh al-Tustarī: "Reason (*al-'aql*) has a thousand names, and each of its names has a thousand names", i.e. it is described by names denoting innumerable aspects of its nature, e.g. "the Most Exalted Pen", "the Preserved Tablet", "the Holy Spirit", etc.

۲۱۸۱ Cf. Plato, *Phaedrus* (Jowett's translation, vol. II, p. 127): "her (Wisdom's) loveliness would have been transporting, if there had been a visible image of her", and the saying of Abū Sulaymān al-Dārānī (*T.A.*, I 235, 3): "if Gnosis (*ma'rifa*) were to take visible form, all who looked thereon would die at the sight of its beauty and loveliness and goodness and grace, and every brightness would become dark beside the splendour thereof."

۲۱۸۵-۲۱۸۷. The carnal man is eager to debate problems of theology, so that he may display his learning and dazzle those who listen to him.

P. ۳۰۶, Heading. Cf. *Kalīlab wa-Dimnab*, ed. De Sacy, 107, 3: *al-rijālū tḥalāṭḥatun*, *ḥāzīmūn wa-abḡamū minhu wa-'djiḡūn*, etc.

۲۱۹۰ و ایمان آورد. Some commentators make *dward* = *āward*, i.e. "and he also put faith in the Light (*Nūr-i Muḥammadi*) by which his soul was fed". This appears to be the correct interpretation, though Fa does not mention it.

۲۱۹۷ تا دم زنده زند, i.e. he is not a Perfect Man living in God and able to endow others with spiritual life.

خود مرده کند, i.e. give himself up entirely to the control of a *mursīd*. Cf. I 911, note.

۲۲۰۰ For this metaphorical use of "Jesus", cf. I 1909 *seq.*, II 449, III 4552, and *supra*, v. ۱۰۶۵ *seq.*

۲۲۰۱ Cf. *infra*, v. ۲۲۷۹ *seq.*

P. ۳۰۷, Heading. For the Story of the Three Fishes, see *Kalīlab wa-Dimnab*, ed. De Sacy, 107, 10 *seq.*; ed. Cheikho, 75, 11 *seq.*; Naṣru'llāh, 100, 3 *seq.*; *Ocean of Story*, v 56 *seq.*

۲۲۰۶ راه مشکل ناخواه. The *sālik*, entering on the Way to God, must break old habits and associations (*qaṭ'u 'l-ma'lūfāt*); and this is hard.

۲۲۰۸ Fa incorrectly reads *tanand* and *zanand*.

۲۲۱۰ با مسافر, i.e. with one who knows the mystic Path.

رای زن. *Zan* is contrasted with *musāfir*, as the *nafs* (which stays at home, i.e. in the material world, where it can gratify its appetites) with the spirit (*rūḥ*). See I 2951-2958 and the Ḥadīth cited in the note on I 2956.

۲۲۱۱ The second hemistich of this verse should be translated: "for thy (real) home is Yonder: the (Beloved) Soul is not on this side." Cf. III 3807 and the parable of the Most Beautiful City (III 3808 *seq.*).

۲۲۱۲ این حدیث راسترا. The text of the Tradition is *ḥubbū 'l-waṣāni minā 'l-imān*.

۲۲۱۳ The litanies (*awrád*) prescribed for every part of the *wudú'* are enumerated by Ghazálí (*Ihyd*, ۱ ۱۳۲ sqq.) and Lane, *Modern Egyptians*, ۱ 85-88.

۲۲۱۴ بوی جنت الخ. *i.e.* "say: 'O God, let me smell the scent of Paradise (*Alláhumma awjidni rá'ibata 'l-jannab*) and bestow its pleasures upon me (*wa-'rzuqni bi-na'imibá*).'"

۲۲۱۵ کلبان. So all my MSS. Fa and other edd. read کلبستان.

۲۲۱۶ یا رب الخ. According to Fa (which reads *wird-i sukhun*), after *istinjd* the following prayer should be recited: *Alláhumma 'j'alni mina 'l-tawwábin wa-'j'alni mina 'l-mutaṣabbirin* (see the next Heading). The litany given by Ghazálí (*Ihyd*, ۱ ۱۳۱, 6 fr. foot) is: *Alláhumma ṭabbir qalbi mina 'l-nifáqi wa-baṣṣim farji mina 'l-sawābiṣh*.

P. ۳۰۹, Heading. أرخنی رایحة الجنة. Ghazálí: *awjidni*. Fa reads *rayyihni min rá'ibati 'l-jannab*. This apologue illustrates the misapplication of the *Iladīth* concerning *hubbu 'l-waṭan* by taking *waṭan* in its lower instead of its higher sense.

۲۲۲۹ *I.e.* "if you desire the 'scent' that will lead you to the mystic's Paradise, you must seek it from those endowed with organs of spiritual perception".

۲۲۳۲ چون علی الخ. See the Translation, p. 395, note ۱, and cf. *Manṭiq*, 523 sqq.:

*Mustafá jāyi firūd ámad ba-ráb,*  
*guft: áb árid lashkar-rá xi-ṭháb.*  
*raft mardí, báṭ ámad bar ṣhitáb,*  
*guft: pur khún-ast ṭháb á níst áb.*  
*guft: pindáram xi-dard-i kár-i khwísh*  
*Murtadá dar ṭháb guft asrár-i khwísh;*  
*ṭháb chún bi-shnúd an, táb-ash na-búid,*  
*lá jaram khún-pur shud á áb-ash na-búid.*

۲۲۳۳ كریابست پس. So my MSS., but we might read *pas* and connect it with the second hemistich. Fa reads *shab-rav = shab-raví* (abstract noun).

۲۲۳۷ خواب خرگوش. See note on ۱ ۱۱۵۶.

۲۲۴۲ Fa and three of my MSS. improve the rhyme by reading *bar-rab-i 'áqil chirá* in the second hemistich.

P. ۳۱۰, Heading. This apologue occurs in the *Iladī-námab* of 'Aṭṭar (see OLZ, 1935, No. 4, col. 244).

۲۲۶۰ كز ضلال. Fa translates this reading, though its text has *k-ay jamál*.

۲۲۶۸ بر خود زمر الخ. *i.e.* "I will act alone (*tadbir ba-ráy-i khalás-i khwad kumam*) without assistance from others: I am resolved on death (*mawt-i*

*ikhṭiyār*).<sup>2</sup> It is less likely that *bar khwad zanam* means: "I will strike a mortal blow at my self-existence."

۲۲۷۰-۲۲۷۱ The true mystic does not swim, but lets himself float passively on the current of Divine control. Cf. III 1307-1311.

۲۲۷۲ See VI 723 sqq. The full text of the Ḥadīth is: *ḥdsibū anfusakum qabla an tubḥasabū wa-zinnū a'mālakum qabla an tithannū wa-mūnū qabla an lamūnū*.

۲۲۷۶ رفت این بازیگر. Cf. the trick played by the captive parrot (I 1825-1832).

۲۲۸۲ أَلَمْ يَأْتِكُمْ نَذِيرٌ, *Qur.* LXVII 8: "whenever a troop (of infidels) is cast into it (Hell-fire), its keepers ask them, saying, 'Did not a warner come to you (*a-lam ya'tikum nadhīr*)?'"

۲۲۸۳ قالوا بلى, *Qur.* LXVII 9: "they say, 'Yea, verily a warner came to us, but we gave (him) the lie.'"

P. ۱۰۱۳, Heading. وَلَوْ رُدُّوا النّٰجِ, *Qur.* VI 28. Cf. *Math.* III 3155-3158.

۲۲۹۴ چونک گوهر نیست النّٰجِ. Reason is the substance or essence, of which memory and other mental faculties are only the accidents or attributes.

۲۲۹۸ بار بست. In the Translation I have followed WM, who explains *bār bast* as equivalent to *bār-war gardid*, i.e. "blossomed". The phrase, however, is generally used of a traveller loading a camel or other beast of burden in preparation for his journey and may be applied metaphorically to the "false start" of the fool's repentance.

كلام الليل النّٰجِ. This hemistich (*Arabum Proverbia*, II 396, No. 283) is said to have been quoted by Hārūn al-Rashīd when a woman with whom he was in love failed to keep the assignation she had promised him.

P. ۱۰۱۴, Heading. وهر قلب عقلست. 'Aql refers to the spiritual reason, ('*aql-i ma'ād*). *Wahm* (see I 2757, note; III 3570) is associated with the carnal reason ('*aql-i ma'dsib*).

۲۳۰۵ فراز و شیب من may signify mystical knowledge and religious faith.

۲۳۰۶ عقل را, i.e. the holy man inspired by Reason. The verse probably alludes to the martyrdom of Zakariyyā (father of John the Baptist), who was sawn asunder inside a tree where he was miraculously concealed (*Qisṣa 'l-anbiyā*, 238, 5 fr. foot and foll.).

همچو زر النّٰجِ. Cf. II 1461 and v. ۸۲۲ *supra*.

۲۳۰۷ For the *wahm* of Pharaoh, cf. III 1555-1561.

۲۳۱۰ نسبت و نامر قدیم ترا. Pharaoh expects Moses to acknowledge that he is the son of Imrān (Pharaoh's slave); but Moses in his reply takes advantage of the ambiguous meaning of *qadīm*.

۲۳۱۲ جوارى و عبید. i.e. "from Adam and Eve downwards, all my ancestors, male and female, were God's slaves". Instead of this verse

Fa has the variant (see *app. crit.*) given by none of my older MSS., though it is found in two of the 14th century.

۲۳۱۶ بېچد گردنت. I think the meaning may be: "thy neck bends from side to side", or "is contorted (with scorn and arrogance)".

۲۳۲۱ بنده یاغی. My MSS., except H, write *yāghī*, a word which occurs in several verses of the *Mathnawī* (I 2230, 2232; III 318, etc.). The edd. generally substitute *bāghī* against almost unanimous MS. authority. Here, however, *bāghī* would seem to be preferable in combination with *yāghī*.

زین وطن بگریخته الخ. Pharaoh taunts Moses with having fled from Egypt after committing a murder. See *Qur.* XXVIII 14-20.

۲۳۲۳ که ندانستی الخ. Cf. *Qur.* XXVI 17-18: "Did not we rear thee as a child among us? And thou didst stay among us many years of thy life, and thou didst the deed thou didst, for thou art one of the ungrateful."

۲۳۳۰ عوانی را. See note on I 1362. Rūmī ignores the Qur'ānic version, which depicts Moses as conscious of his guilt and penitent.

۲۳۳۱ جانش خود نبد. *i.e.* he lacked the *ruh-i insānī* and was no better than a dog.

۲۳۴۰ Cf. I 303 *sqq.*

۲۳۴۱-۲۳۵۳ Cf. I 3204 *sqq.*

۲۳۵۲ See I 2933 and note on I 53.

۲۳۵۶ کرمکی را الخ. Cf. II 2285, III 1056.

۲۳۵۷ Moses says that he has brought a dragon (*i.e.* his rod, which assumed the form of a dragon) in order to subdue the dragon (*i.e.* the sensual nature) of Pharaoh. Cf. I 964 *sqq.* For *dam* applied to the powerful enchantments of the *nafs*, cf. II 2289 *seq.* These are overcome by the Divinely inspired prophet or saint. As the next verse shows, Fa is wrong in taking *dam-ba-dam* to mean "by degrees".

۲۳۶۴ This reference to Jesus in the course of an argument addressed by Moses to Pharaoh will not surprise any one who has observed Rūmī's contempt for chronology: see *e.g.* II 1916 and *v.* ۲۵۸۴ *infra*. Moses, no doubt, may be supposed to represent the Šūfī Perfect Man, and perhaps Rūmī was thinking of a famous Tradition (*Ḥadīth* 'l-*ghibṭab*) to the effect that the prophets themselves regard God's *awliyā* with feelings of benevolent envy. See *Passion*, 748 *seq.*

۲۳۶۵ که زجانم الخ. The transcendental prophetic spirit is the Light of Revelation. See *Qur.* XLII 52 and *Mishkāt*, tr. Gairdner, p. 82.

۲۳۶۸ هرچون بوی. "in whatsoever state of mind thou art". For examples of *bar-chūn*, see Wolff, *Glossary to the Shāhnāmāh*, p. 846. Fa translates the second hemistich: "thou deemest all (the world) to be astray in thine own fashion"; but this misses the point. The victim of

illusion does not perceive that all appearances are illusory. The reading *sawāʾ*, "on a par with", "uniform with", makes good sense.

۲۳۶۹ Cf. I 2364 *sqq.*

۲۳۷۱ ملحمة. See note on I 2537.

۲۳۷۹ لا یلق سوران الخ, literally, "it is (food) suitable for his bovine or asinine way of taking a walk and seeing things". *Sayrān* = Weltanschauung.

۲۳۸۱ ارض الله. See note on I 3182 and cf. I 2089-2103.

۲۳۸۲-۲۳۸۳ God is revealed in all His infinite variety of aspects and manifestations (*tajalliyāt*) to the mystic who has entered the spiritual world and experienced "a new creation" (*khālq jadīd*). See the notes on I 1142-1148 and 2036.

P. ۴۱۹, Heading. Every physical sense has percepts peculiar to itself, in which its pleasure consists; and because it is ignorant of the percepts of the other senses, it "virtually denies them", just as legalists deny the percepts of "the sixth sense which mystics call 'reason' or 'light' or 'the heart', etc." (*lhyā*, IV 283, 3 fr. foot). But this denial is not founded on reality. Each sense is potentially capable of enjoying the percepts of all the rest and, when purified by gnosis and spiritualised, actually does so (see II 3236-3241 and the notes *ad loc.*).

۲۳۸۴ چنبره دید جهان, i.e. "the extent to which you see into the truth of things".

۲۳۸۵ جامه شوی صوفیان. See note on I 3880.

۲۳۸۶ بر کند. *Bar kumād* is perhaps the better reading here.

۲۳۸۷ از آن خوبی. Fa mistranslates: "of the Beauteous One."

۲۳۹۴ Comparison with II 3763-3765 suggests that the meaning of the second hemistich may be: "(rectify your false perceptions, and then) draw nigh unto God, no matter whether your progress be easy or difficult." I think it more likely, however, that the verse means: "So long as your perceptions are false, you will see double: choose, then, whether (at the Resurrection) you will come into God's presence as a *mushrik* or as a *muwahhid*."

۲۳۹۵ ای خواجه معین. See note 1 in the Translation, p. 404. The probable reference to Mu'īnu'd-dīn raises a question as to the authenticity of the reading. One of my 13th-century MSS. gives the line in another form: *naẓir-i shirk-ast nī sawhid-bin*. In this case the words *ahwāl az yakī didan* must be taken together: "unable to see Unity on account of strabism"—a legitimate but abnormal construction that could hardly have been introduced by a copyist, though it might have puzzled him and caused him to alter the second half-verse.

۲۳۹۸-۲۳۹۹ Through *fanā fi 'l-S̲h̲aykh* (II 74, note) the *murīd* attains to vision of the Truth.



۲۴۰۰. See *Taḥṣīb*, ۳46-۳88 = *SIM*, 2۳0-2۳2, with the notes *ad loc.*

۲۴۰۱. آن شه شیرین زبان. Fa says that probably Saná'ī or 'Aṭṭār is meant; but I have very little doubt that this is a description of Báyazid-i Bisṭāmī, "the prince of gnostics" (*sulṭānu 'l-'arīfin*). The commentary in the Cawnpore edition of the *Mathnawí* (A.H. ۱۳۱7) attributes to him the saying, *lá yaṣīru 'l-rajulu minā 'l-'arīfin ḥattā yaṣīra kullu sha'r<sup>in</sup> minhu 'ayn<sup>an</sup> naḡīrat<sup>an</sup>*, "No man becomes a gnostic until every hair of him becomes a seeing eye." Delete note ۱ in the Translation, p. 40۳.

چشم گردد الخ. Cf. the notes on I 1004, 1406.

۲۴۰۳. See II 1180, 1297, and the notes *ad loc.*

۲۴۰۴. Fa joins *shabīb* with the second hemistich and translates incorrectly: "there is nothing like fat in the sight-organ of either."

۲۴۰۵. Cf. II ۳236, 3290 *seq.*, III 431۳, VI 1019 *seq.*, v. ۱۸۸<sup>c</sup> *supra*, and the notes *ad loc.*

۲۴۰۶-۲۴۱۱. This passage exemplifies the mysterious connexions which God has created between things so incongruous as the subtle light of vision and the gross "fat" of the eye.

۲۴۰۸. مرغ از بادست الخ. See note on III 4690.

۲۴۱۲-۲۴۲۲. Cf. I ۳۱2-۳۱3 and the note *ad loc.*

۲۴۱۳. می را از گدو, *i.e.* the Wind was able to distinguish reality from appearance and truth from error.

۲۴۱۴. See I ۳47, note. *T'ajashshum* = *takalluf* is the reading of all my MSS.; otherwise *tabashshum* would be an obvious emendation.

۲۴۱۵. See Preface to Book I, p. ۱, l. v and note *ad loc.*

۲۴۱۶. Cf. III 4268 *seq.*

۲۴۲۰. زُلْزِلَتْ زُلْزَالَهَا, *Qur.* XCIX 1.

۲۴۲۲. تُحَدِّثُ الخ, *Qur.* XCIX 4-5: *yawma'idh<sup>in</sup> tubaddithu akhbārābā bi-anna Rabbaka anḥā labā*. Cf. *Math.* I 327۳ *seq.*

۲۴۲۶. عصا و نور. The commentators say that *nūr* refers to "the white hand" (*yad-i bayḍā*) of Moses. See note on I 3486.

۲۴۲۸. درخوردان, *i.e.* *dar-khwar* + *dān*. Fa has the false reading: *dar-khward ān-i tū*.

۲۴۳۶. رحمت او الخ, according to the Ḥadīth-i qudsī cited in the note on I 2672.

P. ۴۲۲, Heading. The enemies of the prophets and saints resemble Pharaoh, whose attack on Moses was pushed so far that he endeavoured to close the ways whereby the spirits of the elect are born into the visible world (III 872 *seq.*).

تا سینور ذر و نسل. All my MSS. have either *dharr ā nasl* (so Fa) or *darr ā nasl*. The latter of these readings is certainly corrupt. As for *dharr*,

I doubt whether the phrase *dharra 'l-labw 'ibādabn fi 'l-ardi* (see Lane) warrants its being coupled with *nasl* here. Moreover, vv. ۲۴۴۱-۲۴۴۸ suggest very strongly that the true reading is that given in some editions and approved by Fa, viz. *تا سینور دژ نسل* (or *دژ نسل*), "as far as the fortress of procreation, which is the frontier (between the two worlds)". *سینور*, also written *سِنور*, represents the Greek *σύνωπος*.

*و غفلت ایشان الخ*. When Moslems remain in "ambush", i.e. cease from waging the *jibād*, infidels, seeing nothing to fear and counting on impunity, invade their territory. Similarly, when the armies of the spirit (*ruh*), led by the prophets and saints, do not march to battle, the "infidel flesh" (*nafs-i gabr*) sallies forth and occupies the unguarded fortress of the heart (*qalb*). Cf. I 3635-3638 and the note *ad loc*.

۲۴۵۵-۲۴۵۶ Moses hints at the miraculous powers of vengeance with which God has entrusted him and warns Pharaoh that it is a case of "kill or cure".

۲۴۵۶ *می دهد الخ*, alluding to the reply made by Moses to Pharaoh's question, "Who is your Lord?" (*Qur. xx 52*): *Rabbunā 'lladhī a'īd kulla shay'in khalqahu*, "Our Lord is He who bestowed on everything its (original) nature." God in His wisdom has created some to be vessels of mercy and others to be vessels of wrath.

۲۴۵۹ Fa: *na-dīdī*. In my opinion *damī* is adverbial and *nīkī-yī* the grammatical object of *fīristādī*. Fa, which construes the verse otherwise (see the Translation, p. 408, note 1), refers to I 882-886, where Divine blessings are described as the reward sent down immediately from Heaven for "the good words" that go up from us.

۲۴۶۰ *بینی هر دم الخ*. For the scansion, see note on I 290. All my MSS. have this reading; the edd. substitute a metrically correct line: *bar damī bīnī jazd-yī kār tū*.

۲۴۶۲-۲۴۶۵ Cf. the Story of the wicked man who could not see any signs of the punishment which God was inflicting on him (II 3364 sqq.).

۲۴۶۳ *نکته و رمزها*. So G. The rest of my MSS. (ABHK) read *ramz-rā*, which makes a bad rhyme but avoids the irregularity (frequent in modern Persian) of having only one plural suffix. Cf. VI 1071: *aṭhar-bā ā sabab*.

۲۴۶۷ *گردل بایدت*. Translate: "if thou hast need of the (understanding) heart." This is gained by means of *murāqabah* (*Luma'*, 54, 17 sqq.), i.e. knowing that God oversees us and keeping Him constantly before our eyes.

۲۴۶۸ I.e. "if thou aspire to mystical contemplation of God (*muṣhābadab*), an experience reserved for adepts". The verse may be complete in itself; but cf. III 3767, where a *surkhi* is inserted between the protasis and the apodosis.

P. ۴۲۴, Heading. تا درو هر در دنیا الخ. Cf. I 3528 sqq.

۴۲۶-۴۲۷. صیقلی کن. Cf. I 3484 sqq. and the saying *saqqadlatu 'l-qulūb dhikru 'llāhi*.

۴۲۷-۴۲۷۲ Fa takes *sayqall* in the sense of *saqqāl* and translates the first hemistich of v. ۴۲۷۲: "the polisher saw the iron and beautified its surface."

۴۲۷۹ یَسْعَوْنَ الخ, *Qur. v 37*, referring to the dreadful chastisement that awaits those who "make war on Allah and His Prophet and work evil on the earth (*ya'sawna fi 'l-ardi fasādān*)".

۴۲۸. Fa omits this verse.

۴۲۸۹ و آن نقش تو بود. Cf. I 1319-1332 and the notes *ad loc.*; *supra*, v. ۴۱۲۱ sqq.; and *infra*, v. ۴۶۵۱ sqq.

۴۲۹۲ Fa has *jafā* instead of *ḥadaṭh* and reads *ruṣṣanī* with *yā-yi majbūl*, i.e. "I am a bright (mirror)", though the rhyme requires *yā-yi ma'rūf*. In the second hemistich one of the oldest MSS. reads: *nīst bar man x̣ān-kib rastam ax̣ manī*.

۴۲۹۳ لباست سوخته. Cf. I 811.

۴۲۹۷ زآصحاب الشمال. See *Qur. LVI 40 sqq.*

۴۵۰۲-۴۵۰۵ There are several *Hadīths* concerning "the Gate of Repentance in the West", e.g.: *Bābu 'l-tawbati kbālsa 'l-maghribi... wa-buwa muṣṭalim mudh kebalaqabu 'llāhu ta'ālā ilā fulā'i 'l-shamsi min maghribibā*, and *man tāba qabla an taṭlu'u 'l-shamsu min maghribibā tāba 'llāhu 'alaybi*. In another Tradition the width of the Gate is described as "a seventy years' journey".

۴۵۰۶ Fa reads *bashī jannat-rā* and gives the names of the eight gates: *'alī-i tawbāb*, *Bāb-i zakāt*, *Bāb-i ṣalāt*, *Bāb-i rayyān*, *Bāb-i ḥajj*, *Bāb-i jibād*, *Bāb-i warā'*, and *Bāb-i silab* (*ṣila-i raḥim*).

۴۵۱۷-۴۵۲۷ This passage illustrates the monistic doctrine that Paradise and Hell and all forms of good or evil are nothing but reflexions of Divine attributes, i.e. aspects in which God presents Himself to our consciousness. Spiritual men display His *jamāl*, carnal men His *jaldl*. See Book 1, p. 101, Heading, and I 2447-2468, with the notes *ad loc.* Pharaoh hopes that through the influence of the Beautiful Attributes (symbolised by the four rivers of Paradise) his vicious qualities may be purified and transmuted so as to produce actions which in their turn will bear fruit and become the cause of his everlasting felicity. See III 3445-3463 and the notes *ad loc.*

۴۵۲۰ مار دوزخ. See note on I 779.

۴۵۲۶ زمهریر, explained in *AQ*, No. 301, as *bayt<sup>um</sup> yulqā filhi 'l-kāfiru fa-yatamayyazu min shiddati bardibi ba'dubu min ba'd*.

۴۵۳۲ خواهان اجل الخ. Cf. III 3429 sqq., 3517 sqq.

۲۵۳۷ از روز رانده. For *raz* meaning "vineyard", cf. v. ۱۳۷۲ *supra* and the line (cited by Vullers s.v. from the *Dihān-i Shams-i Tabriz*): *az rab-i rakehnab chu dardān ba-raz-i khowad raftam*. In v. ۲۵۳۹ *karm* (see Dozy, *Supplément*) is used in the same sense.

۲۵۳۸ این کور را, i.e. the sensual soul whose knowledge is really ignorance. Cf. II 2322 *seq.*

۲۵۳۹ کرم گرمی شد الخ, a figurative description of *fanā*. Cf. III 3999 *seq.* and *Luma'*, 427, 12: *wa-akehlāqu 'l-bashariyyah tubdalu wa-taghayyaru bi-mā yaridu 'alayhā min sulḥāni amwāri 'l-ḥaqā'iq*.

P. ۴۲۸, Heading (2). For the full text of this celebrated *Ḥadīth-i qudsī*, see the note on I 2862 and cf. III 2988, note. The following passage continues and elaborates the symbolism of vv. ۲۵۳۳-۲۵۳۵.

۲۵۴۰ عقیق این یمن. According to the Persian *tansūq-nāmah* mentioned in the note on I 21, the most esteemed cornelian is the bright yellow transparent variety that comes from mines near Ṣan'ā and Aden. The metaphorical use of the phrase may have been suggested, as Fa says, by the *Ḥadīth al-imānu Yamān wa-'l-ḥikmatu Yamdīyat*<sup>um</sup> and other Traditions in which Yemen is described as the land of faith and wisdom; or possibly by the mystical *Ḥadīth* referring to Yemen in connexion with the *nafasu 'l-Raḥmān* (II 1203, note).

۲۵۴۳-۲۵۴۴ Though death (*mawt-i idfīrārī*) destroys the spirit's earthly tenement, God withholds the treasure of gnosis (*ma'rifat*) from those who have not earned it by self-mortification (*mawt-i iḥṭiyārī*).

۲۵۴۵ تَمَسَّ لِلْإِنْسَانِ الخ. *Qur.* LIII 40.

\* ۲۵۵۰ دو کان. Spirit (*rūb*) and Reason (*'aql-i ma'add*). These constitute the real nature of Man, whom God created in His own image.

۲۵۵۵ پادشاه کامیار, i.e. Adam. See the notes on I 538-540, 2660, and cf. *infra*, p. ۴۶۷, Heading. The alternative interpretation given in Fa and other commentaries, which refer to the *dhāt* of Mohammed as "the father of all spirits" (*Abū 'l-arwāb*) and quote the *Ḥadīth ana min Nūrī 'llāb wa-'l-mu'minīna min Nūrī*, is less suitable here.

۲۵۶۱ بود مارا (G), a better reading than *būd mā-rā*.

یا حسرتا الخ. *Qur.* XXXVI 29: *yā ḥasrat<sup>um</sup> 'alā 'l-'ibād; mā ya'tibim min rasūl<sup>in</sup> illā kānū bibi yastabz<sup>ūn</sup>*.

۲۵۶۱ آن حکیم کامیار, i.e. Ḥakīm Sanā'ī. WM says that Rūmī is alluding to the verse:

*hamah andarz-i man ba-tū in-ast,  
kib tu fiṭlī u khamah rangin-ast.*

۲۵۶۷ البی نامه, i.e. the *Ḥadīqatu 'l-ḥaqā'iq*. Cf. the notes on III 2771-2772 and VI 3345 (Heading). *Ḥadīqah*, the title by which Sanā'ī's poem is generally known, does not occur in the *Mathnawī*.

دودمان خویش, *i.e.* "thy bodily senses and faculties". Cf. I 432, where *khāna-dān* has the same allegorical meaning.

۲۵۷۴ نو جوان. Fa reads نو جوان.

۲۵۷۵ لیک تو پستی الخ. Cf. I 3810 *seq.* (In the note on these verses read *qadari* for *qadri*.)

۲۵۷۸ تا مرغت خرم. Cf. I 2792 *seq.* Pharaoh resembles an ignorant child whose reluctance to go to school is overcome by the only arguments he can understand.

۲۵۸۳ طمٹ و بعال. Fa reads *ṭamṭ-i bi'āl*, taking *bi'āl* to be the plural of *ba'āl*.

۲۵۸۴ Concerning 'Ukkāshah ibn Miḥṣan al-Asadī, a well-known Companion of Mohammed, see Nawawī, 427 *seq.* It is related that on hearing the Prophet's description of the 70,000 Moslems who shall enter Paradise without reckoning of sins,<sup>1</sup> 'Ukkāshah cried, "Pray God to make me one of them." The Prophet said, "Thou art one of them", whereupon another Companion asked for the same assurance; but to him the Prophet replied, "'Ukkāshah has forestalled thee" (*sabaqaka bibi* 'Ukkāshah).

Rūmī follows a different Tradition. The Prophet, having been informed by Gabriel that he would die in the month of Rabī'u'l-awwal and longing for release from this world, said in the month (Şafar) before his death: *man bashsharani bi-khurūji Şafar'in*, etc. 'Ukkāshah was the first to bring him the good news and so obtained from him the promise of free admission to Paradise.

P. ۴۳۱, Heading (2). See the preceding note.

۲۵۸۵-۲۵۸۷ Fa says it is impossible that Moses should have spoken thus to Pharaoh and translates the verses as though they referred to a past event. See, however, the note on v. ۲۳۶۴ *supra*.

۲۵۸۸ ای رفیق راه اعلیٰ, an allusion to the words *Allāhumma 'l-rafiq 'l-a'ld*, which the Prophet is said to have uttered with his last breath (Bukhārī, 64, 84, vol. III, p. 191). According to some interpreters, he was invoking God, "the Gracious One, the Most High"; others give *al-rafiq* a collective sense and hold the meaning to be: "O God, let me join the company of the prophets and saints in Heaven!" Rūmī is no *muqallid*, and here the context indicates his view that *al-rafiq al-a'ld* signifies God himself, the Companion and Guide of the soul on its journey to the afterworld. Cf. the note on I 1433.

P. ۴۳۲, Heading. اسیه (so written with *imālah* in all my MSS.) = Asiyah, the wife of Pharaoh. She is not mentioned by name in the *Qur'an*, though reference is made to her in two passages (xxviii 8 and lxvi 11), which depict her as an Israelite, true to her faith and praying for deliverance from her husband and all his works.

<sup>1</sup> The original number was 70 (*Muslim Creed*, 177).

۲۵۹۸ نیکوخصال. This epithet makes a flattering appeal to Pharaoh's better self.

۲۶۰۰ آفتابی الخ, *i.e.* "the glorious crown of Faith, which Moses offers you, will cover your multitude of sins".

۲۶۰۱ Cf. I 2343-2344 and the note *ad loc.*

۲۶۰۴ In the second hemistich it is implied that Pharaoh represents the Devil.

۲۶۰۸ Worldliness has its uses: one cannot always be contemplating God, but why ignore Him entirely? See I 2063-2070 and the note *ad loc.*

۲۶۰۹ سرمایہ, *i.e.* existence (*wujūd*) regarded as capital without which the acquisition of spiritual perfection (*kash-i kamāl*) would be impossible.

۲۶۱۰ رنجوری, *i.e.* one already suffering from *ghaflat*.

۲۶۱۱ See the note on I 2709.

۲۶۱۳ See the note on I 1939.

۲۶۱۴-۲۶۱۵ Our *huviyyah* is only a fleeting reflexion, a finite mode of the infinite, all-pervading Divine *Huviyyah*: by dying to our individual selves we find the Universal Self which is the essence and source of our being.

۲۶۱۶ از باد و زحاک. *Fanā fi'llāh* secures the spirit against corruption by *band-yi nafsāni* and *kahk-i jismāni*.

۲۶۲۶ همام. See note on I 1191.

P. ۴۳۴, Heading. This apologue on the folly of imparting mystical truth to the vulgar begins with a passage that corresponds almost exactly to the opening verses of the Story of the King who found his falcon in the house of a decrepit old woman (Book II, p. ۲۶۵). See note on the Heading *ad loc.*

۲۶۳۲ Here *tutmāj* signifies intellectual speculation and exoteric knowledge.

۲۶۳۵ آب تتماجش دهد, *i.e.* according to Fa, "the carnal man regales the mystic with maxims of worldly wisdom".

۲۶۴۰ چشم ما زاغش. See note on I 3954.

۲۶۴۳-۲۶۴۴ Cf. I 1004, 1406, and the notes *ad loc.*

۲۶۴۵ آب محمود جلیل, *i.e.* the 'ilm-i ladunni of the Perfect Man. It has been said that "the tears of God's lovers are dearer to Him than the praise of the Cherubim".

۲۶۴۸ See I 2509 *sqq.*, 3495 *seq.*

باز جانم الخ, *i.e.* no earthly afflictions can touch the spirit of the saint or prevent it from displaying Divine attributes. The second hemistich is a variation of *zakham bar nāqab buvad bar dhāt nīst* (I 2516).

۲۶۴۹ If the saint's body is hurt, God restores the loss a hundredfold. Cf. III 1705-1745.

۲۶۵۰ Rūmī means that he is forbidden to reveal the mystery of the Perfect Man's "union" with God. See note on I 1733 and *infra*, v. ۲۷۶۷ *sqq.*

P. ۴۳۵, Heading. Read بر سر ناودان غزید and cf. III 980. Two of my MSS. and the edd. have غزید. This Story illustrates the proverb *al-jinsu ilā 'l-jinsi yamilu*. For other references to the topic, see I 745, note.

۲۶۶۳ بکسر. So my MSS. except B, which (like Fa and all edd.) has بکسر.

۲۶۷۰ پس بشر الخ. See *Qur.* XVIII 110. In the second hemistich the readings *áyid* (instead of *áyand*) and *gardid* (instead of *gardand*) are peculiar to G.

۲۶۷۲ Both Jesus and Idris (Enoch) are believed to live in the Fourth Heaven.

۲۶۷۳ هاروت و ماروت. See note on I 535.

۲۶۷۶ Cf. I 429 *sqq.*

۲۶۸۶ See III 567 *sqq.* and note on the Heading *ad loc.*

۲۶۸۷ Fa translates this verse but omits the text.

۲۶۹۱ هست عیسی الخ. See II 1850 and the note *ad loc.*

۲۶۹۲ See note I in the Translation, p. 421, and cf. II 3409 *seq.*

۲۶۹۴ Cf. I 265 *sqq.*

۲۶۹۶ بی عقل الخ, i.e. "thy reason, when freed from bondage to the flesh, will be carried away by ecstasy". For a similar use of *raqṣu 'l-jamal*, see III 15-16 and the note *ad loc.*

۲۶۹۹-۲۷۰۱ Cf. I 986-990 and the notes *ad loc.*

۲۷۰۳ عقل جنس آمد الخ. See the note on I 3653.

۲۷۰۵ Cf. the Story of the Egyptian and the Israelite (*infra*, v. ۳۴۳۱ *sqq.*).

۲۷۰۶ جنس تر. For the comparative suffix attached to a noun, see *TA*, I, Introd. p. ۹ (d), v. ۳۶۹۴ *infra*, and v 1678.

۲۷۰۹ The Hadīth to which this verse refers is cited in the note on I 3700.

۲۷۱۴-۲۷۱۵ A nearly literal translation of the Hadīth: *idhd qāla 'l-mu'minnu 'llāhumma ajirni mina 'l-nāri taqūlu 'l-nāru 'llāhumma ajirni minhu*.

۲۷۱۹ In the second hemistich Fa has: *tā shavad bar nafs ghalib 'aql u bāsh*, a reading which improves the rhyme but is not authorised by any of my MSS.

۲۷۲۰ I.e. "the present life is a continual struggle: you may well be satisfied with keeping the greatest enemy, your carnal self (*nafs*), at bay".

P. ۴۳۹, Heading. In Fa the Heading immediately follows v. ۲۷۲۰.

۲۷۳۱ در هزار آتش الخ, alluding to the proverb *al-nār wa-lā 'l-'ār*.

۲۷۳۲ ای شاه چین, a far-fetched compliment to Pharaoh's "omnipotence".

۲۷۳۹ دولتست الخ. See *supra*, v. ۱۳۳۰ and note *ad loc.*

۲۷۴۵ موبدش. Fa absurdly proposes to read *mubad-asb* and translate: "he (the object of worship), and also his Magian priest (counsellor), knows that the adoration bestowed on him is (really) a poison (to his soul)."

۲۷۴۹ کند داد و ستد = *tasarruf kunad*.

۲۷۵۰ گنجو چه زهر آمد. The reading *gn* (Fa) is not admissible.

۲۷۵۱ See *Qur.* XVIII 70 and, for the allegorical sense, I 2971, note.

۲۷۶۰ ای برادر چون برآذر. See note on III 493, where the same word-play occurs.

۲۷۶۵ Cf. the *Hadīth-i qudsī*: *al-kibriyā'u ridda'l wa-'l-'aẓumatu izāri wa-man naẓa'ani fihimā adkhalatubn nāri* and note on I 2449.

۲۷۶۷-۲۷۶۸ Works of self-purification are the only means by which the mystical experience of Unity can be realised and understood. Cf. *infra*, v. ۲۹۰۹ *sqq.*

۲۷۶۹ آنچه دارم در دوزخ, *i.e.* "what I know of the terrible consequences of egoism".

۲۷۷۰ باندگی دُو is the reading in G and Fa. Some Persian and Indian commentators read *dav* (a "lightened" form of *daw*, "desert") and explain *hāng-i dav* as "the cry raised in a village to warn the inhabitants when a troop of raiders is seen approaching (from the desert)". See, however, the proverb cited in the note on III 2900: since "one word is enough" (*yak ḥarf bas-ast*), the poet declares that he has given more than sufficient warning.

۲۷۷۵ نه دست دان نه آستین. See the Translation, p. 423, note 3, and cf. II 3253, note.

۲۷۷۸ متفق, *i.e.* acknowledged and accepted by all true believers.

۲۷۸۲ In the second hemistich all my MSS. except G have *sarwar-i jum'ah jabān-am kardab-ast*, which makes a very poor rhyme.

۲۷۸۵ از بهر زاد, *i.e.* for the purpose of enabling you to do good works in the Way of God. Fa, deriving *zād* from *zādan*, translates it erroneously by *tawālud u tanāsul-i khalq*.

۲۸۰۱ پنج نوبت. See note on I 2142. Here the phrase refers to the mention of Mohammed five times every day in the calls to prayer (*adḥān* and *iqāmab*).

۲۸۰۴ خردان و مردمان, *i.e.* sensual and spiritual men.

۲۸۱۰ *I.e.* "from the miracle of the rod you may perceive that Hell is not confined to the next world: God brings it into existence where and when He pleases: He can cause your evil thoughts and actions to assume the form of 'adḥāb and make your life a Hell here and now.'"

۲۸۱۱ اوچرا الخ, *e.g.* when a bird soaring in the air is seized by a hawk or shot with an arrow.



۲۸۱۲-۲۸۱۴ "All feelings of pleasure and pain are bestowed on you as a foretaste in order that you may believe in Paradise and Hell and the eternal decrees of Providence."

۲۸۱۵ ضربت نامحتوز, *i.e.* the chastisement that God inflicts on oppressors.

۲۸۱۶ نبل را الب. See Book ۱, Preface, note on p. ۱, l. v.

۲۸۱۷ مست, in the bad sense of the word. Cf. v. ۲۶۹۱ *supra*.

۲۸۱۸ Referring to the destruction of Pharaoh and his host. See note on ۱ ۱۱۸۸.

۲۸۱۹ قبر او الب. See *supra*, r. ۱۳۰۱ *sqq.*

۲۸۲۵ دانش آوردند الب. The rod of Moses and the stones which pronounced a blessing on Mohammed and bore witness to his veracity (1 2۱54 *sqq.*, III 1018, note) are represented as having been miraculously endowed with knowledge and speech by these prophets manifesting the Divine Power. This explanation (Fa, Mq, and the commentators generally) may be right; but it is possible to translate the line otherwise: "they brought knowledge (concerning the *Id'at-i-jamādāt*: cf. III 1010 *sqq.*) in the case of the stones and the rod."

P. ۱۴۴۶, Heading. دهری. See ۱ 2020, note. The connexion of the Story with the preceding passage appears in w. ۲۸۵۷-۲۸۶۳ *infra*.

۲۸۳۳ و حقیق وارثت. Cf. *Qur.* III 176: *wa-lī llābi mirāthuh 'l-samāwāti wa-'l-arḍi*.

۲۸۳۴ *I.e.* "the world existed before you were born: how can you know that it is *mubdāt*?"

۲۸۴۵ آنج کوی. This reading, which I think is the original one, rests on the sole authority of G; my other MSS. and the edd. have کوی. Fa translates: "I will not listen to what you say (and) I will not accept it m. rely as a matter of conformity (without demonstration that it is true)."

۲۸۵۱ نشانش, *i.e.* *nishān-i ḥudūṣ-i 'dīn*. The man of real faith welcomes the ordeal by fire: he knows that God is the ultimate cause of burning as of all other effects, and that fire obeys its Creator, who will not let him be hurt. For the mystical sense of "fire" in this context, see ۱ 786-802 with the notes *ad loc.*

۲۸۵۴ Fa has *ashk-i khūn* and *ravānah ml-rurad*. The latter reading is probably correct.

۲۸۶۰ حجت باقی حیرانان, not to be translated: "a proof for the rest of those who are perplexed" (Fa). Nahīfī's *hujjat-i baqī-yi dīn* shows the proper construction.

۲۸۶۴ این اعلام را. Fa prefers the reading *in a'lām-rā*, which is explained as an allusion to the *panj nawbat* (see note on v. ۲۸۰۱ *supra*). The second hemistich may be read parenthetically: *kūri-yi afṣūn rawān-i khām-rā*, "Increased blindness befall the ignorant (unbelieving) spirit!"

۲۸۶۶ *I.e.* the champions of the Faith have staked all and won innumerable victories in controversy with infidels.

زین رهان اندر قران. Translate: "by this laying down of stakes concurrently (*en concours*)." Cf. *In dū qarin* (v. ۲۸۵۷ *supra*). Both *rihān* and *qirdn*, which Fa takes to be plurals of *rahn* and *qarn* respectively, are verbal nouns.

۲۸۶۷ دوام, *i.e.* the continuance of Mohammed's spiritual sovereignty till the end of time. Only one of my MSS. supports the reading *dawām-i mu'jizāt* (Fa and other edd.), but *dawām šī mu'jizāt* might be a hendiadys, like *qaws šī quzab* (III 3401, note).

۲۸۶۸ سُبَق (for سَبَق: I 3118, note), *i.e.* the non-existence preceding Creation.

۲۸۷۲ از نامشان. This reference to the prophets in general is justified by I 1106: *nām-i Ahmād nām-i jumla(-i) anbiyā-st*. See the note *ad loc*.

۲۸۷۵ صد زبان بین. So G and Fa. Four of my MSS. have *šad-zabān šī* (و) *ndm-i šī* (او) *Ummu 'l-Kitāb*; with this reading, the grammatical sense is completed in the following verse, but the meaning is virtually the same.

ام الكتاب (*Qur.* III 5, XIII 39). See note on I 296. Here "the Mother of the Scriptures" signifies the *Qur'ān* as revealed to the Prophet.

۲۸۷۶ Cf. III 1197-1200 and the note *ad loc*. Fa does not mention the variant reading of the second hemistich (see *app. crit.*) given by three of my MSS.

P. ۴۴۸, Heading. وما خَلَقْنَا الْخ. *Qur.* XLVI 2. Cf. XXIII 117: "do ye think that We created you in idle sport?" Baydāwī paraphrases *bi-'l-baqq* by "according to the requirement of Divine Wisdom and Justice". The final cause of Creation is stated more explicitly in *Qur.* LI 56 (see note on *Math.* III 2988).

۲۸۸۷-۲۸۸۸ Cf. II 1000-1002 and the note *ad loc*.

۲۸۹۰ این نهادند الخ. For the scansion, see note on I 170.

۲۸۹۱ All my MSS. and most edd. give the first hemistich in the form in which it stands here. It should be construed along with v. ۲۸۸۹; the intervening verse breaks the connexion and thus lends some plausibility to Fa's reading: *ham-čhunin didab jabān andar jibāt*, "even so let your eye dart in every direction", *i.e.* "seek to discover the hidden relations of cause and effect and ultimately attain to knowledge of the *sirru 'l-qadar* by which all things are determined".

۲۸۹۴ نسل و روشنی. *Kāshani* may refer to the spiritual light embodied in Man. Cf. *supra*, v. ۲۴۴۱ *sqq.*

۲۸۹۶ چه خوانده چه ناخوانده. Cf. *Qur.* II 5: "whether thou warn them or no, it is all one for them: they believe not."

۲۸۹۷-۲۸۹۸ In such cases the influence of holy men can make no real impression, though it may produce a show of assent. When God bade

the worshippers of the Golden Calf hearken to His Word, they answered: *sami'na wa-'asayna* (*Qur.* II 87).

۲۹۰۰. در نبرد, *i.e.* in the battle against the flesh those who rely on carnal reason inevitably come to grief.

۲۹۰۴-۲۹۰۸ Cf. I 3483-3541.

۲۹۰۶ See note on I 2659. Three of my 14th-century MSS. read: *dar khalṣab kardan-i Adam zi-lā*, "as to making Adam the Vicegerent (after bringing him) out of non-existence".

۲۹۱۱ See note on II 3006 *seq.* Although spiritual perfection is the gift of God, He bestows it on none but the blessed who work and pray for it. Cf. *supra*, I. ۲۵۱۰ *seqq.* and the notes on I 971-976.

۲۹۱۲ ليس للانسان الخ, *Qur.* LIII 40.

۲۹۱۳-۲۹۱۶ See the notes on I 637-641, 1463, and cf. III 4470 *seqq.*, 4581 *seqq.*

۲۹۱۵ Wicked men rebel against the Divine *taklīf*: if they were endowed with insight, they would thankfully accept the tasks and obligations that God lays upon them.

۲۹۲۹-۲۹۳۲ See *Qur.* I 4, where the commentators explain that *iiyāku na'budu* means *nukbaṣṣisuka bi-l-'ibādati* or *na'buduka wa-lā na'budu ḡhayraka*.

۲۹۳۰. از پی نفی ریا. *Riyā* is best defined as the opposite of *ikhlāṣ*. See *Qush.* 113, I *seqq.*

P. ۴۵۱, Heading. The following Story brings out the full implication of the text *iiyāku nasta'innu* as understood by Sūfīs.

۲۹۳۶ عباد الملك, "Pillar of the (Divine) kingdom", a fitting title (cf. II 1935 and note *ad loc.*) for the Perfect Man, of whom this courtier is a type.

۲۹۴۱. لا يهيم تو الخ. When the saint becomes *ṣāmi' fi'llāh*, his prayer is really God's prayer to Himself. See III 2218 *seqq.*, V 2242, Heading, and 4159-4163; and cf. note on I 1578.

۲۹۴۲. كز زمین الخ, *i.e.* "if he had moved heaven and earth to intercede for him".

۲۹۴۵-۲۹۴۹ Cf. V 4150-4160.

۲۹۴۶. محمود مني الخ. See note on I 1073-1075 and cf. I 3438 *seq.*

۲۹۴۷. ما رميت الخ. See note on I 61۹.

۲۹۴۸ Cf. the note on I 3054, where I now think that لا and لا إله إلا الله are used, as here, in the sense of "dying to self" and "living in God": *baqā ba'da 'l-funā*.

هراسیری هر امیر. Cf. I 2502-2503 and note *ad loc.*

۲۹۵۳. که نه مجنونست. So the two oldest MSS. instead of *gar nab* (I<sup>a</sup>, etc.). The former reading suggests more forcibly that the offence is inexcusable.

۲۹۵۹-۲۹۶۰. "Intercession" symbolises duality. There can be no mystical "union" when consciousness of anything "other than God" intrudes. For the *Ḥadīth* paraphrased here, see I 3953, note.

۲۹۶۱ زخم شاه, a much better reading than رحم شاه, which is found in two of my later MSS.

۲۹۶۳-۲۹۶۵ Cf. III 4661, note, and the *Ḥadīth-i qudsī*: *man aḥabbani qataltubu wa-man qataltubu fa-ana diyatubu*.

۲۹۶۶ This verse describes the "Divine darkness" of *fand* or "the Dark Night of the Soul", which far transcends all worldly joys, since it is a manifestation of Grace (*lutf*) under the mask of Wrath (*qabr*). Cf. *MI*, 166 and Inge, *Christian Mysticism*, 109, 199 *seq.*

۲۹۶۷ All distinctions and oppositions vanish in contemplation of the Essence.

۲۹۶۹ این اسما و الفاظ جمید, *i.e.* the words by which "the Most Beautiful Divine Names" (*Asmā-yi Husnā*) are signified.

ار کلابه آدمی. Cf. II 998.

۲۹۷۰ عَظَمَ الْأَسْمَا. See *Qmr.* II 29 and cf. the notes on *Mash.* I 1012 *seq.* and 1234 *seq.* The essential knowledge revealed to Adam, the Perfect Man, was not given in the form of words; these are only "names of the Names" and throw a veil over the real nature of God.

۲۹۷۱ رو سیاه, *i.e.* they lost their ineffable splendour. Fa detects an allusion to their being written with ink in books.

۲۹۷۳ Cf. VI 699. None of my MSS. has the reading *tark-i murzif-ast* (Fa) in the second hemistich, *i.e.* "from ten points of view it involves neglecting that which brings (the truth) near (to us)".

P. ۴۵۴, Heading. See III 4215-4216 and the note *ad loc.*

۲۹۷۷ واسطه الخ. Cf. the saying: *ṭalebu 'l-dalīl ba'da 'l-wuṣūlī ilā 'l-madlūl qablū*.

۲۹۸۰-۲۹۸۱ In these verses the mystic who sees God with all His attributes *sub specie unitatis* declares that this experience of Reality (*jam'u 'l-jam'*) is on a higher plane than that of him who still distinguishes one attribute from another and, like Gabriel, has not realised that in relation to God *qabr* and *lutf* etc. are identical. Cf. the note on I 3752-3756.

همیش ضعفم, perhaps ironical: "in my poor judgement." Fa offers an alternative rendering of the words that follow, viz. "what has the appearance of evil is (essentially) good"; but probably the speaker has in view the saying *ḥasandū 'l-abrār sayyi'dū 'l-muqarrabin* (II 2816, note).

۲۹۸۲-۲۹۸۳ The true mystic regards Divine gifts as "veils" between himself and the Giver: those which in the eyes of common men are the greatest of blessings seem to him a curse. Cf. the definitions of *futuwwah* (I 711, note).

۲۹۸۴-۲۹۸۵ Cf. I 3454 *sqq.* and the notes *ad loc.*

ای یار غار, "O trusty friend" (see note on II 2252): the reader is addressed. According to Fa, the meaning is: "O thou who art my companion in the sensible world", a version which recalls Plato's myth: cf. *SIM*, 222 (note on *Tā'iyyah*, 246); but in two places (I 405, III 209) Rūmī connects *ghār* with self-abandonment and withdrawal from the world (cf. I 392, note), and this is likely to be its signification here, if we must interpret the phrase allegorically.

خار باشد. See I 1962-1964 and the notes *ad loc.*

۲۹۸۷ See note on v. ۲۸۱۱ *supra*.

۲۹۹۱ بدست. So G. Fa suggests the reading *bud-ast* = *būdab-ast*, i.e. "has the question 'why?' ever been asked except for this purpose?"

۳۰۰۰ Cf. I 2770-2772 and note *ad loc.*

P. ۱۴۵۵, Heading. See the parallel passage (II 1816 *sqq.*) where Moses asks God to explain the mystery of evil.

۳۰۰۵ بقا, i.e. human life (*wujūd u baqā-yi khalq*).

۳۰۰۸ نهر علیر آمد سؤال, a translation of *al-su'ālū mīsfū 'l-'ilm*; cf. *al-'ilmu khalqīnu wa-mīfādubū 'l-su'āl*. Both are sayings attributed to the Prophet.

هر برونی را الخ. E.g. many persons do not even know that they are ignorant; their self-satisfaction prevents them from asking questions that would make them wise.

۳۰۰۹-۳۰۱۱ Knowledge is the ground of all serious questions and answers. If its results are both good and evil, that is owing to the diversity of human nature and because things can only be known by means of their contraries (I 1127 *sqq.*).

۳۰۱۲-۳۰۱۴ These verses refer to the Socratic method of imparting knowledge (*tajābul-i 'arīf*) and compare it with the trick played by ass-dealers when they pretend to bid against each other, their real object being to induce the customer to buy. Rūmī employs elsewhere (I 2473) this illustration of the way in which 'ruth is brought out by the appearance of conflict and opposition.

۳۰۱۵ ذو ثباب. See note on v. ۵۸۷ *supra*.

۳۰۲۴ گفت پس تمیز الخ. Cf. *Qur.* VIII 38: *li-yamīza 'llābū 'l-khabā'itha minā 'l-tayyib*.

۳۰۲۹ كنت كنزاً الخ. See *supra*, p. ۱۲۲۸, Heading (2) and the note *ad loc.*

اظهار. Here *izbār* = *mazbūr*. Cf. *itbbāt* = *matbbūt* (I 1734) and *idbār* = *mudbūr* (I 2949, III 1329, 4793). It is incorrect to say that شو has the meaning of كُنْ (Fa).

۳۰۳۰ This reading of the second hemistich is found in G only. All my

other MSS. have *ham-shund-kib ranghan andar main-i digh*; and so Fa, which explains *main* by *badin*.

۳۰۳۲ فانی و لاش, according to the proverb: *al-maghlbb ka-'l-ma'dim*. See note on v. ۳۹۱ *supra*.

۳۰۳۵ گان جزو اوست. The alternative translation, "who is part of him (the prophet)", i.e. his spiritual heir (II 3530, note), makes good sense.

وحی جوست. See note on I 223.

۳۰۳۶ *Mad-rd* and *da'i* refer to the saints. There are obvious arguments against the view that God is the speaker in this verse.

۳۰۳۷-۳۰۴۰. By hearkening attentively to holy men every "true believer", i.e. Şūfī, is taught to manifest his latent spiritual qualities, just as an infant learns to speak by listening to its mother. Those who possess no capacity for mystic knowledge are "born deaf". Cf. I 1622-1631 and the notes *ad loc*.

۳۰۴۰ از آفتست. Translate: "the result of a grave disease (of the soul)." Cf. *Qur.* VII 22: "verily the worst of beasts in God's sight are the deaf and dumb who have no understanding."

۳۰۴۲ ازا و دایه, i.e. the nurse and the sustenance which the babe receives from her. Another admissible rendering is "nurse and helper". All my MSS. appear to give *aza*, but in GH *fatḥab* is written over the initial *alif*. Fa and other edd. read *āza*, "annoyance". I am strongly inclined to think, however, that the correct reading is *aza*. Cf. the phrase *ḥuwa ḥasann 'l-add*, "he has a good manner of pronouncing, or uttering the letters" (Lane). and note on v. ۲۹۷. *supra*.

۳۰۴۳-۳۰۴۴ See *Qur.* XIX 28 *sqq*.

۳۰۴۵ اندر اجتہاد. The exceptions mentioned in the preceding verses prove the rule that *mujābadab* under the guidance of a *murshid* is indispensable.

۳۰۴۶ چون عدم. See note on v. ۳۰۳۲ *supra*.

۳۰۴۸ I.e. "do not let your life be wasted: devote what remains of your bodily powers to the task of developing and realising the spirituality which hitherto has been overlaid by your sensual self".

۳۰۵۰ این فانی الخ. The poet proceeds to illustrate this statement in the following section. Cf. *vv.* ۱۵۲-۱۵۵ *supra*.

۳۰۵۱ شیر علم. See I 603-604 and the note *ad loc*.

۳۰۵۵ The "east-wind" is *fikr-i rābānī*, the "west-wind" *fikr-i naṣānī*. Fa quotes the Ḥadīth: *nuṣirtu bi-'l-ṣabā wa-nublika qawmu 'Adn bi-'l-dabir*.

۳۰۵۷ جان جان جان, the Universal Spirit which reveals itself in all its glory to the heart of the Perfect Man.

۳۰۵۸ Cf. I 119-122 and 1125-1127.

۳۰۶۰ چو این باشد تبار. See note on ۱ 706. Some commentators translate: "since this (spiritual Sun) is (essentially) perfect", which no doubt suits the immediate context better than my translation does.

۳۰۶۲ Cf. the Hadīth: *al-nawmu akhū 'l-mawti wa-lā yamūtu ablu 'l-jannab*.

۳۰۶۳ Sleep may be regarded as a younger brother, subordinate to Death; for the spirit's release from the slumbering body is temporary. Rūmī, on the other hand, associates the term "sleep", not only with dream-experience, but with that vision of Reality which becomes absolute and permanent in adepts of the highest rank. Cf. ۱ 388-406, 2089 *sqq.*, 3187 *sqq.*, etc.

۳۰۶۸ See ۱۱ 2232-2236 and note *ad loc.*, where the Persian proverb concerning the elephant's dream of Hindustān is cited and explained.

چو خسپد او ستان. So the two oldest MSS. Two later ones read او شبان; Fa has *dar shabān*. See the Translation, p. 441, note 1.

۳۰۶۹ خور, i.e. the carnal man, who has never longed for the spiritual world and does not even know that he has lost it: consequently he never sees it in his dreams.

۳۰۷۰-۳۰۷۱ For the doctrine of *ἀνάμνησις* implied in this passage, see the notes on ۱۱ 1666-1669, and cf. ۱۱ 2334-2335.

۳۰۷۲ اذكروا الله, *Qur.* xxxiii 41. Fa refers to Qushayrī's comment, that *adhikuru 'llāh* means "love God" (*ahibbū 'llāh*).

اورجی, *Qur.* lxxxix 28. See the note on *Math.* ۱۱ 1169. The soul that God calls to return to Him is the purified soul (*nafs-i muṭma'innab*).

بر پای هر قلاش. The metaphor of a tethered horse is used in the same way at ۱ 401-402: see the notes *ad loc.*

۳۰۷۳ ور نه ییلی الخ. Cf. the note on Book ۱, p. ۱۳۸, Heading.

۳۰۷۴-۳۰۷۷ These verses describe the heavenly influences emanating from the saints, which by Divine grace are perpetually working miracles of "conversion" (*tawḥab*) and spiritual regeneration.

۳۰۷۵ نقش بنداند الخ, i.e. they depict the *sifāt-i ḥaqq* and imprint them on your heart.

بهر لی وَلَک. Cf. vi 2972 and note on ۱۱ 3567. The words *li wa-lak* occur in *Qur.* xxviii 8: "(the infant Moses is) a joy to thee and to me: kill him not." From the *Dirān* of Sanā'ī (203, marg., 11 *sqq.*) it appears that the phrase was employed by dice-players in some technical sense (perhaps equivalent to "bluffing"):

*tā kay ba-zīr-i dawr-i falak chūn muqāmīrān*  
*az bahr-i burd-i khwīsh dam-i li wa-lak zanīm?*  
*dast-i burīf khūb-tar-dyād, kib dar qimār*  
*shayd panj naqsh-i mā-st ham-in mā du yak zanīm.*

۳۰۷۸ See *supra*, v. ۷۳۳ *sqq.* and ۸۲۲ *sqq.*

دهده خواب. Fa points out that the version given above represents Ibrāhīm ibn Adham as lying *awake* (cf. note on v. ۷۲۷). If that be so, the poet's inconsistency is a very natural one in this context.

۳۰۸۲-۳۰۸۳. The Ḥadīth refers to *sharḥu 'l-qalb* (III 2356, note) and explains the meaning of *Qur.* XXXIX 23: *a-fa-nān sharaḥa 'llāhu ṣadrāhu li-'l-islāmī fa-bawa 'alā nūr<sup>m</sup> min Rabbīhi*. When asked "What is the sign thereof?" the Prophet is said to have replied: *al-tajāfī 'an dāri 'l-ghurūr wa-'l-inābatu ilā dāri 'l-surūr*. Rūmī, either deliberately or for metrical convenience, has mistranslated the second clause, thus making the Prophet an exponent of the doctrine that illumined mystics abandon *both* worlds and turn to God alone. The alteration, however, could be justified by citing, e.g., *Qur.* XXXIX 55: *wa-anibū ilā Rabbikum wa-aslimū labu*, and the Ḥadīth: *al-dunyā ḥarām<sup>m</sup> 'alā abli 'l-ākḥīrati wa-'l-ākḥīratu ḥarām<sup>m</sup> 'alā abli 'l-dunyā wa-humā ḥarāmāni 'alā abli 'llāh*.

P. ۴۶۰, Heading. I do not know from what particular source, if any, this Story is derived. Its general features belong to a type with which all students of Ṣūfī poetry are familiar. Cf. the note on Book I, p. ۵, Heading.

يَوْمَ يَقْرَأُ الْمَرْءُ النِّجَ، *Qur.* LXXX 34-35.

التراب ربيع الصبيان, "Earth is the delight of boys" (related as a saying of the Prophet). For this metaphorical use of *rabī'*, cf. the Ḥadīth (*Nibāyab*, II 64, 10): *Allāhumma 'jālī 'l-Qur'āna rabī'a qalbī*.

اطلس و اكسون النج. The precise meaning of *aksūn* is uncertain; the word is again coupled with *aṭlas* in *Dīwān*, *Tab.* 204, marg., penult:

*az pay-i nay-shakar-at aṣḥk-i chū aṭlas bāram:*  
*chārūb-am nist juz in aṭlas u aksūn-i digar,*

but a homily cited in the *Dīwān* of Pīr-i Herāt, 109, 7, supplies a much closer parallel to the present passage: *tark numāy amal-bā, kib amal aksūn-i talbīs-ast nī afśm-i Ibīs-ast*. See also I 2087-2090, where the phenomenal world, symbolised by silk (*abrisḥam*), is contrasted with *jabān-i sādab nī ṣaḥrā-yi jān*, an antithesis corresponding to that of *aksūn* and *yaksūn* here.

وَأَتَيْنَاهُ النِّجَ، *Qur.* XIX 13, referring to Yaḥyā ibn Zakariyyā (John the Baptist).

كُنْ قَبْكُون، *Qur.* II III. Cf. note on I 2694.

۳۰۹۱ جان, i.e. the animal soul.

۳۰۹۴-۳۰۹۷ See I 1130, 1996-1997, with the notes *ad loc.*, and cf. *supra*, v. ۶۵ sqq.



۳۰۹۱ After this verse Fa adds:

*ân yaki nisbat bad-ân pâlat 'adhab,*  
*siy-i digar âb-i sâft-yi 'idhab.*

('idhab, plural of 'adbb, is used as an epithet: cf. *mâ'm* 'idhab<sup>m</sup> in Arabic.)

۳۰۹۸-۳۰۹۹ Joy and grief in dreams are generally to be interpreted by their contraries. Cf. 'Abdu 'l-Ghanî al-Nâbulusî, *Ta'tîru 'l-andam fi ta'bîri 'l-manâm* (Cairo, A.H. 1320), 113, penult under *farab*, and *Ḥadîqab* (Stephenson), 51, last line: *giryab dar khwâb mu'nat-i shaddi-st*.

۳۱۰۱ یادگاری. See *infra*, v. ۳۱۱۳ *sqq*. This verse is followed in Fa by the same interpolated verse which comes in Bul. after v. ۳۱۰۰. See *app. crit*.  
۳۱۰۳ رُغ رُغ (not in the lexx.) imitates a creaking, clanking, or rattling sound.

۳۱۰۵ Worldly folk are deaf to the signs which announce the opening of a door for Death.

۳۱۰۶ جَانِ سَر (G) is almost certainly the original reading: cf. *supra*, v. ۱۰۲۶ and note *ad loc*. Fa and other edd. have *jân u sar* or *jân u sir*; the conjunction, which all my MSS. omit, makes the sense easier and was inserted by copyists for that purpose.

۳۱۰۷ غرہا. Cf. II 3404 and note *ad loc*.

۳۱۰۸ باد, i.e. *hid i marg*. 'The king means to say that his son's life is precarious: therefore he wishes him (the son) to marry a wife, in the hope that their union may produce a perfect child.

۳۱۱۲ I.e. if he had been a gnostic, he would have preferred the everlasting life in God to temporary self-survival in the persons of his descendants.

۳۱۱۶ الولد بئر آبیہ. For a mystical interpretation of this Ḥadîth, see v 1927-1931.

۳۱۱۷-۳۱۱۹ Cf. the Ḥadîth: *khayru 'l-abwarayni man 'allamuka*.

۳۱۲۱ کالشی. Fa: *talîshî*.

۳۱۲۵ شد مفازہ الخ. Cf. II 1473 and note *ad loc*.

۳۱۳۷ A paraphrase of the Ḥadîth: *man ja'ala 'l-humîna hamm<sup>m</sup> w'albid<sup>m</sup> kufâbu 'lâhu sâ'ira humîmibi*. See Book v, p. 18, Heading (2).

۳۱۴۱-۳۱۴۳ Cf. II 2221-2225 and note *ad loc*, and the note on I 987-989.

۳۱۴۹ نُس. See note on v. 115<sup>c</sup> *supra*. Here again Fa renders *nus* by "mouth" = "speech".

۳۱۵۱ Read نیرجانی and cf. I 241, note. The second hemistich may be translated: "till only a few sparks of life were left in his straw-like (emaciated) body (*kâib-ash*)"; but though the word-play (*durîd*, *kâib*) suggests this reading, I think *kâbish* (G) is better.

۳۱۵۷ که فرمانت رواست. Fa: *kîh ham farmân turî-st*.

٣١٥٨ ابن مسكين, *i.e.* the king himself.

٣١٦٢ Cf. *Qur.* XII 76: *wa-fawqa kulli dhi 'ilm<sup>m</sup> 'alim<sup>m</sup>*, and XLVIII 10: *yadu 'l-lāhi fawqa aydihim*.

٣١٧٢ After this verse some cdd. insert the two verses written in the margin of H (see *app. crit.*), explaining that the king went to the grave, excavated it, and discovered a strand of hair (presumably the prince's) on which a hundred knots had been tied.

٣١٧٦ اى عجب الخ, *i.e.* it is extraordinary that the term *ruk* should be applicable both to the unhappy day when the prince was first bewitched and to the blessed day of his deliverance.

٣١٨١-٣١٨٣ These lines depict the mystical states of *maḥw* and *istighbrāq* which arise from contemplation of the Divine Beauty and are succeeded by a higher state of consciousness (*ṣaḥw*). See note on I 2066.

P. ٣١٧, Heading. خليفة خداست, *i.e.* potentially and ideally. Fa has *khaliḥab-qāda-i Khudā-st*, "he is the son of God's vicegerent (Adam)", but the four oldest MSS. give the text-reading.

٣١٩١-٣١٩٢ See *Qur.* CXIII 1: *qul a'udhu bi-Rabbi 'l-salaq*. Sūrah's CXIII and CXIV are said to have been revealed when the Prophet was bewitched by a Jew who had tied eleven knots on a cord and hidden it in a well. The cord was brought to the Prophet: he recited the two Sūrah's (eleven verses) over it and thus escaped from the evil effects of the charm.

٣١٩٣ Cf. the Ḥadīth: *istaghi 'l-dunyā fa-wa-'lladhī nafsi bi-yadīhi innahū la-asḥaru min Ḥārīṭa wa-Mārīṭa*.

٣١٩٥ نقائات, *Qur.* CXIII 4: *wa-min sharrī 'l-nassātibātī fi 'l-'uqad*.

٣١٩٨ خوشدمى الخ, *i.e.* an inspired man, one who knows the *sirrū 'l-qadur*.

يفعل الله ما يشاء, *Qur.* III 39.

٣١٩٩-٣٢٠٠ For the word-play, cf. *supra*, v. ١٥٢٩ and note *ad loc.*

٣٢٠٣ نَفِثَتْ فِيهِ مِنْ رُوحِي (*Qur.* XV 29) refers to the Perfect Man as the object of Divine Grace (*ḥayd-i ilāhi*).

٣٢٠٤ نَفِثَ مِهْر (GH) is a better reading than *nafṣih-i mihr* (Fa). See note on Book I, p. 119, Heading.

٣٢٠٥ رحمت او الخ, a translation of the Ḥadīth-i qudsī cited in the note on I 2672.

سابق بگو. *Sābiq* may signify either *rahmat-i 'l-laqq* or the saint invested with that attribute (cf. *Qur.* LVI 10-11 and the Ḥadīth: *li-kulli qarn<sup>m</sup> min ummatī sābiq<sup>n</sup>*).

٣٢٠٦ نفوس رُوحَات, for *al-nafsiṣu rūḥijāt* (*Qur.* LXXXI 7), where the phrase refers to the Resurrection and is said to mean the re-union of souls with their bodies or with the works they did during their earthly life, or their consorting with houris in Paradise or with demons in Hell.

Here, as the context indicates, it is applied to the saintly "brides of God". See I 428, 1435, 1989-1991, and the notes *ad loc.*

۳۲۰۸ Fa cites a Hadīth: *al-dunyá wa-'l-ākhiratu darratāni fa-bi-qadari mā radiyat ibdābunmā tasakhabu 'l-ukhrá.*

۳۲۱۴ The second hemistich alludes to *Qur.* LXXVI 5: *inna 'l-abrára yashrabúna min ka's<sup>in</sup> kāna mizájubá káfur<sup>an</sup>.*

۳۲۱۷ هـ برون آری الخ. Cf. I 1962-1964.

۳۲۲۰ كه نبيند الخ. Three of my MSS., including G, have the text-reading; the other two give variants. Fa, like K, has *shb u bálá-rá jibár.*

۳۲۲۱ بوی پیراهان یوسف. Cf. I 125 and note *ad loc.*

۳۲۲۲ صورت پنهان, i.e. the Divine Attributes. Cf. the Hadīth: *inna 'lláhu ta'ála khaláqa Adama 'alá siratibi* and the note on I 3486.

۳۲۲۷ I.e. he who lacks mystic knowledge is "far-seeing" only in the sense that his illusions lead him far away from the Truth.

۳۲۲۸-۳۲۳۵ Cf. I 1114-1120, VI 2353 sqq.; and *supra*, n. 13613 sqq. and n. 20316 sqq.

۳۲۳۶-۳۲۳۹ I.e. "if you are unconscious of God's presence, nevertheless keep in touch with the travellers on His Way: perchance some holy man will rouse you from the slumber of worldliness (*khwāb-i ghaflat*), which makes all your thinking utterly false and vain".

۳۲۴۱ اقرب منه الخ, *Qur.* I. 15: *wa-Nabnu aqrabu ilayhi min habli 'l-warid.*

P. ۴۷۰, Heading. There is a close resemblance between this Story and the one that concludes Book II (3788-3810): in each case a *ṣābid* exemplifies the blissful experience of union with God. Cf. also III 2009-2032 sqq.

۳۲۵۲ دست و چشم خویشرا الخ, i.e. "how should I reject the evidence of 'the eye of certainty' (*aynu 'l-yaqin*)?" Fa prefers the reading *bar kumam* and would translate: "how should I lift my hands and eyes to Heaven (in prayer)?" This is unsuitable to the context: *bar kanam* (G) must be retained.

۳۲۵۳ See *infra*, n. 31231 sqq.

۳۲۵۴ The spiritual reason (*'aql-i ma'ūd*) sees things as they really are.

۳۲۵۶ چنان رحمت, i.e. one who possesses the quality of mercy in such a high degree. Fa's suggestion that *rahmat-naẓar* may be a compound epithet is hardly worth noticing.

P. ۴۷۱, Heading. مجموع عالم صورت عقل گشت. See *SIM*, 106 sqq. and *supra*, note on p. ۳۰۹, Heading. The created universe is the form of the Logos, i.e. of the *Hāqiqab* or *Nūr* of Mohammed, which manifests itself pre-eminently in the saints. If you live in harmony with the Logos, you are at peace with the whole world; otherwise, you sin against the Light and suffer accordingly.

۳۲۵۹ هر آنک اهل قل است. *Qul* has the meaning of *qawl* at II 862; cf. the note *ad loc.* Here most commentators explain it as the Divine *ḥabīb* to which all human souls responded in the state of pre-existence (see note on II 1666-1668); but this interpretation seems less probable than the view of Fa that *abl-i qul = abl-i nuṭq* (see note on II 3238) and refers to spiritual men who alone are worthy to utter the Word of God.

۳۲۶۲ See *Qur.* XIV 49 (note on v. ۱۵۷ *supra*).

۳۲۶۳ This and the following verses, as well as those which precede them, are nominally spoken by the *ḥabīb* of the Story.

۳۲۶۸ The "mirror", i.e. the heart (*qalb*) of the Perfect Man in which the full splendour of the Divine Essence and Attributes is reflected, illumines the dark world with rays of reality flashing through its "cloth cover", i.e. the veil of phenomenal form. Cf. I 3545 *sqq.* and note *ad loc.*

۳۲۷۰ پیش وهر. See the notes on I 2757, III 3570. 'Aql represents the mystic inspired by Reason.

P. ۳۷۲, Heading. For the legend of Ezra, who was raised to life after he had been dead for a hundred years, see *Qur.* II 261 and art. 'Uzair in *EL*. His recognition by his aged children and grandchildren is related in *Qisṣa 'l-anbiyā*, 216, 11 fr. foot and foll.

۳۲۷۶ کافران را درد. Cf. *Qur.* III 20: *fa-bashshirhum bi 'adhabin alim*. Religious faith or infidelity rests on *taqlid*, mystical faith on *mushāḥadab*.

۳۲۸۰ در دم نقدست. Fa, which has *dam-ba-dam naqd-ast*, admits the superior authenticity of the text-reading (given by all my MSS.).

۳۲۸۱ Although *kufr* is a veil of darkness, while *imān* is a veil of light, yet both alike are extraneous to the saint absorbed in contemplation of God and therefore may be described as "door-keepers" guarding the unitive state which he enjoys, or as "husks" in relation to the "kernel" of Reality (*ḥaqīqab*) which he has become. For the latter metaphor, cf. III 2527 *sqq.*

۳۲۸۱۲ The Moslem's faith derives its excellence from the Perfect Man, the organ of Universal Reason. Cf. *supra*, v. ۱۹۸ and note *ad loc.*

۳۲۸۵ تا برآرد البح, alluding to the miracle of Moses, when he smote the sea with his rod (*Qur.* XXVI 63). The sense may be: "turn thy back (on self-interest), in order that my inspiration (or my inspirer, i.e. Ilūsāmū-'ddīn) may reveal to thee the inmost core of these mysteries." It is possible, however, that the poet means: "let me turn from this long digression (which began at v. ۳۷۷۹ *supra*) and conclude the Story of Moses and Pharaoh", as in fact he does, though not immediately (see v. ۳۵۷۵ *infra*).

۳۲۸۷-۳۲۸۸ The discursive intellect (*'aql-i ma'āsh*) can never attain to that essential unification which is the work of Love.

طبر و یم. Cf. vi 2874 (Translation, p. 417, note 1) and the saying (*Arabum Proverbia*, I 283, No. 18): *ja'a bi-'l-ḥimmi wa-'l-rimmi*, where the editor translates: "adduxit aquam multam et terram humidam"; for several other explanations of the phrase, see Lane under <sup>4</sup>یم.

۳۲۸۹ خوش چون سمرقند. Cf. *Samargand-i ḥu qand* (I 167).

۳۲۹۰ زاشتیه. *Ishtibāb* = *tafriqab* as opposed to *jam'*. See note on I 3752-3756.

پس توان زد الخ، i.e. "then the truths of gnosis can be impressed on thy heart".

۳۲۹۱ ور زمتالی الخ، i.e. "if thy capacity for receiving mystical knowledge exceed the ordinary standard".

۳۲۹۲ صورتش، i.e. the Divine Attributes. Cf. the note on v. ۳۲۲۲ *supra*.

۳۲۹۳ The *Hadīth al-jam'atu rahmat*<sup>m</sup> is here applied in a sense that suits the context.

آنچ هست، "that which is real", or "that (knowledge) which I possess" (F<sub>2</sub>).

۳۲۹۵ چان شك. See note on I 474.

۳۲۹۶ شمت سودا، "many (distracting) thoughts". For *sawdā* = *ḥīr*, see the notes on I 23 and I 100. The rendering "passions" is inexact, though Fa in paraphrasing the verse uses *dr̥xīl* and *hawā*.

۳۲۹۷ دهد اورا ثبوت، i.e. silence allows him to remain undisturbed, whereas speech would aggravate his folly. Cf. II 2717 and note *ad loc*. P. ۳۷۴, Heading (1). According to *Luma'* (373, 17) the complete text of the *Hadīth* runs as follows: *innabū la-yuḥānu 'alā qalbī fa-astaghfiru 'illāha wa-atūbu ilayhi fi 'l-yawmi mi'ala marrat*<sup>m</sup>. Rūmī's abridged version agrees with *Nihdyub* (III 194, 5) in reading *sab'tna marrat*<sup>m</sup>. For the meaning of *yuḥānu 'alā qalbī*, see *Luma'*, *loc. cit.*, and cf. II 299, note. The Prophet, it is explained, regards as a lapse from grace his being occupied with apostolic duties or any public work that interrupted his contemplation of God.

۳۳۰۰ زگفتن وز نثار. "Outward speech and talk is as dust", which obscures the inner light. See I 577, 1729, and the notes *ad loc*. But here Rūmī has particularly in view the doctrine of reserve (I 135, note). Granting that his pearls are cast before swine, he pleads that he cannot help it: he is carried away by the same Divinely pre-ordained enthusiasm which drove the Prophet to divulge the Truth hidden in his heart.

۳۳۰۳ جف القلم. See note on I 3851.

۳۳۰۵-۳۳۰۸. Cf. *supra*, v. ۳۲۲۷-۳۲۴۱.

۳۳۰۹ Those who long for God are immune from *ghaflat*, which is the effect of worldly desire and worldly wisdom.

۳۳۱۰ طائرا عطار آوريد. Cf. III 3880 and note *ad loc.*

۳۳۱۴ همچو موسی الخ. See note on I 3486.

۳۳۱۷ Savants who seek praise and popularity are guilty of *shirk-i kbafi* (I 474, note).

۳۳۱۹ Wakhsh, the Oxus of the Greeks, but also used as the name of a district on the Upper Oxus, signifies here the mystic's original home (*watan-i ashf*) which he reaches at the end of his journey to God.

۳۳۲۰-۳۳۲۱ Like the flash of lightning that gives the signal for a heavy rainfall and thus causes the sky to clear, our transient reason only supplies enough light to let us see that God bids us weep in self-abasement and dissolve by our tears the dark cloud of carnality.

۳۳۲۲ بر کتاب تن. For the metaphorical sense of *tanidan*, see I 2262 note.

۳۳۲۴-۳۳۲۶ These verses refer to passages in the *Qur'an* (xv 16-17, xxxvii 6-10), where it is said that shooting stars are launched against devils who mount to Heaven for the purpose of spying. Our intellectual faculties are "satanic" so long as they refuse to learn from the Universal Reason manifested in the Prophet. Cf. *infra*, v. ۳۳۳۹ *seq.*

۳۳۲۷ ادخلوا الخ = *Qur.* II 183: *wa-tū 'l-bayāta min abwābiha*, meaning in this context: "take the direct way to what ye seek." Cf. I 1628 and note *ad loc.*

۳۳۳۰ نمشکو گودید, i.e. "ye will be filled with spiritual truth". Cf. I 270.

۳۳۳۱-۳۳۳۴ See *Qur.* xx 96. Sāmīrī recognised that the messenger sent to Moses was really Gabriel (the *Rūb-i 'l-quds*), riding on the horse of Life (*faras-i 'l-hayāt*) from whose footprints, wherever they fall, fresh verdure immediately springs up: he cast some of this into the golden calf and thereby animated it. Similarly, the Perfect Man—the owner of the *rūb-i quds*—inspires those who "become the dust of his horse", i.e. abase themselves before him.

۳۳۳۵-۳۳۳۸ Because the soul (*nafs*) desires sensual things, God makes it blind: not until it has ceased to desire them and loves Him alone does He let the Truth be revealed to it through the medium of a *nurshid*.

۳۳۳۹ مرصاد خویش. Cf. *Qur.* LXXXIX 13: *inna Rabbaka la-bi-'l-mirād*.

۳۳۴۰ شاکرد دلی. Here *dil* = *ṣāḥib-dil* (I 722, note), as often in the *Mathnawī*.

۳۳۴۱ رَو بر دل. *Fa* has *زو*, an abbreviated form of *zūd*; but the repetition of *raw* gives greater emphasis to the injunction.

۳۳۴۲ God is just and He will punish intellectual pride.

أَنَا خَيْر, *Qur.* VII 11. See note on I 3216.

۳۳۴۴ هرکه, instead of *لَمَنْ*.

۳۳۴۵ سرکش = *sar-kashī* (abstract noun). For *sāya-i Tūbā* in this connexion, see note on I 422.

P. ۴۷۱, Heading. **يَأْتِيهَا الْخ.** *Qur.* XLIX 1. The Persian verse is almost certainly quoted (or misquoted) from the *Ḥadīqab* of Saná'ī, though I have not been able to find it there. Cf., however, *Ḥadīqab* (Lucknow, A.H. 1295), p. 57, l. 7:

*marḍ-i himmat nab marḍ-i tubmat bāsh:*  
*chūn payambar na-i zi-ummat bāsh.*

The words added in three of my MSS. (see *app. crit.*) are prose, but in Fa and other edd. they appear with variants as a second verse in the same metre and rhyme:

*pas-rav-i 'arīfān (khāmushān) u khāmush bāsh:*  
*az khwādī rdy u zaḥmatī ma-tarāsh.*

۳۳۴۸ **پس برو خاموش باش.** Translate: "Follow (do not lead): be silent", etc. The variants *pas-rav i khāmush* (AB) and *pas-rav u khāmush* (Fa) indicate that *pas* is here the opposite of *piśh*. Cf. *lā tuqaddimū* above.

۳۳۴۹ **مسخ کردی.** See ۱ 535-536 and the notes *ad loc.*

۳۳۵۱-۳۳۵۲ **ت.** spiritual perfection cannot be attained without suffering. The *murīd* who shrinks from the discipline of the Path cares only for his wretched body. This meaning of *pārāb-dūz* is illustrated by *iv.* ۲۵۴۸-۲۵۵۵ *supra*.

۳۳۵۳ **كَالْعَقْلُ عَقَال.** Cf. ۱ 2329 and note *ad loc.* and a verse which the famous philosopher and theologian, Fakhrū'ddīn Rāzī, is said to have repeated on his deathbed:

*nibāyatn idrāki 'l-'uqūli 'iqālu*  
*wa-aktharu sa'yi 'l-'ālimīna ḡalālu.*

۳۳۵۷ See III 1307 *sqq.* and *supra*, v. ۵۳۸ *sqq.* with the notes *ad loc.*

۳۳۵۸ The *Ḥadīth* is cited *supra*, p. ۳۱۰, Heading. See the note *ad loc.*

۳۳۵۹ **در بصیرتهای من.** Cf. *Qur.* XII 108: *ad'ū ilā 'llābi 'alā baṣīratīn ana wa-manī 'lḥab'ani.*

۳۳۶۱ **لا عاصم اليوم** (*Qur.* XI 45), Noah's answer to Canaan, who said: *sa-awū ilā jabatīn ya'simūni mina 'l-mā'.*

۳۳۶۵ **نصیحت پرورم.** Fa: *naṣīhat āwaram.*

۳۳۶۶ **مهر خدایست.** Cf. *Qur.* XLV 22.

۳۳۷۰ Fa: *kūr u kabūn.*

۳۳۷۱ Fa: *ba-rab raftan.*

۳۳۷۲ Fa: *khust u kbīz.*

۳۳۷۳ **تا بیندازی الخ**, i.e. "in order that thou mayst kill thy wicked passions".

۳۳۷۵ هم بسوزد الخ، *i.e.* "the painful remedy applied by the saints will purge thy inward eye and restore its powers of clairvoyance".

P. ۳۷۸, Heading. This is the same apologue which was related more briefly in Book III 1746-1755. See the Heading there and the note *ad loc.*

۳۳۸۷ شکست, required by the rhyme. Nevertheless Fa and other edd. have *shikast*. See note on 1855.

۳۳۹۲ In the second hemistich Fa reads: *chashm-i 'alī-rā amān-ast az gazand*.

۳۳۹۷ بى حُبِّ الْوَطَنِ. Cf. the Ḥadīth *ḥubbu 'l-waṭani mina 'l-imān* and the note on 12653-2655.

۳۳۹۸-۳۳۹۹ See *Qur.* XII 4. Joseph's dream of the sun and moon and eleven stars prostrating themselves before him was fulfilled when Jacob and Leah and his brethren came to Egypt and bowed down in homage to him (*Qur.* XII 101).

۳۴۰۰ بنظر بنور الله. See note on 12634.

۳۴۰۱ تیر کز پرد الخ. Cf. the verse of Awhādī (*Amthal u Hikam*, 1569):

*tir chūn az kamān-i sust āyad,*  
*az kujā bar badaf dūrust āyad?*

۳۴۱۶ دندان در is explained as a reference to snakes and scorpions which torment the wicked in the grave and in Hell; but cf. v. ۳۴۱۳ *infra*.

۳۴۱۸ See *Qur.* LXXXIX 29-30 and the note on *Math.* I 2656. For similar uses of *dar bāstān*, cf. I 1735, 3663; V 2289.

۳۴۲۰ اهْدِنَا الخ. *Qur.* I 5.

۳۴۲۱ غوره بودی الخ. Cf. II 3718 and v. ۳۰۵ *supra*, with the notes *ad loc.*

۳۴۲۳-۳۴۲۴ The conversion of the "mule" by the "camel", representing the *mursīd*, suggests this invocation of Ḥusāmu'ddīn, the poet's *alter ego*, to exert his spiritual influence on readers of the *Mathnawī*.

۳۴۲۸ جان ملول سمورا, *i.e.* the "mouse-soul". See III 3977 *sqq.*

۳۴۲۹ با آب زر, implying that the experiences of Ḥusāmu'ddīn depicted in the *Mathnawī* are beyond price.

۳۴۳۰ See Book I, Preface, p. 1, l. v and note *ad loc.* The following Story illustrates the topic that only the pure in heart are capable of imbibing mystical truth: *jahl shud 'ilmi kih dar nāqış ravad* (I 1612).

P. ۳۸۲, Heading. Baydāwī on *Qur.* VII 130: *thumma arsala 'llāhu 'alayhimu 'l-dama fa-sharat miyābubum dimā<sup>m</sup>ḥaṭṭā kāna yajitami'u 'l-Qibṭiyyu wa-'l-Isrā'iliyyu 'alā inā<sup>m</sup> fa-yakṣumu mā yalibi dam<sup>m</sup> wa-mā yalī 'l-Isrā'iliyya mā<sup>m</sup> wa-yamnuṣṣu 'l-mā<sup>m</sup> min fami 'l-Isrā'iliyyi fa-yaṣīru dam<sup>m</sup> fī filbi.*



۳۴۳۵ قبط اينك مي مُرند. So GH and Fa. Two of my MSS. ha *Qibṭiyān nak*. For *mi-murand*, see note on v. ۳۴۲۹ *supra*.

۳۴۳۸ من طَهْل تو بنوشم, "I will drink after thee". This preposition use of *ṭufayl* occurs again at vi 4107: *chūn ravam man dar ṭufayl-at kaḥr-wa*. The *Dihān* of Aḥmad-i Jām (12b, penult) supplies an early example *ṭufayl-i* = "for the sake of":

*mā dar-in daryā-yi zḥarf-i bi-ḥardn uṣṭāda-im:*  
*gar birān drīm dar-rā juṣ ṭufayl-i yār nist.*

۳۴۴۷ با ماه, *i.e.* with God or Moses. *Mab-tāb* describes the Light prophecy made manifest in him. Cf. vi 3078 *sqq.*

۳۴۵۱ This verse alludes to *Qur.* vii 38, where the unbelievers are warned that they shall not enter Paradise "till the camel goeth through the needle's eye", *i.e.* (according to the interpretation of Najmud-dal-Kubrā) till the carnal soul passes into the *via purgativa* and is mortified. The text-reading of the second hemistich appears in G only: my other MSS. have: *juṣ magar k-ān* (or *ān*) *keṣh barg-i kab shavad*, and so Fa.

۳۴۵۴ مُقْتَرَى مُقْتَرَا may be translated "maker up (of lies) and maker up (of falsehood)". I have regarded *muṣṭarā* as equivalent to *firyāb*.

۳۴۵۶ آبى گند, *i.e.* "exhibit the (sweet and wholesome) quality water". All my MSS. have this reading. Fa reads *dbi dibād*.

۳۴۵۸ جانان. Fa and three of my MSS. have *jān-dib*.

۳۴۵۹ *I.e.* "do not imagine, that the real meaning of the *Mathnawī* is li something which you find on the road and pick up without any trouble

۳۴۶۳ Cf. iii 4227 *sqq.*, 4282 *sqq.* Here the poet attacks those who re the *Qur'ān* superficially and ignore the essential truth contained in it; thus, in effect, they treat it as a book of "old stories" (*asāṭir 'l-awwāl*), which may be compared with the *Shāhnámah*, *Kalīlab wa-Dimnah*, etc. Though he speaks of the *Qur'ān*, no one can miss the implication doubt that his words are aimed just as much at critics of the *Mathnawī*.

۳۴۶۸ شاندن, for *nishāndan*, is parallel to *shistan* for *nishastan*.

بَوَل, *i.e.* the poetry and fiction that provide a temporary anodyne when the soul is oppressed with grief.

۳۴۷۳ This verse continues and concludes the series of rhetorical questions asked in v. ۳۴۵۳-۳۴۶۰ *supra*. Only God and the saint who see by His Light know the inward nature of the *walī*. Cf. the note on v. ۸۳۶ *supra*.

بهنمرا. Cf. v. ۳۵۳۶ *infra*. Rūmī, like Socrates, often identifies himself with his disciples and pretends to be no wiser than they.

۳۴۷۴-۳۴۷۵ Cf. the Ḥadīth *man ra'ā-ni fa-qad ra'ā 'l-Ḥaqq*.

۳۴۷۷ رایگان, *i.e.* without self-sacrifice (*fand*).

۳۴۷۹ *Qur.* VII 197: "and if ye call them (the idols) to the Truth, they hear not; and thou seest them looking towards thee, but they see not." The comparison of unspiritual men to idols and pictures is common (e.g. I 2749 sqq.).

۳۴۸۰-۳۴۸۳ Do not seek favours from the World: it is a soulless form and will not give the least sign of real life in return for your homage.

۳۴۸۱ *گو چرا پاسر*. Fa and three of my MSS. read *gūyi chām pás-am*: for the scansion, see note on I 290.

۳۴۸۹ See I 178, note.

۳۴۹۰ See I 21, note.

۳۴۹۲-۳۴۹۳ Cf. *vv.* ۳۴۷۹-۳۴۸۱ *supra*.

۳۴۹۶ *مسنی*. Cf. I 335 sqq. and the notes *ad loc.*

۳۴۹۷ The Egyptian likens the Israelite to Mary and himself to the withered palm-tree from which, when she shook it, ripe dates dropped to the ground (*Qur.* XIX 25).

۳۵۰۳ *ليس للانسان الخ*, *Qur.* LIII 40.

۳۵۰۹ *I.s.* "thy generosity has brought me to everlasting bliss". Cf. the *Ḥadīth al-sakhīd shajarat min ashjari 'l-jannati aghṣadnubd mustadalliyds fi 'l-dunyā fa-man akhḥadha bi-ghuṣn minhd qddabn dhdlika 'l-ghuṣnu ild 'l-jannab*. See also II 1273 sqq. and the note *ad loc.*

۳۵۱۰ The "torrent" signifies the powerful spirituality of the Israelite whereby the Egyptian was carried away.

۳۵۱۱ Cf. *vv.* ۳۵۲۹-۳۵۳۰ *infra*, I 2784-2799, and the saying *al-majdzu qanjaratu 'l-baqiqab*.

۳۵۱۳ *الله اشتری* (*Qur.* IX 112). See the notes on *Matb.* I 2709, II 2438.

۳۵۱۶ Concerning the transcendent nature of the Letters that stand at the head of twenty-eight Sūrahs in the *Qur'an*, see V 1316 sqq. and *Passion*, 590 sqq.

*كهعص*, *Qur.* XIX. Some Moslem cabbalists interpret as follows: *Kāf* = the Divine Name *Kāfi* (All-sufficing); *Hā* = the Divine Name *Hādī* (He who guides the Faithful); *Yā* = *Yad* (the Hand which bestows *riḡq* on all); *ʿAyn* = the Divine Name *ʿAlīm* (Omniscient); *Ṣād* = *Ṣaddīq* *'l-wa'd* (He who keeps His promise).

It is possible to read *ṣidq-i wa'dab* instead of *ṣidq-i wa'da-i* and translate: "the Letters *كهعص* are (a key to) the truth of His promise", *i.s.* the final *ṣdd* indicates and confirms the reality (*ṣidq*) of the promised Divine *kifāyab*.

۳۵۲۲ See note on I 3486.

۳۵۲۸ *نکه داری*. So all my MSS. Fa has *nigab dārad* and gives the text-reading as a variant.

۳۵۳۱ یکی نهر روان. Fa translates incorrectly: "a Nile is flowing." *i.e.* "they think I am in the same state as I was before the Spirit moved me".

۳۵۳۲ See I 512-513, III 1008 *sqq.*, and the notes *ad loc.*

پیش ما غیبی. All my MSS. except G have *abl*, "refusing (to glorify God)".

۳۵۳۶ Cf. the Ḥadīth: *al-qabrū rawḍatun min riḡḍi 'l-jannati aw buḡratun min 'l-nḡran*.

۳۵۳۹ اندر هل آتی. In the Translation I have followed the view of most commentators that *bal atā* refers to the Sūrah (LXXVI) which begins with these words, and *khandu-bā* to the delights of Paradise depicted in it. While to infidels and hypocrites Mohammed looked austere (*'abūra 'l-wajb*) and a "kill-joy", since they saw in his countenance only the reflexion of their own future state, the Faithful, seeing him by the Light of God, beheld *naḡratun wa-surūr* (*Qur.* LXXVI 11). But if *bal atā* is used (as in two other passages of the *Mathnawī*) with reference to the text (*bal atā 'alā 'l-insāni bin min 'l-dabī lam yakun shay' madḡḡḡḡḡḡ*), the meaning of the verse may be: "contemplate the spiritual glories hidden by Man's earthly origin." See the notes on II 976 and v. ۹۰ *supra*.

۳۵۴۰ آن = *ān-chib mi-binī*; but perhaps it is simpler to make *ān min 'akū* *ḡrat* the subject of *bi-amḡyad*: in that case, cf. I 3114, where the preposition *az* serves as a rhyme-word.

آ برز, *i.e.* "climb down from your egoistic standpoint".

P. ۳۸۸, Heading. An Arabic version of this Story (*Kitābu 'l-adḡḡiyā* of Ibnū 'l-Jawzī (*ob.* A.D. 1200), Cairo, A.H. 1306, p. 78, l. 14 *sqq.*) substitutes a date-palm for the pear-tree and a woman for the *mukḡḡannath*. The Western versions (Boccaccio, *Decameron*, Day vii, Novel 9, and Chaucer, *The Merchant's Tale*) are well known.

۳۵۴۵ من بر آبر موه چیدن. I cannot find a parallel in Persian for the construction of the infinitive here.

۳۵۵۰ بَرطَله (so vocalised in G: cf. بَرطَله) = Arabic *burḡul* or *burḡul* (*Lisān*, XIII, 54, 5). The word is said to be synonymous with *qalansuḡak* and is also explained as "a red bonnet". Fa translates it by *galpaq*.

۳۵۵۸ هزل تعلیمت. Cf. Book v, p. 110, Heading.

۳۵۶۰ *I.e.* "there is a vast difference between the phenomenal and the real, the particular and the universal, the outward form and the inner meaning". In the first hemistich *amrād-bun* refers to the "pear-tree" of the Story, *i.e.* *basti-yi māwḡim*; in the second, to the essential aspect of Being (*basti-yi ḡaḡiq*).

كاهلان = *ḡḡāfildn*. Although the epithet is sometimes applied to mystics (*e.g.* III 1454 *sqq.*), Fa's view that it may bear that sense here is obviously inadmissible.

۳۵۶۱-۳۵۷۴ This description of the soul's ascent from self-consciousness to God-consciousness goes far to justify the very broad interpretation given by Rûmî to the plea that every jest has a moral.

۳۵۶۷-۳۵۶۸ The text of the Prophet's prayer that he might see everything as it really is has been cited in the notes on I 2585 and II 467.

۳۵۷۰ درخت موسی, the Burning Bush from which God called unto Moses, saying, *inni ana 'llahu* (*Qur.* xxviii 29-30; cf. Exodus iii 1-6).

چون سوی موسی الخ, *i.e.* "when thou hast devoted thyself to a holy man". See the note on II 74.

۳۵۷۱ Cf. GR, 444 sqq.

۳۵۷۴ أَصْلُهُ ثَابِتُ الْخ. *Qur.* xiv 29 has *aşlahûd* and *wa-far'uhûd*. See the notes on III 2005-2006 and 4388.

۳۵۷۵ گامدش. The pronoun should be referred to the "tree" (*dirakhi-wujûd-i insânî*) mentioned in the last verse. Fa places the Heading after v. ۳۵۷۵, and this is an improvement, but in any case its position need not be taken into account. Cf. the note on v. ۲۴۶۸ *supra*.

فَاسْتَقِمَّ, *Qur.* xi 114. See *Math.* III 741 and the note *ad loc.*

۳۵۷۶-۳۵۸۰. The analogy drawn here between the bodily nature of Man and the rod of Moses is based on *Qur.* xx 18-22: "'and what is that in thy right hand, O Moses?' He said, 'Tis my staff whereon I lean, and wherewith I beat down leaves for my sheep, and I have other uses for it.' God said: 'Let it fall, O Moses.' So he let it fall, and lo, it was a snake, gliding. God said: 'Take it up and be not afraid. We shall restore it to its former guise.'"

۳۵۷۶ بپندارش زدست, *i.e.* "throw off the attributes of self in order that they may be transmuted and 'deified'".

۳۵۸۰ آبشان خون کرد. It is related that Moses smote the Nile with his rod and caused the water to become blood whenever an Egyptian would drink it.

۳۵۸۱ See *Qur.* vii 130.

۳۵۸۳ اعجاز, *i.e.* working of miracles (*mu'jizât*).

۳۵۸۵ بَلَّغْ, *Qur.* v 71. In the first hemistich H and two other MSS. read: *ma-ngar dakhir kib tu dâ'i-yi rabî*.

۳۵۸۶-۳۵۸۸ See the notes on Book I, p. 101, Heading; II 2543, III 2988, etc.

۳۵۹۰ امر شُجون (= *amr-i dhî shujûn*) probably means "a complex affair" and refers to the inexplicable ways of Providence.

۳۵۹۲ گَآنِجِ مَا كَرْدِیْرِ الْخ, *i.e.* "do not repay evil with evil".

۳۵۹۵ فَرِیْنْدَهٗ تَرَا. So all my MSS. Fa admits that this is better than its own reading, *firibîda-i tu-râ*. Moses describes himself as "God's

deceiver", i.e. "God's agent in the 'deception' with which He beguile His enemies". Cf. *Qur.* IV 141: *inna 'l-mumdfiqina yubhd'di'ima 'llaba wa-Hawa kbddi'ubum*, and see the notes on *Math.* II 1055, 3360; III 1195.

٣٦٠-٣٦٠٤ See the notes on I 545-548, 842-843, etc.

٣٦٠٥ آكل و مأكول الخ. See III 22 *sqq.*, V 719 *sqq.*, and the notes *ad loc.*

٣٦٠٧ Cf. *Qur.* XLVII 13: *wa-ya'kulina ka-mā ta'kulu 'l-an'amu wa-'l-nāra mathw<sup>m</sup> labum*.

٣٦١. For "the candle of the spirit" read "the candle of the merchant".

٣٦١١ See I 1406 and note *ad loc.*

٣٦١٦ روژ. This rare verb does not occur again in the *Mathnawī*.

٣٦١٨ جوع البقر, βουλμία.

٣٦١٩ آن دمی, according to Fa, = *mansūb bad-ān dam*, i.e. those whom Moses had inspired with the true faith. Some commentators take *ān damī* to mean "birds" (cf. *supra*, I. ٢٣٠٨, and note on III 4690), while others, regarding *dam* as an Arabic word, suppose that the phrase is equivalent to *ān kbhīnī*, i.e. Pharaoh, or suggest even more grotesque explanations. The line apparently refers to three classes of men, viz., the wholly spiritual, the half-spiritual, and the bestial (cf. *supra*, p. ٢٠٦, Heading).

٣٦٢٢ تا نشد آهن الخ, i.e. "do not exert yourself in vain".

٣٦٢٦ Cf. *Qur.* xcvi 6-7.

٣٦٢٨-٣٦٣٦ The *nafs*, though it may repent by fits and starts, soon falls back into its habitual unconsciousness of God (*khwāb-i ghaflat*). This leads up to a passage—one of the finest in the *Mathnawī*—which recalls the familiar lines:

"Our birth is but a sleep and a forgetting;  
The Soul that rises with us, our life's Star,  
Hath had elsewhere its setting  
And cometh from afar."

So long as Man is unaware of the world of Reality whence he came, his state resembles that of a dreamer, who cannot possibly escape from the illusion that his dream-world is permanent and real.

٣٦٣٤ چندین شهره را گویند. The "cities" are the planes of being or phases of experience through which the soul must pass in its journeys from and to God before it can attain to gnosis. *Kāfiān* is similarly used at III 775 (cf. note *ad loc.*).

٣٦٣٦ بخش راز. For *bakhsb* or *bukhsb* = *siirakh*, see Dozy, *Supplément*. P. ٢٩٣, Heading. See I 3-6, 3165-3168, 3873-3876, III 460 *sqq.*, 1979 *sqq.*, 3901-3906, 4159-4208, and the notes *ad loc.*; also *Diwān*, SP, XII.

Rūmī's doctrine of the Divine origin of the soul, its descent to the material world, its life on earth, the development of its latent powers, and its ultimate return to its true home, is set forth so clearly and

illustrated so copiously that there should have been no need to remove misconceptions as to his meaning. Take, for example, a quotation from an Indian interpreter of this passage (C. R. Jain, *The Lifting of the Veil*, p. 164 *sqq.*). The italics are mine.

"After obtaining the human form many...go astray and become enemies of Religion and Faith, *and again don the animal form*, or attain to even worse conditions. The Mawlānā of Rūm writes:—

'O thou who hast torn the skin of many a Joseph,  
Thou shalt wake up as a wolf from this heavy slumber.'

...The souls that pass out of *the whirlpool of re-birth* do not fall into it again."

As it happens, the question whether Rūmī believes in transmigration of souls (*tandsukh*) is answered shortly and conclusively by the poet himself (v 2594):

*andar-in ummat na-bud maskh-i badan,*  
*lik maskh-i dil buvad ay dhi 'l-fiṭan.*

Here he lines up not only with orthodox Moslems but with philosophers like Avicenna, and all reputable Śūfis (see note on III 4209).

To students of Moslem thought it is evident that in this and similar passages he is using ideas which have their source in the Neoplatonic theory of emanation and the psychology of Aristotle and Plotinus. As Whinfield says (GR, p. 33, note 2), "the doctrine of the three ascending grades of the soul—vegetive, animal, and human—was first enunciated by Aristotle and is reproduced in the *A'yumu 'l-Masā'il* (of Fārābī) and other works". But essentially Rūmī stands much nearer to Plotinus, and by way of introduction to the following verses I cannot do better than quote some extracts from Dean Inge's résumé (*Christian Mysticism*, p. 91 *sqq.*).

"The *soul* is with him the meeting-point of the intelligible and the phenomenal. It is diffused everywhere. Animals and vegetables participate in it; and the earth has a soul which sees and hears. The soul is immaterial and immortal, for it belongs to the world of real existence, and nothing that *is* can cease to be. The body is in the soul, rather than the soul in the body. The soul creates the body by imposing form on matter, which in itself is No-thing, pure indetermination, and next door to absolute non-existence....The nature of the soul is triple; it is presented under three forms, which are at the same time the three stages of perfection which it can reach. There is first and lowest the animal and sensual soul, which is closely bound up with the body; then there is the logical, reasoning soul, the distinctively *human* part; and, lastly, there is the superhuman stage or part, in which a man 'thinks himself according to the higher intelligence, with which he has become identified, knowing himself no longer as a man, but as one who has become

altogether changed and has transferred himself into the higher region'. . . . The whole universe is one vast organism, and if one member suffer, all the members suffer with it. This is why 'a faint movement of sympathy' stirs within us at the sight of any living creature. So Origen says, 'As our body, while consisting of many members, is yet held together by one soul, so the universe is to be thought of as an immense living being, which is held together by one soul—the power and the Logos of God.' All existence is drawn upwards towards God by a kind of centripetal attraction, which is unconscious in the lower, half-conscious in the higher organisms."

Though Rûmî often gives these ideas a different application, their affinity to his own, as well as their relevance to the present context, is unmistakable. The world was created in order that the Perfect Man—the soul of the world—might be evolved. What Rûmî depicts in the following couplets is his spiritual evolution. Cf. a similar passage (GR, 317 sqq.), beginning:

*bi-dân ammal kib tá chûn gasht mawjûd,  
kib tá insân-i kâmil gasht mawjûd.  
dar afwâr-i jamâdî bûd paydâ;  
pas az ruh-i idâfî gasht dând.  
pas an-gab jumbishî kard u (31) xi-qudrat,  
pas az vay shud ~i-Haq shâhib-irâdat.  
bu-fîstî kard bâz ihsâs-i 'âlam,  
dar-sî bi-'l-fi'l shud waswâs-i 'âlam.  
chû jûz' iyyât shud bar vay murattab,  
bu-kulliyât rab burd az murakkab.*

These processes of soul-life are described in *Paradise Lost*,

v 479 sqq.

"So from the root

Springs lighter the green stalk, from thence the leaves  
More aery, last the bright consummate flower  
Spirits odorous breathes: flowers and their fruit,  
Man's nourishment, by gradual scale sublimed,  
To vital spirits aspire, to animal,  
To intellectual; give both life and sense,  
Fancy and understanding; whence the Soul  
Reason receives, and Reason is her being"—

a passage founded on the theory which Milton elaborates in his treatise *De doctrinâ Christianâ* that "all creation, inanimate and animate—brutes, men, and Angels included—consists but of diverse forms or degrees of one and the same original or prime matter; which matter was originally an efflux or emanation out of the very substance of the One Eternal Spirit" (*The Poetical Works of John Milton*, ed. Masson, III 361).

On the force of Love working in all things and impelling them towards unification, see III 4400 *sqq.*, V 2012 *sqq.*, 3853 *sqq.*, and Avicenna's *Risālah fi 'l-ʿishq* (ed. Mehren, *Traité mystique*, Leiden, 1894; summarised by Iqbal, *Development of Metaphysics in Persia*, 38 *sqq.*).

۳۶۱۴-۳۶۱۴۱ The functions of the *nafs-i nabātī* are growth, assimilation, and reproduction. Spring flowers and verdure awaken in the animal soul, which is the "child" of the vegetive soul, subconscious memories associated with its "mother".

۳۶۱۴۲-۳۶۱۴۵ The love which moves and transforms the soul is a reflexion of Divine Love, an attraction exerted by the Whole upon its "parts" (see I 2801-2804, 2904-2906, II 2575-2582 and the notes *ad loc.*); but the disciple cannot realise it until his individual reason becomes lost in the Universal Reason which is typified by the *Shaykh*. See the notes on II 74, 1987.

۳۶۵۱ بر حالت خود. Fa: *bar ra'y-i 'ālam*.

۳۶۱۶-۳۶۱۱ See vv. ۳۰۹۸-۳۰۹۹ *supra* and note *ad loc.*

۳۶۱۲-۳۶۱۱۳ According to Traditions cited in *Aḥwāl-i 'l-qiyāmah*, 59-65 = *Mubammedanische Eschatologie*, 105-115, certain classes of men will appear at the Resurrection in the form of hogs or apes. Like *Ghazālī* (*Ibāḥab*, 14\*, 7 *sqq.*) the poet understands this as the manifestation of their "foul inward disfigurement" (*maskh-i bāṭin*). Cf. V 2599:

*aḥ rab-i sir ʿad bazārān-i digar*  
*gashtab aḥ tawbab shikastan khabl u khar.*

۳۶۱۶ *Qur.* VI 32: *wa-mā 'l-hayātū 'l-dunyā illā la'ibum wa-laḥwum*.

P. ۴۹۵, Heading. خلق دوزخ, *i.e.* the ministers of Divine wrath and vengeance. Rūmī depicts them as ravenous wolves howling for their prey—the "asses" who have been fattened by self-indulgence.

۳۶۱۷۳-۳۶۱۷۴ *I.e.* "let them enjoy the slumber of ignorance from which they will awake only to find themselves sunk in darkness and desolation".

۳۶۱۷۸-۳۶۱۸۷ The analogy of mind and body demonstrates the presence (*qurb, ma'yyab*) of God with us, although the nature of His presence is far beyond our ken.

۳۶۱۸۸-۳۶۱۹۱ Examples of the mysterious connexion between spiritual essences and phenomenal forms. Cf. *supra*, vv. ۲۱۴۰۲-۲۱۴۰۹.

۳۶۱۹۲ For the terms *'ālam-i khalq* and *'ālam-i amr*, see note on II 1103.

۳۶۱۹۴ عقل تو از عقل الخ. See note on v. ۲۷۰۶ *supra*.

۳۶۱۹۶ See III 1340 and note *ad loc.* Dichotomy (*faṣl u waṣf*) is characteristic of all human thinking.

۳۶۱۹۷ از دلیل, "(starting) from proofs furnished by the intellect". These, however, cannot satisfy the seeker of God: they are merely a staff for the blind; yet they have their use and may serve as a prelude to "the spiritual



quest" (11500 *sqq.*). In the Translation I have accepted the view of Fa that *dallí* = *maršid*, which does not agree so well with the context.

غليل. Fa translates from this reading, but reads غليل (B Bul.).

٣٧٠٠ بحث كرم جوید الخ. There are several *Ḥadīth*s to this effect, e.g., *tafakkarni fi kullī shay'in wa-lā tafakkarni fi dhāti 'llābi*, and *tafakkarni fi dīdī 'llābi wa-lā tafakkarni fi dhāti 'llābi*. Cf. GR, 113 *sqq.*

٣٧٠٢ صد هزاران پرده الخ, referring to the *Ḥadīth*: *inna lī-'llābi sab'ina alfa bijalīn min nūrīn wa-ẓulmatīn law kaṣḥafabā la-aḥraqat subūbātū wajbābi kulla man adrakahu baṣarūhu*. See *Mishkān 'l-anwār*, 47, 7 *sqq.* (tr. Gairdner, 88 *sqq.*) and *Math.* II 821 with note *ad loc.*

٣٧١٠ لا أخفى. For this *Ḥadīth*, see note on I 128.

P. ٣٩٨, Heading. ذو القَرْنَيْنِ, i.e. Alexander the Great (*Iskandar-i Rūmī*). See *Qur.* XVIII 82 *sqq.* and art. in *EI*. The two following sections of the poem are largely a paraphrase of *Qisṣu 'l-anbiyā*, 4, 18 *sqq.* "Said 'Alī ibn Abī Ṭālib: The Earth, as soon as God created it, cried out and said, 'O Lord, wilt Thou place upon me sons of Adam who commit sins and cast filth upon me?' and it rocked violently. Then God fastened it down with mountains and steadied it, and He created a huge mountain of green emerald—whence comes the greenness of the sky—called Mt Qāf, encircling the whole earth; and this is that by which God swore, saying, *Qāf*. By the glorious *Qur'ān* (*Qur.* I 1). Said Wabb (ibn Munabbih): Dhū 'l-Qarnayn came to Mt Qāf and saw small mountains around it. 'What are these?' said he, 'They are my veins', it replied; 'when God wills that a land should quake, He orders me and I let one of my veins throb and there is an earthquake in the adjoining land.' Dhū 'l-Qarnayn said: 'O Qāf, tell me something of the majesty of God.' 'The majesty of our Lord surpasses all description and conception.' 'Tell me the least thing thereof that can be described.' 'Lo,' said Mt Qāf, 'beyond me, for the distance of a five hundred years' journey, lies a land of snow-mountains which crush against one another and, beyond that, similar mountains of hail: were it not for that snow and hail, the world would be consumed by the heat of Hell-fire.'"

٣٧٢. See I 842-843, III 3149 *sqq.*, and the notes *ad loc.* According to Aristotle (*Meteorologica*, 363b), earthquakes are due to evaporation. "The earth is essentially dry, but rain fills it with moisture. Then the sun and its own fire warm it and give rise to a quantity of wind both outside and inside it... The cause of earthquakes is wind—that is, the inrush of the external evaporation into the earth" (tr. E. W. Webster). Cf. *RJS*, II 84, 8 *sqq.*; *Firdawsu 'l-ḥikmat*, 23, penult and foll.

P. ٣٩٩, Heading. The opinions expressed by the "ants" in this apologue represent those held by Moslem scientists and philosophers (*'ulamā-yi ẓāhir*).

۳۷۳۴ In the second hemistich three of my MSS. read: *az šandyi'-bd-šh ay habr-i nikēd*. Fa's reading, *az šandyi'-bd-yi Haqq ay habr gē*, makes a bad rhyme.

۳۷۳۵-۳۷۳۹ See the note on p. ۳۹۸, Heading, *supra*.

۳۷۴۰-۳۷۴۱ See I 2063-2070 and the note *ad loc*.

عاقلان, used here in the sense of 'arīfān. There is a variant reading: *parda-i bar rāz-ddn*.

آن کوه قاف, *i.e.* the perfect saint (cf. II 54, note). If the stories told by Šūfī authors are true, a great number of deaths must have occurred in moments of ecstasy. See, *e.g.*, *Kashf*, Eng. 393 sqq.

۳۷۴۳ This verse alludes to the Ḥadīth-i qudsī: *sabaqat rahmatī ghadabī*. See note on I 2672.

۳۷۴۴ *I.e.* in relation to God the terms "prior" and "posterior" have nothing to do with time. All the Divine Attributes are eternal and essentially identical with each other. Mercy may manifest itself in the form of Wrath, and Wrath in the form of Mercy, and it is only in regard to their *effects* that they admit of being discriminated. From this point of view, Wrath is subordinate to Mercy. See III 4166-4167 and the note *ad loc*.

۳۷۴۵ In the first hemistich Fa reads with B: *gar na-dīdī dū ʔi-nuqṣān-i tw-aṣṣ*.

۳۷۴۶ مرغ کلین, *i.e.* the carnal reason.

۳۷۵۲ اهدنا, *Qur.* I 5.

P. ۵۰۱, Heading. از هفتصد پر. According to a generally received Ḥadīth, Gabriel had six hundred wings when Mohammed saw him on the night of the Ascension.

۳۷۵۹-۳۷۶۷ The analogy of flint and steel on the one hand, and their latent fire on the other, illustrates the contrast between the body of Man, which belongs to the material world, and his spirit which transcends and subdues it.

۳۷۶۱ In the first hemistich three of my MSS. read: *sang u sinddn ḥakīm-i ljad-i ndr*.

۳۷۶۲ باز آتش الخ. This "fire" is the animal soul (*ruh-i hayawānī*).

۳۷۶۳ شعله ابرههروار, the human spirit (*ruh-i insānī*), *i.e.* the spirit of the Perfect Man (II 188, note), by which the fire of the animal soul is extinguished. For the reference to Abraham, see the note on I 547.

۳۷۶۴ The Ḥadīth (II 3056, note) is here applied, as at III 1128 and v. ۵۲۶ *supra*, to the Perfect Man who, though last in the order of physical existence, comes first in the spiritual order, inasmuch as he is the *raison d'être* of the cosmos.

۳۷۶۵ A variation of the metaphor employed in *vv.* ۳۷۶۰-۳۷۶۱.

۳۷۶۱ See the note on p. ۳۰۹, Heading, *supra*.

۳۷۶۷ محیط هفت چرخ. Cf. the Ḥadīth-i qudsī cited in the note on I 1017.

۳۷۶۸ مَنْدَکِی, from دَک, with omission of the *tashdid*. Some commentators read *mandakī*, which is said to mean *ketā-i bi-dastab ā gardan-shikastab*.

۳۷۸۳ دیوان مُحاسب, the Board of Audit (= *dīwān-i hisāb* in *Tayyibāt* No. 198, s. 3) which calls malefactors to account; but the second hemistich suggests that *dīwān* may be understood in the sense of "ugly devils".

۳۷۸۶-۳۷۸۷ Cf. III 1210 sqq.

مَقْعَدِ صَدَق, *Qur.* LIV 55.

۳۷۸۹ لا شرقية... لا غربية. See *Qur.* XXIV 35.

۳۷۹۱ تَعَلَّقَ بِدِ بَدَان. The commentators explain *bad-dn* as equivalent to *ba-bi-biḥḥi* or *ba-rūh*, i.e. although the body of the Prophet was associated with his spirit, the latter was in no way impaired by the connexion.

۳۷۹۴ خفته بود. Cf. III 3247 sqq. and the note on 3250-3251.

۳۷۹۵-۳۷۹۶ Holy men are essentially clairvoyant: their inward eye is never shut. The Prophet said: *tanāmu 'ayndya wa-lā yandmu qalbī*. His seeming complaisance was assumed for the purpose of beguiling or conciliating "these curs", i.e. infidels and hypocrites.

۳۷۹۸ بحر او الخ. There are many far-fetched interpretations of this hemistich. None of them gives what in my opinion is the likeliest meaning, namely that the spirit of Mohammed was moved and became agitated in sympathy with his body: "his sea surged up for love of the foam."

۳۷۹۹ کَرِکَفِ نَبَاشَدِ الخ, i.e. "if the *Rūh-i Muḥammadi* has no hank (bodily nature) wherewith to dispense its universal bounty, that does no matter: the Logos is independent of all media (*ward'if*)".

۳۸۰۰-۳۸۰۴ See the note on I 1066-1067.

۳۸۰۵ خَاصَّکَانَ, i.e. the angels and cherubim.

اِخْصَ, i.e. the Prophet and the Moslem saints. Cf. the Ḥadīth cited in the note on I 3953.

۳۸۰۶ All other states of ecstasy are as child's play in comparison with the experience of those who by dying entirely to self have attained to cosmic consciousness. Cf. III 3169-3170, note.

۳۸۰۷-۳۸۰۸ Here "Gabriel" serves as a type of the highest spiritual intelligence (see the note on I 3653). Notwithstanding his exalted rank he is "neither the candle nor the moth", i.e. he is inferior to mystic consumed by Divine Love.

۳۸۰۹ اَيْنَ حَدِيثِ مُنْقَلِبًا. Fa says that *munqalib* refers to the apparent inconsistency of representing Mohammed, who beheld God in His glory

as unable to bear the sight of Gabriel; but the epithet may well be applied to a discourse of which the meaning is the reverse of obvious.

شوررا الخ. See the Translation, p. 481, note 1. The poet bids his inspiring genius (Ḥusāmu'ddīn: cf. *ya habhibi* in v. 3811 *infra*) "temper the wind to the shorn lamb", so that weak and earth-bound minds may apprehend some part of the truth.

3810. *Qulmdshī*, from *qul md shī'ta*, occurs again at VI 1637.

3812-3813 The Ṣūfī in this world is in the position of an exile and must needs pay regard to the character and capacity of the people amongst whom he passes his life. Such dissimulation can claim Divine authority, according to the Ḥadīth: *umirin bi-mulddrti 'l-nds*; it is enjoined in a proverbial verse,

*fa-dāribim mā dumta fī dāribim,  
wa-arqūbim mā dumta fī arqūbim,*

which Rūmī, no doubt, is paraphrasing here.

3814 رازبا الخ. See I 288, note. The first hemistich indicates that this counsel of expediency does not concern the saint except in so far as he is a teacher and *murshid*.

3815 قَوْلًا لِّهٖنَا, from *Qur.* xx 46: "(go, both of you, unto Pharaoh...) and speak unto him a gentle word, that perchance he may bethink himself or fear."

3818 وقت عصر آمد, "it is late" (*waqt tang-ast*).

3819 گلخوارهرا. See the notes on II 2440-2442 and *supra*, p. 310, Heading.

3820. Fa reads *nuṣṣ-i jān-rā* and translates: "thou (Ḥusāmu'ddīn) wouldst be a spiritual garden for soul-speech"; but *nuṣṣ* is clearly the grammatical subject of the sentence. For the meaning, cf. I 1729-1730 and the note *ad loc*.

3821-3823 The mystical truth in the *Mathnawī* may be likened to a sugar-plantation, while the words in which it is conveyed—especially the *bikāyāt* and *baṣṭiyāt*—resemble the donkey's head hung up as a scarecrow, since these engage the attention of superficial readers and deter them from penetrating beyond the outward form of the poem into the *asrār* and *ma'ānī* which constitute its heart.

3824-3825 The sense of these verses implies, I think, that the expression *sar-i khar* is transferred from the literal meaning (*ẓābir*) of the *Mathnawī* to the literalists (*abl-i ẓābir*) who see nothing below the surface. Rūmī calls Ḥusāmu'ddīn to "bring such persons into the melon-garden", *i.e.* endow them with spiritual perception, in order that the "donkey's head" (the *nafs*) may be "skinned and cooked" (mortified and regenerated). It seems to me that the metaphors are at least odd, if (as commentators suppose) *sar-i khar* still represents *ṣīrat-i ḥarf*.

مَطْبَحَه. The edd. generally have مَبْطَحَه, a reading which is said by Fa to be found in all authoritative MSS. None of mine, however, supports this allegation. There is a natural connexion between *maslakhah* and *mathakhah*; the variant was inevitable owing to the occurrence of *bifflah-qdr* in the preceding verse.

٣٨٢٧ بِرَ قَلْبِكَ مَحْمُودِي. Before the *Mathnawi* made him a celebrity, Ḥusāmu'ddīn, it is said, was one of the saints who are unknown on earth but renowned in Heaven, according to the Ḥadīth: *li-'llābi awliyā'u akhfiyā'u ma'rūfina bayna abli-'l-samā'i wa-mastūrīna bayna abli-'l-arḍi*.

٣٨٣٠. يَادَ آرَندِ الْخ. See the note on I 75.

٣٨٣١. مُوسَى وَهَارُونَ الْخ. Cf. the words in which the Prophet described his spiritual unity with 'Alī: *anta minni bi-manzilatī Ḥārīna min Mūsā*.

٣٨٣٣. آنَ مَه, i.e. the spirit of the Perfect Man. But probably the correct reading in the first hemistich is *pas shīnāsīyi bi-gardānīd rū*, "then Knowledge averted its face (from the unbeliever)"; in which case *an mah* may signify "the Light of Knowledge".

٣٨٣٤-٣٨٤٧ This passage illustrates the topic of *inkār ba'da 'l-ma'rifa* by means of a Moslem legend which the poet has already handled in Book I (727-738). See the notes *ad loc*.

٣٨٣٥. تَرَى كُنْ. Qur. xcvi 1: *lam yakunī 'lladīna kafarū min abli-'l-Kitābi wa-'l-mushrikīna munfakkīna hattā ta'tiyabumu 'l-bayyīnātu, Rasūlun mina 'llābi*, i.e. the Jews and Christians, who had believed in the coming of Mohammed, as foretold in their scriptures, denied him when he came.

٣٨٣٧. يَا آيِدِ بَدِيدِ. Read آيِدِ (G and Fa).

٣٨٣٩. يَسْتَفْتَحُونَ, Qur. ii 83.

٣٨٤٤-٣٨٤٩ In the eyes of true mystics double-facedness is so detestable that even the appearance of it in a wall is regarded by them with disapprobation. Cf. the Ḥadīth: *tajidūna sharra 'l-nāsi yawma 'l-qiyāmati dhā 'l-wajbayni 'lladhī ya'tī bā'ulā'i bi-wajhin wa-bā'ulā'i bi-wajhin*.

٣٨٤٨-٣٨٤٩ See II 815, note, and cf. III 783-787.

٣٨٥٥ Fa and other edd. conclude the Book with a verse which does not occur in any of my MSS. See *app. crit*.

*COMMENTARY ON BOOK V*

## PREFACE

- P. ۱, l. ۲ شریعت همچو شمعست الخ. Concerning the relation between the Law and the Truth, see Qush. ۵۰, 6 fr. foot and foll.; *Kashf, Eng.* ۳۸۳; *MI*, ۹۲ sqq. Qush. says: *fa-'l-shari'atu an ta'budahu (wa-'l-tariqatu an taqsidahu)<sup>۱</sup> wa-'l-haqiqatu an tashbadahu.*
۱. ۴ لو ظهرت الحقایق الخ. Positive religion depends on faith in the Unseen. Cf. I ۳۶۱۰ sqq. and the note on I ۳۵۵۵-۳۵۵۷.
- P. ۲, l. ۴ عتقاً لله ايمر. Cf. the description of Luqmán-i Sarakhsī in *Asraru 'l-tawhid*, ۲۳, ۱۱ sqq. = *SIM*, 6 sqq.
۱. ۵ كُلُّ حَزْبٍ الخ. *Qur.* XXXIII ۵۵.
۱. ۹ يا لَيْتَ... رَتِي. *Qur.* XXXVI ۲۵-۲۶. According to Moslem commentators, this was said by Ḥabīb al-Najjār, a Christian martyr, on entering Paradise after having been stoned to death by the people of Antioch.
۱. ۱۰ يا لَيْتَنِي... سُلْطَانِهِ. *Qur.* LXIX ۲۵-۲۹.
۱. ۱۱ شریعت علمست الخ. Cf. a saying attributed to the Prophet: "The Law is my words, the Path is my works, and the Truth is my inward state" (*al-shari'atu aqwalī wa-'l-tariqatu a'mālī wa-'l-haqiqatu bālī*).
۱. ۱۲ قَمَنْ كَانَ يَرْجُو الخ. *Qur.* XVIII ۱۱۰.
۱. كِه نور انجمر است. The Perfect Man is the Light of the world. See the notes on II 8۳6-8۳۹, III ۲۲6۵-۲۲۶۶.
- ۱۲ گمیان, referring to the macrocosmic nature of the Perfect Man (see Book IV, p. ۳۰۹, Heading, and the notes *ad loc.*). Fa and Mq translate *gaybān* by *pādīshāhān* or *mulkīk*, a blunder which seems inexplicable unless گمیان was confused with گمان.
- ۱۷ A metrical version of the proverb *ma' lā yutraku kulluhū lā yutraku kulluhū*.
- ۱۸ Cf. VI 66.
- ۲۱ مشعلهُ ايمان, i.e. the illumined saint.
- ۲۷-۲۹ The "bats" and "mice" depicted in these lines are legalists and scholastic theologians.
- کرده موشانه الخ. Cf. I ۳۲۷۰ sqq.
- P. ۴, Heading. خُذْ أَرْبَعَةَ الخ. from *Qur.* II ۲۶۲: "and when Abraham said, 'My Lord! show me how Thou givest life to the dead.' He said, 'Dost not thou believe?' Abraham said, 'Yea, but (I ask) in order that

<sup>۱</sup> This clause is added in the commentary of Zakariyyā al-Anṣārī.

my heart may be at rest.' God said, 'Take four birds and turn thee towards thee (inspect them, so that thou mayst know them again after they have been killed and brought to life); then lay a part of them on every mountain, then call them, and they will come to thee speedily. And know that God is Almighty and All-wise.'"

The four birds are said to have been a peacock, a cock, a crow, and a dove (or vulture). Baydāwī explains that this text signifies the bringing of the soul to everlasting life by mortification of its ruling passions.

Berthels (*Islamica*, III 20, note 2) cites a similar interpretation from the *Tafsīr* of Abū 'Abd al-Rahmān al-Sulamī (where the duck is substitute for the dove): "God says: 'Sever thine eye from the gauds of this world and from taking pride in them and coveting them and indulging thy lust therewith, to the end that thou mayst win the reality of perfect faith. And when these (vicious) attributes are cut off (read *inqaṭa'at*) from the soul, I will endue thee with My attribute in bringing the dead to life (*ihyā'u 'l-mawtā*).'" Cf. the commentary of Najm al-Dīn al-Kubrā (M v 11, 13 seq.): *innaka mahjūl<sup>um</sup> bika 'annī fa-anta bi-ḥijābi ṣifātika 'an ṣifā mahjūl<sup>um</sup> wa-bi-ḥijābi dhātika 'an dhāti mamnū<sup>un</sup> fa-mahmūd tamur 'an ṣifātī. inḥya bi-ṣifātī wa-idhā fanīta 'an dhātika baqīta bi-baqātī*.

Rūmī's exposition of this verse of the *Sūratu 'l-Baqarab* occupies nearly a quarter of the Book: beginning with the duck as a type of greed (v. 12 *infra*), it illustrates and interprets in mystical fashion the vices symbolised by the peacock (v. 36), the crow (v. 76), and the cock (v. 91).

۳۱ تو خلیل وقتی. The context makes it clear that "the Abraham of the time" is Ḥusām al-Dīn, and not (as Fa asserts) "the seeker intent on inward purification" who can never become pure without saintly aid and blessing (see *infra*, v. 200 seq.).

۳۳ Cf. Sanā'ī, *Ḥadīqah*, IV 149b:

*chār murgh-and chār ṭab'-i badan,  
babr-i dīn jumlab-rā bi-ḡan gardan.  
pas ba-īmān-i 'ishq u 'aql-i dallī  
zindah kam bar chabār-rā chu Khablī.*

۳۵ کل توی الخ. The spirit of the Perfect Man is the "whole" of which all other spirits are "parts". See the notes on I 2801, 2904-2905 II 2582.

۳۱ دلہای سوی. Fa, which reads *dil-hā mi-shavī*, describes the alternative reading as "sounder".

۳۵ The long life of the crow (*annosa cornix*) is proverbial.

۳۷ کُلُوا. See II 620 and the note *ad loc*.

۵۲ آمد بپیش, the correct construction in classical Persian. Fa reads *āyad*.



٥٣ أَن حَيَات *i.e.* *al-Hayy*, one of the Names of God.

٥٥ صَرْفَهُمْ. Cf. II 636.

٥٦ The believer in Divine justice and providence knows that any apparent injury done to him is for his benefit and really harms no one but the person who inflicted it.

٥٩ See the *Ḥadīth* cited in the note on III 3497.

٦١-٦٢ *Qur.* II 271: *al-shayṭānu ya'idukum bi-l-faqr wa-ya'murukum bi-l-fahshā*.

لِي مَرَّتٍ ثَلَاثًا. Fa has *bi* thrice.

٦٧ Under this verse Fa gives the translation of a verse (*raḥ ba-yādrān kard*, etc.) which is added in B. See *app. crit.*

٧٣ كِه رَعِيَتْ الْخ *referring to the Ḥadīth: al-nāsu 'alā dīni mulūkibim.*

٧٨ In the Translation, for "famishing" read "famine-producing". The infidel's voracity left no food for any one else.

ابْنُ غُر. See Book II, p. 141v, Heading, and note *ad loc.*

٨٣ Fa: *id subb-dam.*

١٠١ صِبْغَةُ اللَّهِ *Qur.* II 132. See note on *Math.* I 766. Here *ṣibghah* = *sattārī*, God's disguising and covering up (the sins of His creatures).

١٠٨ رَحْمَةً لِّلْعَالَمِينَ. See the note on I 717.

١١١ نِه كَارِ دَل *i.e.* not the kind of work that befits a prophet.

١١٢ اَيَّ تَعْمُرُكَ. See *Qur.* xv 72: "by thy life (O Mohammed), they wander blindly in their besottedness." The fact that God swore by the Prophet's life indicates his unique position in the spiritual world.

١٢٢ يَدُ اللَّهِ. See *Qur.* XLVIII 10 and *Math.* I 2972 with the note *ad loc.*

١٢٦ أَيُّهَا النَّاسُ احْذَرُوا *i.e.* "beware, for I am enraptured (*majdhūb*)".

١٢٨ See the note on v. ٣١ *supra*. The Prophet is supposed to have said, "All created beings are of my Light" (*al-khalqu min nūrī*).

١٣٣-١٣٤ Cf. I 817 *sqq.*, II 1951 *sqq.*, VI 1579 *sqq.*, and *infra*, v. 1595 *sqq.*

١٣٧ فَتَلْبَسُوا كَيْبَرًا. *Qur.* IX 83 (which has *wa-'l-yabkū*) refers to the future state of infidels in Hell-fire.

١٣٩ أَقْرِضُوا اللَّهَ *Qur.* LXXIII 20: "observe the ritual prayer and pay the poor-tax and lend unto God a goodly loan. Whatsoever good ye send before you for your souls, ye will find it with God, better and greater in the recompense." Cf. *infra*, v. 1002 *seq.*

١٤٧ لَا عَيْنٌ رَأَتْ, part of the *Ḥadīth-i qudsī* which is cited in the note on I 245.

۱۴۹ این پلیدی بدهد. So all my MSS. The reading *z-in palldi bi-rbad* (Fa and other edd.) spoils the antithesis and is much less appropriate.

بُطِّرَكُمْ. *Qur.* XXXIII 33: "God wishes only to remove defilement from you, O folk of the Household, and cleanse you thoroughly" (*wa-yuṭabbirakum taṭhīr<sup>an</sup>*).

۱۵۱ بس پشیمان. Fa reads *pas*, which seems preferable here.

۱۵۳ این تن مرگبست. The spirit rides on the body. Cf. the Ḥadīth: "thy (bodily) self is thy camel, so treat it well" (*nafsuka maṣṣiyatuka fa-rfaḡ bibd*).

۱۵۴ See the note on IV 276, and cf. the Ḥadīth: *a'fi kulla badan<sup>in</sup> ma ta'awwadahu*. Fa reads *dar dimāgh-i dil*.

۱۵۷ گفت آدم را الخ. Cf. *Qur.* XX 118.

۱۶۴ حُفَّتِ الْجَنَّةُ, the opening words of the Ḥadīth cited and explained in the note on II 1837.

۱۶۶ بهر خندوش. Cf. I 3428 and note *ad loc*.

۱۶۷ عقل را الخ. An oft-repeated injunction. See II 2277, note.

أَمْرُهُمْ شُورَى, *Qur.* XLII 36, where this is mentioned as characteristic of the true believers who answer the call of their Lord.

۱۷۰ این سو آ, i.e. "return from the state of 'intoxication' (*sukr*) to the state of 'sobriety' (*saḡw*)". See the notes on I 129, 2066.

۱۷۳ هامون. Cf. I 396 and note *ad loc*.

۱۷۴ دهلیز, i.e. the present world, which is the ante-chamber leading to the Unseen.

أَنْتِهِمْ وَ بَلَى. See the notes on I 1241, II 1666-1669.

۱۸۷ نسون. See the Translation, p. 14, note 2. I cannot agree with Fa that the meaning most suitable here is *riyā*. The word must refer to prayer: WM explains it by *da'wat-i asma' u khawāndan-i 'azd'im, u murād az an rūḡab u sawm kib yaké az lawāḡim-i ā-st*.

۱۹۳ کوبه روزه دار, a proverbial description of one who masks his guile. Cf. 'Ubayd-i Zákán's verse (from *Mūsh u Gurbab*), quoted in LFIP, III 243:

*murḡdagāni kib gurbab 'ābid shud,*  
*zābid u mu'min u musalmānā;*

and Ḥāfiẓ (Brockhaus, No. 122, v. 8):

*ay kabk-i khwāsh-khīrām kujā mī-ra'ī? Bī-lst,*  
*ghirrab ma-shav, kib gurba-i 'ābid namāz kard.*

۱۹۶ سبق برده رحمتش. See note on I 2672.

۱۹۸ مغفری الخ. Cf. I 2343 *seq.* and note *ad loc*.

P. ۱۱۴, Heading. See note ۱ in the Translation, p. ۱5, and cf. II ۱561-1570 and the note on IV p. ۳۶۳, Heading.

۲۰۰ پیکار کرد. G has *bigār* (see II 149, note), which is a possible reading, and Fa *bi-kār*, but the latter's rendering, *ab ḡhānkīb bi-kār aleb*, is incorrect.

۲۰۱ آب آب, i.e. God, from whom the saints derive their power to purify the soul.

۲۱۳ As water is the source of all material life (*Qur.* XXI 31), so the holy "water" contains and produces from itself every cure for spiritual maladies.

۲۱۴ *Durr* and *dānab* may signify the enlightened and ignorant respectively. Cf. I 5.

۲۱۶ In Fa this verse follows the Heading.

۲۱۸ هَلْ مِنْ مَزِيد, *Qur.* I 29. See note on I 1379-1380.

۲۱۹-۲۲۰. *I.e.* "God bids the cloud pour forth a flood of rain in which the stagnant water is carried away to the sea, or He causes the sun to convert it into vapour for the same purpose". This analogy illustrates the action of Divine Mercy and Love whereby the sick soul is revived.

۲۲۲ زَغْدَرِ اَهْلِ فَرْش. Cf. *vv.* ۱۹۶-۱۹۷ *supra*. Fa has *zi-ghusl-i abl-i farsh* (AH) and maintains that it is a better reading.

۲۲۴ اُرْحَا يَا بِلَال. See I 1986, note. The present reference to Bilāl has inadvertently been omitted in the Index, Vol. v, p. ۵۶۲.

۲۲۶ On the mystical significance of *qiyām* and the other postures of the *ṣalāt*, see III 2140-2166 with the notes *ad loc.*

سلام, i.e. the closing benediction: *al-salāmu 'alaykum wa-rahmatu 'ilāhi*.

۲۲۷ از تيمر الخ. The meaning is well brought out by IV 1418.

وز تحوی الخ. See I 2285, 2371, and notes *ad loc.* Fa and other edd. place this verse immediately after v. ۲۲۳, and corrections made in the two oldest MSS. suggest that it would be more apropos there.

۲۲۸-۲۳۱ Cf. II 827-835 and the notes *ad loc.*

۲۲۹ سمندر. The salamander, which (according to Moslem naturalists) "usually lives in the fire", serves as a symbol for the mystic whose perception of reality is intuitive.

۲۳۲ سیری از حقست. See the Story of the Şūfī and the empty food-wallet (III 3014 *sqq.*).

۲۳۳ See the Story of the Şūfī who contemplated the beauty of the Garden in his own heart (IV 1358 *sqq.*).

۲۳۴ See I 3486, note.

۲۳۵ Cf. note on v. ۲۱۳ *supra*.

P. 16, Heading. For the saints as spiritual physicians, contrasted with healers of the body, see III 2700-2709, IV 1794-1801.

۲۴۰. هُمُ جَوَاسِيسُ الْقُلُوبِ. Cf. the saying of Aḥmad ibn 'Aṣim al-Anṭākī (II 1478, note) and the note on Book IV, p. ۳۸۴, Heading (1).

P. 17, Heading. Fa has the longer Heading which occurs in AH. See *app. crit.*

۲۴۲. سَالِی. Fa reads 'drift' with AH.

۲۴۳. شَاهِدِیْ اَش. The Perfect Man, and he alone, is the true witness to God, for he is "the eye of the Beloved". See a fine description of him in this aspect (*shahid*) in Book VI, vv. 2860-2885.

۲۴۴. Cf. I 116 *sqq.* *Tasallus-hd* refers to "attestations" inspired by motives of self-interest from which the saint is entirely free (cf. VI 2870 *sqq.*).

۲۴۵. See II 974, IV 3764, with the notes *ad loc.*

۲۴۷. وَصَفَ بَاقِی. See II 938-957 and the notes *ad loc.*

۲۵۱. سَعَمَکُمْ شَتِی (Qur. XCII 4: *inna sa'yakum la-shabāṭa*), i.e. "your works are sometimes good and sometimes evil"; but here the text is applied to works and words that are good only in appearance.

۲۵۷. حِلْمِی کُنْد. This is the reading of the two oldest MSS. Fa has *bukemī* (AB).

از لطف خود. So all my MSS. Fa reads *kib shunūd* in the first hemistich and *az lutf jūd* in the second, making *jūd* (Divine munificence) the subject of *bukemī kunad*.

۲۵۹. مَوْلُ مَوْل. Cf. the note on I 2103.

۲۶۰. فَاتَنْظُرُوهُمْ اَلْخ. Qur. XXXII 30. Cf. *Math.* II 2066, note. In the present verse the hypocrite is warned to expect the doom that will befall him if he persists in opposing the saints.

۲۶۹. دُورُودَسْتُ, "distant", "arduous" (cf. III 1695). There is no MS. authority for دُورُودَسْتُ = *mardūd-ast*, the reading adopted by Shem'ī.

۲۷۱. شَبَنَاز, i.e. wife (Fa) or lady-love. The name is used in the latter sense at VI 4026.

۲۷۲. شَارِکُهُمُ, Qur. XVII 66: (God said to Iblīs), "urge thy horse and foot against them (the seed of Adam) and be a partner in their wealth and children".

ای شَفَق. According to Fa, *shafaq* signifies the true believer, whose faith is the afterglow of the Sun of Prophecy.

۲۷۵. بَا عَازَرِ نَکَرْد. This miracle of Jesus (S. John ch. xi) is related in *Qışaṣu 'l-anbiyā*, 246. 21 *sqq.*, where the name Lazarus (also represented by عِیْزَار: Jawālīqī, *al-Ma'arrab*, 105, 6 and note *ad loc.*) appears as العَازَر.

۲۸۱ مرغ بابلی. See note on I 1314.

۲۸۵ همچو مژمر الخ. See *Qw.* III 32.

۲۸۶ سوی جسمش. Read *chashm-asb* (BG and Fa), which goes better with *niwa-i jannat bi-did* in the preceding verse and with *maf'âm-i jân-ast â nazâr* in the next.

۲۸۷ In Fa this verse follows the Heading.

P. ۲۰, Heading (1). Cf. Book IV, p. ۳۷۵, Heading, and note on I 3740-3741.

أَسْلَمَ شَيْطَانِي عَلَى يَدَيَّ, part of a *Ḥadīth* (see II 2675, note), in which the Prophet said that every Moslem has two familiars (*qarīn*) in attendance on him: an angel and a devil, *i.e.* (as mystics interpret) the spiritual reason and the carnal soul.

۲۹۷ اِغْتَدِي بِالنُّورِ. So G, which also has وَارْتَجِي in the preceding verse.

The feminine forms, اِغْتَدِي and وَارْتَجِي (ABH), rectify metre at the expense of grammar. Fa inconsistently preserves the metrical irregularity in v. ۲۹۶, while in v. ۲۹۷ it defends اِغْتَدِي, supposing the *nafs* of the sensualist to be addressed; but since all the other imperatives are masculine, I prefer the readings of G.

۲۹۹ Here "Gabriel" represents the power of holiness to overcome worldly greed and rapacity.

۳۰۲ چو مار. Cf. Ma'arrī's description of a blind viper (*Larḡamiyyāt*, I 100, 5): "its food, as long as it lives, is earth" (*yaghdtu mā 'ummira 'l-turba*).

۳۰۸ Read اِنَاث.

۳۱۰-۳۱۱ A passage in the Platonising *Song II* of William Drummond—

"Those golden letters which so brightly shine  
In Heaven's great volume gorgeously divine,  
The wonders all in sea, in earth, in air,  
Be but dark pictures of that sovereign Fair"—

illustrates this analogy between the forms of phenomenal existence and letters exquisitely traced by the hand of an artist. Viewed as a copy (*nuskhab*) of its Divine archetype, every form in the world is beautiful. Cf. GR, 719 seq.

*bar ān chizī kib dar 'dlam 'iyyān-ast*  
*chu 'akst ḡ-āfiāb-i ān jabān-ast.*  
*jabān chām ḡulf n khāft ā khāl n abrū-st,*  
*kib bar chizī ba-jāy-i khwāsh nikā-st.*

But while mystics contemplate these "fair copies", whether sensible (*biṣṣ*) or ideal (*khayāl*), and perceive only the revelation of Eternal Beauty in ever-changing aspects of "new creation" (see note on I 1142—

- 1148), all other men, looking with the eye of sense and carnal reason, are "veiled" from the truth and held captive by illusions.
- ۳۱۳ هر عدم, *i.e.* on the plane of the externally non-existent (ideal) world. Cf. I 606, 612, and the notes *ad loc.*
- ۳۱۵ It is related that Majnún, on finding himself alone with Laylá, bade her turn away from him, since he feared to lose his contemplation of the real object by which he was enraptured.
- P. ۲۲, Heading (۱). لوح محفوظ, not "the Logos" (delete these words in the Translation), but the Tablet of Destiny (*lawḥu 'l-qadd wa-'l-qadar*), whence human minds ultimately derive their daily supply of percepts and ideas just as Gabriel draws directly from the same source his knowledge of Divine mysteries. For *lawḥ-i mahfūẓ* applied to the Perfect Man, see note on I 1063-1065.
- ۳۱۸ Dark and inscrutable predestination causes men to be possessed by ideas which lead them into paths of error.
- ۳۲۴ هر نجوم الخ, *i.e.* "he has mastered the science of astronomy and astrology".
- ۳۲۹ تحرّی می کنند. See I 2285 and note *ad loc.*
- ۳۳۵ بالساهره. Cf. *Qur.* LXXIX 14.
- ۳۳۸ See *Qur.* XXVIII 29-30, where *innī dnastu nár* is explained by Najmu'ddīn al-Kubrā as referring to the fire of Divine Love which consumes every vestige of self-existence.
- ۳۴۱-۳۴۵ *I.e.*, at the Resurrection he who was attached to perishable objects of desire will find that they cannot save either him or themselves.
- P. ۲۴, Heading (۱). یا حَسْرَةً الخ, *Qur.* XXXVI 29.
- ۳۴۸ مَغْرَمًا, "lasting perdition". Cf. *Qur.* XXV 66: *inna 'adhabahā kadhābān*.
- ۳۵۲ دانه بی دانه. Cf. *barg-i bi-barg* (I 2237, note).
- ۳۵۳ که دریدن شد الخ, *i.e.* "we have gained spiritual freedom by tearing to pieces the bodily vesture which we formerly patched". For the metaphor, see IV 3351-3352 and note *ad loc.*
- P. ۲۴, Heading (2). فَرَجِي. The *farajiyah* or *farajah* is described as an ample cloak, open in front (hence its name), with long sleeves extending beyond the fingers (see Dozy, *Vêtements*, 327 sqq.; *Modern Egyptians*, I 38; and cf. the portrait of Shaykh Farīdu'ddīn 'Aṭṭār reproduced in *Eastern Poetry and Prose*, facing p. 133). Here Rūmī makes it a "split" variety of the more tightly fitting *jubbah*.
- ۳۵۱ The essential meaning of the name *farajī* was apprehended by the Ṣūfī who obtained relief (*faraj*) when he tore his garment in ecstasy. See the note on II 1769.

۳۶۱ یُسْر با عُسْرست. Cf. *Qnr.* xciv 6: *inna ma'a 'l-'usri yusr<sup>am</sup>*.

۳۶۳ خِطاطی. See *Kashf*, Eng. 43 sqq. Abū 'l-Qāsim Gurgānī said that every *faqir* must learn how to sew patches in the right way (*ibid.* 49).

دَبْ (mistranslated by Fa and BU) = *dabb 'alā 'l-murd*. Cf. *dabbāb dabb dward* (Book vi, p. ۴۹۳, Heading), *lāfi-yi 'dab burd* (vi 3848); Dozy, *Supplément* under دَب ۱; and see the note on I 1872. *Dabb* is also used in the sense of *jimd* (vi 4475).

۳۶۴ Cf. the verse of Najmu'ddīn al-Kubrā (cited in Mq, v 59, 9 fr. foot):

*laysa al-taṣawwufu, fa-'lamanna, muraqqad<sup>am</sup>*  
*aw rakwat<sup>am</sup> aw kathrata 'l-asfāri.*

۳۶۶ کُر رَوِی تا اصل او. See note on I 111. The variant reading of B in the second hemistich likens *khayāl* to the scent whereby the seeker is led to reality. After this verse Fa adds the same verse which occurs in B. See *app. crit.*

۳۶۷ دُوربَاشِ غِیْرَت. Cf. II 2114.

۳۶۹ This verse describes the adept endowed with spiritual intelligence ('*agl-i ma'dd*).

۳۷۰ شَه شود, a metaphor from chess. Cf. vv. ۳۵۰۸ and ۳۵۱۱ *infra*, where *shah guftan* means "to say 'checkmate'". Vullers (*Lex. Pers.* II 483, col. 1) gives "prohibition" (*man*) as one of the meanings of *shah* on the authority of a verse in the *Mathnawī* (III 3722); but his text is corrupt: *kas na-yārad kard shah* should be *kas na-yābad gard-i shah*, "none can overtake the King". Fa and other commentators render *ni shah shavad* by "they (the fancies) do not become king (do not lord it over him)".

تِهَر شَه بِنَمَایَد. According to Fa, it was a custom of the ancient Persian monarchs, when one of their slaves went abroad, to give him an arrow which served as a passport, enabling him to reach his destination in the foreign country without official interference. This explanation, however, seems to be fictitious. The *tir-i shah* was an arrow inscribed with the king's name and handed to a surrendering enemy in token that his safety was guaranteed. Cf. Sa'dī, *Badā'iy*, v 8:

*yā tir-i baldak-am bi-ḡant bar dil-i majrūb*  
*tā jūn bi-dibam, yā bi-dibī tir-i amān-rā.*

۳۷۲ جَرعَه الخ, i.e. a portion of the *fayd-i ilābī*, which is dispensed through the mediation of the Logos and the saints.

۳۷۳ هَسْت بَر زلف الخ. *Jast* (AB and Fa) is a better reading than *bast*.

۳۷۴ اِنْدَر خَاكِ گَش. AB and Fa read *ke-in khāk-ast gash*, "whereby this earth is (made) lovely".

۳۷۹ لا يَمَسُّ الْخَ Cf. *Qur.* LVI 78: *lā yamassuhū illā 'l-muṭabbirūn*.

۳۸۱ رَاقٍ. So all my MSS. Cf. I 2722. The edd. have *raawidq* (Fa, Mq, Bul.) or *rdawiq*.

۳۸۳-۳۸۴ Cf. II 703 *sqq.*

۳۹۰-۳۹۱ *I.e.* "inspire us anew with a draught of Thy Grace and Love which is the eternal source of our being". See the note on II 1666-1668.

۳۹۲ In this verse the poet intimates that his discourse on the nature of the unseen Reality must now come to an end.

۳۹۳ See *supra*, IV. ۳۱ and ۳۶ *sqq.*

۳۹۶ وَز تَجْه الْخَ, *i.e.* "he employs every artifice in order to win popularity, without regarding the ultimate consequences of his action".

۴۱۲ گول من کن خویش را Cf. the mystical use of *ablab* (I 2925, note) and the verses of Sulṭān Walad cited *ad loc.*

۴۱۵ نعل بنی بازگونه. See note on I 2481.

تخته‌بندان, literally, "those who are bound in splints". The word is used as a synonym of *muqayyad* by Ḥāfiẓ (ed. Brockhaus, No. 385, v. 4):

*chigīnab rawf kunam dar faḍl-yi 'dām-i quds,*  
*chu dar sarā-cha-i tarkīb takhtab-band-i tan-am?*

The antithesis of *takhtab-band* (bound in splints) and *shab* corresponds to that between *takhtab-band* (splint-bandage) and *takht* (III 4721, IV 661).

۴۱۶ Cf. IV 3123 *sqq.*

۴۱۷ Cf. III 130 *sqq.* and the notes *ad loc.*

P. ۲۸, Heading. See III 1506-1508 and the note *ad loc.*

يَبْلُوكُمُ الْخَ, *Qur.* LXVII 2. God created death and life as a probation: while the worldly covet *al-hayātu 'l-dunyā*, in which Divine Wrath is concealed under the semblance of good fortune, high rank, riches, etc., the "most righteous" seek the everlasting life hidden in *mawī-i ikhtiyyat* (IV 2043-2044, note).

۴۲۲-۴۲۳ Cf. I 786-802 and the notes *ad loc.*

۴۲۸-۴۲۹ The *aṣḥāb* 'l-*yamīn* of this world are the *aṣḥāb* 'l-*shimāl* of the next, and *vice versa*. See *Qur.* LVI 26-45 and cf. the Ḥadīth cited in the note on II 1837.

۴۳۷ See I 547, note.

۴۴۲ خَاصَهُ اَيْنَ آتَشِ الْخَ Cf. III 3920 *seq.*

۴۴۳ دَل بَبِيْنْد نَارِ الْخَ Cf. III 4372 and the note *ad loc.*

۴۴۶-۴۴۷ For other examples in the *Mathnawī* of illusions produced by Oriental sorcerers, see III 1161-1164 and the notes *ad loc.*

۴۵۱ مَكْرَهَايَ كَاتِبِجَالِ, referring to *Qur.* XIV 47: see I 952 and the note *ad loc.*



۴۵۲ سوی نیل. Self-indulgence is symbolised by the waters of the Nile in which (according to the poet's version: I 1188, note) Pharaoh was drowned.

۴۵۳ ماء معین. *Qur.* LKVII 30.

۴۵۴-۴۵۸ All are deceived by appearances except those who see things in the light of spiritual reason ('*aql-i ma'ad*).

۴۵۹ آن رسول خوشچواز. Cf. the *Hadīth*: *kāna min khuluqī al-jiwāḍ*, "it was of my disposition to be easy or facile in demanding or selling" (Lane: cf. *Nihāyah*, I 218, 9).

ذرة عقلت الخ. Fa cites Traditions to this effect. "'*Aql* is the buttress (*di'āmab*) of the true believer, *fa-bi-qadari 'aqlibi takūnu 'ibādātun*; and *inna 'l-rajula la-yudriku bi-busni khuluqibi darajata 'l-sā'imī 'l-qā'imī wa-lā yatimnu li-rajulim busnu khuluqibi battā yatimma 'aqlun fa-'inda dhālika tamma imānūnu wa-ajā'a Rabbūnu*."

۴۵۵ در تکمیل آن. *i.e.* in the case of any human being who is adult and perfectly sane. See art. *taklīf* in *EI*.

۴۵۷ از بن فاسدست. '*Aql* may be compared to an unpolished mirror, and *fa'at* to the polishing instrument which makes it clear and bright; but where mind and heart are originally corrupt (*i.e.* predisposed to evil: I 480-481, note), the process of enlightenment is difficult, or rather (humanly speaking) impossible. Cf. *infra*, v. ۴۶۷ *seq.*

P. ۳۱, Heading. See Book III, p. ۸۷, Heading, with the note *ad loc.*, and the following Story (III 1541-1602) of a clever boy who caused the schoolmaster to fancy himself ill and dismiss his pupils.

۴۶۲ When the sun-like intelligence of a Perfect Man shines forth, other minds are illumined with knowledge of God. This is the topic of three verses, rightly omitted by Fa, which follow the present verse in B and most editions. See the *app. crit.*

۴۶۳ عقل جزوی. *i.e.* he in whom the carnal reason is dominant.

۴۶۴ حسن صیادی. Translate: "the beauty of being a hunter." Cf. VI 2810, where the saintly soul is depicted as a royal falcon scornful to chase even the noblest quarry, since it is the object of God's love and pursues no object but Him:

*ham shikār-i tu-st u ham sayd-ash tu-l.*

۴۶۹ تا نبوت الخ. Cf. the *Hadīth* cited in the note on III 3604.

۴۷۰ از جسد. So the two oldest MSS. Cf. I 981 *seq.* Fa reads *busad*.

۴۷۱ خداونده شوی. *Khudāwandab* (a form which the lexx. omit) is here confirmed by the rhyme. The only other example known to me occurs in a verse of the *Shāhnamah* (see Wolff's *Glossary*, where the reading is queried).

۴۸۸ اشك خونست. Tears were supposed to be blood which mounts from the liver to the brain and thence passes into the eyes for distillation. See Gibb, *Hist. of Ottoman Poetry*, I 217, note.

خون بیهوده, *i.e.* "crocodile tears", hypocritical and therefore worthless. The rendering of this hemistich by "earth (bread) has no the value of tears" (Fa, WM) involves a very forced interpretation of *bibudab* and is evidently inadmissible.

۴۹۱ All Nature shares the emotion of the mystic (*shāhidān-dil*) who turn to God in selfless prayer. For the counterpart, cf. what the *Qur'ān* (XLIV 28) says of Pharaoh and his people: *fa-mā bakat 'alayhimu 'l-samā' wa-'l-ardū*.

۴۹۷ بقا... در عروج و ارتقا. Cf. *infra*, v. ۲۱۸۰ *sqq.*, and *Tarjuman al-Ashwāq*, No. LV.

P. ۳۳, Heading. بی یسوع وبی یبصر. Read *yubshir*, as at I 1938, and see the note *ad loc.*, where the Ḥadīth-i qudsī to which these words belong is translated.

۴۹۸ پای بین, *i.e.* "contemplate those qualities in yourself which are ugly and despicable". See the note on II 3757.

۴۹۹ یزلفونک الخ, referring to *Qur.* LXVIII 51 (quoted in the Heading below), a verse which is said to have been revealed when the unbelievers invited a certain *ayyūn* of the Banū Asad to cast his "evil eye" on the Prophet.

۵۰۴ از بهر نشان, *i.e.* as 'an indication that none but God can preserve His creatures from being smitten by the powers of evil.

P. ۳۴, Heading. See the note on v. ۴۹۹ *supra*.

۵۰۹-۵۱۰ Cf. the Ḥadīth, *inna 'l-'ayna la-tudkhibu 'l-rajula 'l-qabra wa-'l-jamala 'l-qidra*, "the evil eye brings a man to the grave and a camel to the cooking-pot".

۵۱۲ Divine destiny (*qadā*) is the hidden cause of all malignant effects. For the metaphor, cf. I 847-850, III 563, and the notes *ad loc.*

۵۱۴ سبق رحمت راست. See I 2672, note.

۵۱۶ کو نتیجه رحمتست. See I 717, note.

۵۱۷ حرص شهوت الخ. Cf. the Ḥadīth cited in the note on II 2944.

۵۱۹ See IV 2765, note, and *Qur.* IV 51.

۵۲۴ شیطانش خواند. Cf. a Bedouin's description of a restive horse: *ka-annahu shayṭān bayna 'l-shaṭanayn* (Lane, under شَطَنٌ).

۵۲۶ دو ریاست جو الخ. This recalls the well-known maxim of Sa'd (Gulistan, Book I, Story 3): *dū pādishāb dar iqlīm na-gunjand*.

۵۲۸ الملک عقیمر. See *Arabum Proverbia*, II 685, No. 320 and Lane

(under عَقِيم), who renders it by "Dominion is a condition in which, or in the seeking of which, relationship profits not".

۵۳۲ Cf. ۱ 987-989 and the note *ad loc.* The true *faqīr* neither possesses anything nor is possessed by (desire for) anything (*lā yamlik wa-lā yumlak*: cf. Qush. 150, 13 *seq.*), and is under Divine protection (*al-muḥḥisn fi amāni 'llāh*).

۵۴۷ غوثی ناز. Rūmī frequently doubles a consonant for the metre's sake. Here Fa and other edd. have *khūbt-yi nāz*, which is the reading of B.

۵۴۹-۵۵۱ These verses refer to Qur. vi 95: *inna 'llāha fāliqū 'l-habbī wa-'l-nawā yukhrijū 'l-hayya minā 'l-mayyiti wa-mukhrijū 'l-mayyiti minā 'l-hayyi*. Cf. Qur. xxx 18. Najmū'ddīn al-Kubrā, cited in Mq, v 87, 13 *seq.*, interprets the latter passage as follows: "He brings forth the living, Divinely illumined heart from the soul (*nafs*) that has died to its blameworthy qualities and dispositions, in order to manifest His Grace and Mercy; and He brings forth the heart that is dead to praiseworthy spiritual dispositions from the soul that is living in animality and lust, in order to manifest His irresistible Power."

۵۵۲ دى شوى الخ. For the metaphor, cf. *barg-i bi-bargi* (1 2237 and note *ad loc.*).

۵۵۳ بر مکن آن هر الخ. Cf. *infra*, v. ۶۱۰ *seq.*

۵۵۴-۵۵۵ I.e. "do not deface what God created in His own image and destroy the spiritual beauty with which Man was originally endowed". Cf. *infra*, v. ۹۶۲ *seq.*; vi 1005 *seq.*; and the note on 1 3521-3522.

P. ۳۷, Heading. نفس مطبئة. See the note on Book 1, p. ۱۱۸, Heading. The following Section may be compared with 1 3445 *seq.*

۵۵۹ Mq, reading *ẓarrīn pīl-rd*, gravely explains that "the noble reason, when applied to worldly and sensual thoughts, is in the position of a golden elephant amidst filth".

۵۶۳ گر آدمی, i.e. "if you are inspired with capacity for attaining to real knowledge". See 1 1234, note.

۵۶۴ حد خود را دان γυνωθι σεαυτόν; for *man 'arafa nafsahū fa-qad 'arafa Rabbahū*. The proper definition of Man is not "a speaking animal" (*ḥayawān nāfiq*), but "the animal who comprehends in himself the real natures of all things".

۵۶۲ این نار, i.e. the Divine self-revelation (*tajallī*) in the mystic's heart.

P. ۳۸, Heading. لا رهبانية في الاسلام. On this celebrated Ḥadīth, see Goldziher, *Vorlesungen*, 145 *seq.*; Massignon, *Essai*, 123 *seq.* A later version adds the words *rabbāniyyatū bādhibi 'l-ummati 'l-jibād*, and here Rūmī emphasises the contrast between the Ṣūfī Path of self-discipline and self-conquest (*al-jibād al-akbar*) and a solitary asceticism which, by

cutting off all temptations, deprives itself of the means whereby righteousness is tested and made perfect. Cf. VI 478 sqq.

٥٧٤ *بَر مَكْنُ بِرِّهَا الْخَيْرُ*, i.e. "what must be renounced is not your worldly goods, but only your love of them". Cf. I 983-986 and the notes *ad loc.*

٥٧٦ G writes *حَيْل* with a small *ح* under the initial letter. This, I think, is more likely to be the original reading than *khayl* (ABK and Fa), which in combination with *khaym* is so obvious and plausible that its substitution for *hayl* would follow almost as a matter of course.

٥٧٩-٥٨٠ *Kash*, though dangerous when associated with self-interest, is nevertheless a necessity for those who obey the injunction to "spend in the Way of God" (*anfiq fi sabilī 'llāh*: *Qur.* II 191). The command is not always expressed in an "absolute" form: cf. *anfiq min tayyibātī mī kasabī* (*Qur.* II 269).

٥٨١ *اصْبِرُوا*, *Qur.* III 200.

٥٨٢ See *Qur.* VII 29 and note on *Math.* II 620. Spiritual perfection is attained, not by extirpating the appetites and passions, but by mastering them so that they become purged of all grossness and are transformed into virtues of the soul. Cf. the saying *lawlā 'l-hawā mā sulika tarīqun ilā 'llāhī* and *Mir'ād*, 93, 10 sqq. = 103, 14 sqq.

٥٨٣ In this verse the logical correlation of "subject" (*maḥmūl 'alayhi*) and "predicate" (*maḥmūl bihi*) is used metaphorically to denote the relation between two things, one of which involves the other, as, e.g. self-restraint implies capacity for self-indulgence, and prohibition of gluttony presupposes eating and drinking.

٥٨٤ See Wright, II 15. The Divine reward (*thawāb*) is conditional (*shart*): if the condition is unfulfilled, the consequence depending on it (*jazā' 'l-shart*) does not occur.

٥٨٦ Cf. the *Hadīth* cited in I 1939, note, and the poet's exposition (IV 2613 sqq.).

٥٨٨ Read *ma'shūq* without the *idāfat*. *Bāqī jumlaḥ shikht* corresponds to *bāqī jumlaḥ raft* in r. ٥٩, *infra*.

٥٨٩-٥٩٠ Cf. I 1926, 3052 sqq., IV 2948, and the notes *ad loc.*

٥٩١ *أَوَّلِينَ وَآخِرِينَ*. Fa reads with B *awwalīn u ākhīrīn*; cf. *Qur.* LVII 3: *flawwā 'l-awwalīn wa-'l-ākhīrīn*.

٥٩٢-٥٩٣ As the body is moved by the spirit which comes from God, so the mystic is moved by the Divine Beauty which he beholds reflected in earthly forms; but the soul that is corrupt can never know this ecstasy and vision.

٥٩٤ *روزي*, i.e. on "the Day of *Alast*". See II 1666-1668 and the note *ad loc.*

٥٩٥ Cf. r. ٥٧٣ *supra*.

٥٩٦-٥٩٨ These verses describe the man who is ignorant of any spirit except the *ruh-i hayawāni*.

٥٩٦ Cf. v. ٣٥٩٦ *infra*, where justice and injustice are again typified by 'Umar ibn 'Abdu 'l-'Aziz, the eighth Umayyad Caliph (LHA, 204 sqq.) and Ḥajjāj (III 1051, note) respectively.

٥٩٧ مار موسى را. See *Qur.* XX 68 sqq. and cf. *Math.* III 1099 sqq.

٥٩٩ جز بضد الخ. See I 1130 sqq. and the notes *ad loc.*

٦٠٣ اندر وَاَحَل. G has *andar waja*, i.e. "in fear and anxiety", which is probably the correct reading. In Fa *ajal* is a misprint for *waja*.

P. ٤٠, Heading. This Ḥadīth is illustrated by I 3967-3973 and III 3429 sqq.

٦١١ وز بلمسى الخ. See *Qur.* II 32.

P. ٤١, Heading. همجو هاروت و ماروت. See *Qur.* II 96 and the note on *Math.* I 335. Commenting on Baydāwī's remark that perhaps the story of Hārūt and Mārūt is an ancient allegory (*la'allabu min rumūzi 'l-and'īl*), a scholiast (cited in *Mq.* v 99, 19) explains its meaning as follows: "The two angels are the human spirit and reason, which come down from the World of Light to the World of Nature, fall in love with the soul that bids to evil (*al-nafs al-ammārah bi-'l-sū'*), suffer tribulation in the earthly body, and are tormented by the defilements of the flesh until the body dies and they return to the World of Light."

٦٢٢ سحر و ضد سحر, i.e. evil and good.

بی اختیار, i.e. without the option of learning from any other source.

٦٢٣-٦٢٤ Cf. *Qur.* II 96: "but ere they (the two angels) teach it to any one, they say, 'We are only a temptation, therefore do not become an infidel (by learning and practising it).'" Since knowledge of good necessitates knowledge of evil, magic is not absolutely taboo to the Faithful: the test lies in the purpose for which it is learned and the use to which it is put (see *EI*, art. *sihr*, IV 414, col. 1). In some edd. of the *Mathnawī* the following verses are inserted at III 1234:

*pas az-in rū 'ilm-i sihr amūlehtan*  
*nist mamnū' ā ḥarām ā mumtāhan.*  
*babr-i tamyiz-i haq az bāfil niki-st;*  
*sihr kardan shud ḥarām, ay mard-i dūst.*

٦٢٥ بی اقتدار. Cf. III 1053 sqq.

٦٢٦-٦٣١ See a similar passage *infra*, v. ٢٧٩٥ sqq., and cf. the Ḥadīth cited in the note on I 2325.

٦٣٥-٦٣٦ Cf. IV 3335 sqq., where a different application is given to the metaphor. In v. ٦٣٦ Fa and all my MSS. except G have *bar dārf*, but this reading, though more obvious, is less appropriate.

٦٤٨ پس هنر. Fa reads *bas*.

- ٦٥٧ مَنزَجَر (*maball-i inziyar*), i.e. "a heart in which the *ẓājir* (restrainer voice of conscience) makes itself heard".
- ٦٦٠ مَخْصَرٌ مِنْ. Cf. the Ḥadīth cited in the note on ١٩٥6.
- ٦٦٢-٦٦٤ This is the "peacock's" answer to what was said by the Sa; (*supra*, v. ٥٥٣ *sqq.*). All things that serve to feed and foster egotism must be ruthlessly discarded.
- P. ٤٤, Heading. See Book III, p. ٢٠٩, Heading, and the note *ad loc.*
- ٦٧٢ مَحْمُودُ الْوَجْهِ. The Prophet's body cast no shadow, for it was permeated by the Light of God. Cf. GR, 380 *sqq.*
- ٦٧٣ فَقَرٌ فَخْرِي رَا. See ١ 2342, note.
- ٦٧٧ In Fa this verse follows v. ٦٨١ *infra*.
- ٦٨٢ In this verse Fa has the same text as A. See the *app. crit.*
- ٦٨٥ اِبْرِي, i.e. the "veil of clouding" (*biḡāb-i ghaymī*), which arises from sensual qualities (*ṣifāt-i naṣāniyyah*) and is removed by asking pardon of God. See note on ١١ 299 and *Kashf*, Eng. 3 and 391.
- ٦٩٢ دُشْمَن مَارَا الْوَجْهِ. This line may refer to a mystical *tafsīr* of *Qur.* LX: "O ye who believe, do not make friends with My enemy and your enemy."
- ٦٩٣ It is a grave error to ignore the essential transcendence of God and confuse Him with created forms in which His Light is temporarily reflected. See ١١ 37, note.
- ٦٩٥ Fa omits this verse, but translates and explains it under v. ٦٩٣.
- ٦٩٦ The reference is to *Qur.* LXXV 7-10: "but when the sight is dazzled and the moon eclipsed and sun and moon united, on that Day man shall cry, 'Whither to flee?'"
- ٦٩٨ دَايِه, i.e. the phenomenal world. For the representation of God as a mother, cf. III 79 *sqq.* and the Ḥadīth *al-khalq* 'iyālu 'llāhi (1 92; note).
- ٧٠١ مَوْسَى اَمَ مِنْ الْوَجْهِ. See *Qur.* XXVIII 6-11 and cf. the notes on *Maṭī* II 2969-2972.
- ٧٠٢ هَلَاكٌ قَوْمٌ. So AG. *Al-qawm* or *qawm* is often equivalent, as here to *al-ṣūfiyyah*, *ahl-i taṣawwuf*. Fa and other edd. read *balāḡ-i khalq*.
- ٧٠٣ In the first hemistich K has: *yā laṭīf abri dar āyad pīsh-i rāb*. Fa read with AB: *yā māḡar abri bi-ḡirad khatī-i māb* (cf. the Ḥadīth: *takḡallaḡ bi-akḡhlāḡi 'llāhi*).
- ٧٠٤ صُورَتِ الْوَجْهِ. Fa translates: "it (such a 'cloud') displays its form in the aspect of self-negation (*fanā*)"; but I think *ṣūrat-ash* = *ṣūrat-i māb*. Cf. IV 1194, note.
- ٧٠٦-٧٠٨ These verses allude, as the word *siqā* clearly indicates, to miracle of the Prophet related in Book III, vv. 3130-3189, and not to 'A'ishah's vision of "rain" which poured on Mohammed from the Unseen (1 2027 *sqq.*).

۷۱۰ *سُر* is opposed to *هَر* as the spiritual and eternal principle in Man to his material and transitory acquirements.

۷۱۳ Fa reads: *ya pay-i ābsant n shābdāsh-i khatīb*.

۷۱۴ See *Qur.* XVIII 70-78 and cf. *Math.* I 2971, note. The broken and contrite are saved from the clutches of this wicked world. *Ghāṣīb* refers to the Qur'ānic *malikūn ya'khubūn kulla sifinatim ghaṣībim*.

۷۱۵ فقر فخری. See v. ۷۱۳ *supra* and note *ad loc.*

P. ۴۷, Heading. آکل و مأکولست. See III 23-42 and the notes *ad loc.*

۷۲۲ آه سحر. Cf. III 2804.

۷۲۶ وَهُوَ يُطْعِمُكُمْ وَلَا يُطْعِمُ *Qur.* VI 14, slightly modified for metrical reasons.

۷۳۱ Cf. IV 435 *sqq.*, where Rūmī compares the mystic whose contemplation of God is disturbed by worldly thoughts to a bather stung by hornets whenever he puts his head out of the water.

۷۳۴ اُكَال غلظت, *i.e.* our vile passions and the sins to which they impel us.

۷۴۰ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ. *Qur.* XLVIII 10, a palmary text for the relation between Moslem spiritual directors and their pupils. Cf. I 2972 *sqq.* and the notes *ad loc.*

۷۴۲ كُوْنِيْ وَتُ حُوْشِاسْت. Cf. the Ḥadīth cited in the note on III 1774.

۷۴۴ The Prophet is said to have promised ten of his Companions, including Abū Bakr, 'Umar, 'Uthmān, and 'Alī, that they would enter Paradise. See *Ta'arruf*, Eng. 62 *sqq.*

۷۴۶-۷۴۷ It is related that someone came to the Prophet and questioned him concerning the time of the Resurrection. The Prophet asked what provision he had made for it. "Not very many prayers and fasts", he replied; "but I love Allah and His Prophet." "A man", said Mohammed, "is with him whom he loves (*al-mar'u ma'a man aḥabba*)."

۷۵۱ بَيْنَ أَيْدِيْ خَلْفِهِمْ سَدًا, an abridgement of *Qur.* XXXVI 8: *wa-ja'alna min bayni aydīhim saddan wa-min khalfihim saddan*. See *Math.* I 3242-3245 and the notes *ad loc.* In Fa this verse follows v. ۷۵۶.

۷۵۸ دَاوَرُ كُنَيْسْت. For *dāvar-kun* = *dāwar kunandab*, see the note on I 397.

۷۵۹-۷۶۰. The infidel in his anguish implores God to deliver him (cf. I 624 *sqq.*) and confesses the truth: *wa-idhā sa'alaka 'ibādī 'anni fa-inni qarīb* (*Qur.* II 182).

این بیدست و عجیب. Cf. *Qur.* XXXVIII 4: *a-ja'ala 'l-ālibata ilāhan wāḥidā inna bādha la-shay'um 'aydhan*.

۷۶۱ Apparently in this verse the "Peacock", speaking as a *mushīd*,

addresses those who cling to their "feathers" and are still entangled in the trap of "otherness" (*ma' sinwā 'l-lāb*), though even infidels have been forced to realise the necessity of escaping from it.

٧١٢ طلع غمار. This spelling of تلخ, which is peculiar to G, occurs again in the Heading on p. 193 *infra*. See the *app. crit.* there.

٧١٤ فى جبهها الخ. *Qur.* cxi 5. The soul, dragged to perdition by its passions and desires, resembles the wife of Abū Lahab. Cf. iv 1116 *sqq.* In the first hemistich Fa and other edd. have *bi-ḡil* for *bi-skul*. See the note on I 855.

P. 50, Heading. See the notes on p. 12, Heading, and v. 125 *supra*.

٧١٩ أَنْظِرْنِي الْيَوْمَ الخ. *Qur.* vii 13: *qāla anzirni ilā yawmi yub'athūna*. In the Translation the words "till the Day of Retribution" should be in Roman type.

٧٨١ Cf. *Qur.* xciii 8: *wa-wajadaka ḡillan fa-baddi*, and xlii 52: *wa-kadhālika awḥaynā ilayka riḡlan min amrinā mā kunta tadri mā 'l-kidbū wa-lā 'l-imānu*.

٧٨5 If this verse, which Fa places after v. ٧٨٦, be understood in a physical sense, *juzʿ-i zamīn* may signify the earth-born vapour (*dukhān*) from which the skies were created, while the second hemistich will refer to the influence of the stars upon growth in the earth (cf. I 178, note). But it seems more likely that the meaning is: "Thou bestowest heavenly qualities on a piece of earth. (cf. I 25), *i.e.* a man created of earth, and Thou dost multiply in the earth the influences of the stars, *i.e.* the Divine attributes (cf. I 756, note) and the saints who display them (cf. I 3655, note, and the Ḥadīth: *Aṣḥabī ka-'l-nujūm*)."

٧٨٦ مَيَات, *i.e.* loss of spiritual life. Cf. the Ḥadīth cited in the note on I 1536.

٧٩٤ فَوْقُ وَهْل, "the (mystic's) experience of the unitive state".

٧٩5 حَمْرَت. See I 311-314 and the notes *ad loc.*, iv 1407.

٧٩٦ Cf. iii 3900 *sqq.*

٧٩٧ اِي نَافِقًا. So G and, according to Fa, all the most correct MSS.

But *nāfiqā* means "rat-hole", and though the commentators apply this word to the animal itself, they give no authority for doing so. If *nāfiqā* be retained, we must suppose that the worldlying addressed here is described as a "rat-hole" because a "rat" (the carnal soul, *nafs*) inhabits his body. Fa, however, has in its text *ay nā-fatā*, "O ungenerous man", which is, I believe, the original reading.

٧٩٩-٨٠١ See iv 3637-3639 and the note *ad loc.*

٨٠٢-٨٠٥ For *bahr* = *'ālam-i ma'ni* and *khushkī* = *'ālam-i šīrat*, see I 571 and note *ad loc.* Man's ascending steps in the scale of existence are well-marked and can be traced from their beginning up to the point where, by dying either mystically or in the course of nature, he leaves all



perceptible stages (*marâtib-i mahsûsah*) behind. The last of these, humanity (*martaba-i insânîyyah*), is the shore of the pathless ocean of Reality (*bahr-i haqiqah*).

٨٠٤ Both the construction and the meaning are somewhat obscure. Probably the poet intends to say that at the moment of the Divine *tajallî*—for *manj* in this sense, cf. I 1112; *Dîwân*, SP, IX 11, XIX 6, and the notes *ad loc.*—every spatial and temporal relation is annihilated.

٨٠٦ رُوحِ عَيْنِ = *rûb-i insânî* (see the notes on I 1987, II 188).

٨١٣-٨١٦ Cf. IV 1049 sqq.

٨١٧ بقا خواهی و یاد. *Yâd* = self-consciousness (cf. II 976, note). One of my MSS. has the variant *bâd*, i.e. "fleeing existence" (cf. I 605, note).

٨١٨ زنگی زان آسوده است. For the metre, see note on I 290.

٨١٩ I.e. "any one may lapse into sin; but if he is *muqbil*, not *mudbir* (II 152-155, note), he will repent and strive to mend his ways".

٨٢٢ Cf. I 1244, note. *Par-wâz* in the second hemistich stands for *par-bâz*. Cf. *chankib chashm-ash wâz shud*, the reading of A at v. ٢٢٥١٢ *infra*.

P. ٥٣, Heading. Rûmî applies this Ḥadîth to the pitiable state of the fallen soul that aspires to return to God.

٨٢٤ بَنَ الْمُضَرِّ. *Muḍar* (without the definite article) is sometimes used collectively for the Northern Arabs as distinguished from tribes of Yemenite origin. Being associated with the Age of Ignorance (*al-Jāhiliyyah*), the name serves well enough as a substitute for *al-jubbāl* of the Ḥadîth.

٨٢٥ In the second hemistich Fa reads *ar nah sang-id i nah kâib*.

٨٣١ گُهدانی. Cf. *sag-i kab-dānî* in *Ḥadîqah* (Stephenson), p. 18, l. 21; *Math.* II 2111 and v. ٢٢٧٧ *infra*.

٨٣٢ Real *tawbâb* is impossible for those who will not acknowledge themselves to be sinners on the road to perdition.

P. ٥٤, Heading. الإسلام بدا غريباً. So all my MSS. The correct form of the Ḥadîth is: *bada'a 'l-islâmû gharibûn wa-sa-ya'ûdu kamâ bada'a gharibûn*. Towards the end of the world the Faithful will be few and despised and persecuted like the first converts to Islam.

٨٣٩-٨٤٠ A paraphrase of *Qur.* XXVII 20-21.

P. ٥٥, Heading. The siege of Sabzawâr (Bayhaq) by Muḥammad Khwârizmshâh in A.H. 582/A.D. 1186 is described by Juwaynî (*Ta'rikh-i Jahân-gushâ*, II 24), who relates that only the intercession of a Ṣūfî saint, Aḥmad-i Badîlî, caused the infuriated Sultan to spare the lives of the heretics.

٨٤٥ اَبِ الْاَبِ ("great hero"), a Turkish title.

پَر پناه. Fa and other edd. have the less difficult reading, *pur tabâb*, which my MSS. with the exception of A do not confirm.

۸۴۸ صلتی. The *tasbīd* is metrical.

۸۵۳ پس جوال. Fa: *pas*.

۸۵۷ The moral to be drawn from the preceding verses: no amount of good works can excuse failure to obey the Divine command *usjd* in the mosque of this world.

۸۶۱ خوارشاه. So BG, while Fa and other edd. follow A in spite of the metrical irregularity. Cf. I 170, note.

۸۶۸ دل همی خواهد الخ, referring to *Qur.* xxvi 88-89: "on the Day when wealth and sons avail not (and none shall be helped) save him who bringeth unto God a sincere heart (*qalb salīm*)", i.e. *ihklāt*.

۸۶۹ گفت لا ينظر الى تصويركم. See III 2244, note, where the whole *Hadīth* is cited. The context (III 2243-2250) may be compared with the present passage.

۸۷۰ من صاحب دل الخ. Cf. I 3717-3772 and the notes *ad loc.*

۸۷۲ Cf. a saying of Junayd cited at III 4621, note, and Bayāzid's *law kdnā 'l-'arshu wa-mā ḥawāḍu fī ḥāwiyatī min ḥawāyā qalbi 'l-'drīfi mā aḥassa bibi*. See also the *Hadīth-i qudsī* (I 1017, note).

۸۷۱-۸۷۵ Cf. I 1004, note.

۸۷۸ Cf. note on IV 698.

۸۸۱-۸۸۵ See II 2969-2972 with the notes *ad loc.* and cf. the note on v. ۶۹۸ *supra*.

زیر پای مادران الخ, a translation of the *Hadīth*: *al-jannat taḥta aqdāmi 'l-ummabāt*.

۸۸۶ قُتُو (see the note on III 1414) signifies the phenomenal world.

۸۹۱-۸۹۵ Cf. I 297, note.

۹۰۰-۹۰۱ "These verses describe the power of a true saint (*mubtaqqiq*) to bring about a change of heart in the conventional "imitator" (*mugallid*). See II 2987-3010 and the notes *ad loc.*

۹۰۵ عَبْرُجَویت. 'Abar for 'anbar, or 'abir for 'abir?

۹۰۶ دماغت. See note on III 3234.

۹۰۸ خوش نای نر. Fa has *tar*.

۹۱۹ ور لباسر الخ. Cf. *Dīwān*, SP, XII, 11:

*gar pīr yasht jism-at chib ḡham chu jdn jawān-ast?*

۹۲۲ نافر الخ. Gnosis (*ma'rifa*) is likened to the musk-gland which attests the inward purity and sweetness of the "dear". Cf. II 160-164 and the notes *ad loc.*

۹۲۵ رمز الخ. See the note on p. ۵۳, Heading, *supra*. In the following verses "Islam" is identified with "real *islām*", i.e. *ma'rifa*.

۹۲۷ Cf. I 263 *sqq.*

۹۲۸-۹۳۱ For the comparison of the Perfect Man to a lion, cf. *infra*, v. ۲۲۳۹ *sqq.*, and of the body and carnal soul to a cow, I 534, II 1436 *sqq.*, III 2504 *sqq.*

۹۲۸ ولی اورا مکاو. Cf. the allegory of the peasant who stroked a lion in the dark (II 503 *sqq.*).

P. ۵۹, Heading. ائی اری سبع بقرات سمان الخ, *Qur.* XII 43, beginning: *qāla 'l-malikū*. The interpretation given here agrees with that of Najmu'ddīn al-Kubrā, who says *al-'ijāfu min 'alāmi 'l-arudh wa-'l-simānu min 'alāmi 'l-ajdām*.

۹۳۲ آن عزیز مصر. Although Potiphar (*Qitfir*) is often called '*Aziz-i Mīr*', in this passage the title refers to the Pharaoh of Joseph's time. According to commentators on the *Qur'an*, his name was Rayyān ibnū 'l-Walīd the Amalekite.

۹۳۵ مرد کار = *mard-i kār-i ilāhī*. Cf. I 1410.

۹۴۴ ترنجیده. Cf. IV 2636 and *infra*, v. ۳۸۵۷.

۹۴۸ بحبل من مسد. See the note on v. ۷۱۴ *supra*.

۹۵۳ ازل. Iblīs, being eternally predestined to lead mankind astray, invokes God by the Name *Madill*, which manifests itself in all his actions.

که بر آرد الخ, *i.e.* "produce an irresistible and overwhelming temptation".

۹۵۴-۹۵۵ See II 2306-2308 and the note *ad loc.*

۹۵۶ فا او. Fa and other edd. have او.

۹۶۱ See the note on I 2437.

P. ۶۱, Heading. خَلَقْنَا الْإِنْسَانَ الخ, *Qur.* xcv 4-5. See note on I 3521-3522, where the reference is given incorrectly.

وَمَنْ نُعَمِّرْهُ الخ, *Qur.* xxxvi 68.

۹۶۲ What the angels adored in Adam was a manifestation and reflexion of the Divine Beauty which alone is imperishable. Cf. I 540, 2660, II 703 *sqq.*, III 2127 *sqq.*, and the notes *ad loc.*

P. ۶۲, Heading. اسفل سافلین الخ, *Qur.* xcv 5-6.

۹۷۴ نقصان و ذق. For the metaphorical use of *daq* (*daqq*), cf. II 3005, III 3881. The reading *diq* (*diqq*), which Fa and other commentators adopt, is certainly false. Cf. the note on I 1280.

۹۸۸ شیشه سهرنگ, *i.e.* things seen from the view-point of self-existence, the world of plurality. Cf. Book I, p. 1146, Heading: Shelley's

"Life, like a dome of many-coloured glass,  
Stains the white radiance of eternity";

and Jilī (*SIM*, 134): "'Life' denotes the spirit's contemplation of its bodily form: the spirit assumes the form of the object contemplated,

just as sunbeams falling on green or red glass take the form and colour of the glass." The numeral in *sib-rang* has no special significance (see I 1121), though Fa explains it as referring to *riib*, *qalb*, *badan*, and other commentators give various interpretations of the same kind.

٩٨٩-٩٩٠. See I 1121-1135, 2467 *sqq.*, and the notes *ad loc.*

٩٩١-٩٩٥. See I 938-939, III 2895 *sqq.*, and the notes *ad loc.*

٩٩٦. An abridged version of *Qur.* XLVII 1-2, where the phrases *adalla a'malubum* and *aslaba balabum* occur.

١٠٠٠. در قفا, *i.e.* *fi 'l-akhhirah*.

١٠٠١. دولت رفته, *i.e.* worldly fortune, which in respect of its essential impermanence may be described as already past and gone.

١٠٠٢. اَلْقُرْصُوا, *Qur.* LXXIII 20. See note on v. ١٢٦ *supra*.

١٠٠٥. بَعْدَ اَتَوَى. Translate: "after it (their worldly fortune) has perished."

١٠٠٧. مُنْعِم here is synonymous with *ghani*.

١٠٠٨. See II 1769, note. It was a general rule that garments flung away in ecstasy (and therefore *mubarak*) should not be returned to their owners but given to the singer (*qawwal*) or divided among those who had taken part in the *sama*.

١٠١٢. شهيد. See note on I 3872.

١٠١٣-١٠١٦. The perfect saint is he who, having attained to *baqa ba'da 'l-fana*, becomes a *murshid* leading his disciples in the holy war against worldliness (*al-jihad al-akbar*).

١٠١٨. See the notes on I 606-610.

١٠١٩. يُخْرِجُ اَلْحَى الْخ. *Qur.* VI 95, XXX 18. See the note on vv. ٥١٢٩-٥٥١ *supra*.

١٠٢٣. ابخازرا. For Abkház, a tribe and district of West Caucasia, see art. in *Li*. The edd. read انجازرا or ايجازرا. Apparently the poet means that if he were permitted to reveal the mystery, Abkház, *i.e.* this dark world of tribulation, would become a Baghdád, *i.e.* a place of spiritual illumination and vision, so that all possibility of faith in the Unseen would be removed. Cf. I 2070, 3610-3617, and the notes *ad loc.*

١٠٢٢. Cf. II 687-690 and the notes *ad loc.*

١٠٢٨. مناره. So G, but مناره is a better reading. For the analogy of wind and dust, cf. II 1280 *sqq.*

١٠٣١. فكر پنهان الخ. Cf. I 1136 *sqq.*

١٠٣٢. Nafy and *ithbat* = *mansfi* and *mutthbat* = *ma'dim* and *mawjud*. Cf. I 1734 and note *ad loc.*

١٠٣٣. دیده کاندر نعاسی الخ, *i.e.* the eye of sense (*chashm-i hiss*), associated with the slumber of ignorance (*khud: i ghaflat*: II 39, note). Fa trans-

lates: "the eye wherein a drowsiness appeared." This, however, implies the reading of Mq and Bul., *dida-i k-dn-râ nu'âsi*, which is not authorised by any of my MSS.

1037-1041 See the note on III 1163-1164.

1042 See *Qur.* CXIII 1 and 4, and cf. *Math.* iv 3190-3198.

P. 96, Heading. *وإن كان ثيباً أسلمك*. That the poet had in mind the connexion of *aslama* with *salim*, "bitten by a snake" (see Lane), appears from his paraphrase, *mdr-at shavad*, in v. 1052 *infra*.

1059 ذباغی. The *tashdid* is omitted *metri causa*.

1063 فقر. This was one of the two trades (*birfatân*) in which the Prophet claimed proficiency (I 914, note). Here *saqr* has its full mystical sense (II 830, note).

1065 The essence of *saqr* is *fanâ fi 'llâh* and can never be reached so long as the seeker occupies himself with the doctrine ('ilm-i *saqr*) and remains conscious of possessing it.

1066 أَلَمْ نُشْرَحْ, *Qur.* XCIV 1. See III 2356, note.

1068 مَحَلِّبِ (so G correctly) = *chashma-i shbr*; not *mihlabl* (WM), which has the same meaning as *taghbr* in the next verse.

1070 منفذی داری الخ. Cf. VI 813 *sqq.*

1072 لَا تُبْصِرُونَ, *Qur.* LI 21: "and in yourselves (are evidences of God). Then do not ye see?"

P. 98, Heading (1). *وَهُوَ مَعَكُم*. In *Qur.* LVII 4 these words are followed by *aynamd kumtum*. The poet has already given a short exposition of the text at I 1509-1514.

1073 در سر خود هیچ, *i.e.* "be wholly engaged in gaining knowledge of thy real self".

1075-1076 Cf. iv 3228-3233 and the note *ad loc.*

1076 The second hemistich (B reads *chashm-hâ-râ bayna aydi khalb sad*) alludes to *Qur.* XXXVI 8. See I 3242-3243 and v. 501 *supra*.

1077-1078 See I 1115-1120 and the notes *ad loc.*

1079 After this verse Fa adds a verse which, though omitted in G, occurs in ABK and may be genuine:

*mast-i chîz â pîsh-i rây-i â-st chîz,*  
*bi-khabar x-ân chîz u sharb-i khmish nîz.*

See the *app. crit.*, where it should have been pointed out that the reading *bast chîz* (A) is a scribal error.

1082 عین رفع سدّ او الخ, *i.e.* his thinking that he has removed the veil between himself and God prevents the removal of it, for egoism is the greatest of all veils. Cf. I 517 and the note *ad loc.*

P. ٦٨, Heading (2). **من جعل الهموم همًا واحدًا**, *i.e.* "whosoever shall make God the sole object of his thoughts and desires". See *Luma'*, 349, 6 *sqq.* (on the term *al-hamw al-mufarrad*) and 355, 1 *sqq.* Fa gives the concluding words of the Ḥadīth in the form *fi ayyi wadd<sup>im</sup> minhā balaka*.

١٠٨٤ **آن ترهات**. In the Translation add "of thine" after "vanities".

١٠٩-١٠٩١ See the note on I 2354 and cf. Mutanabbī, ed. Dieterici, 533, 9:

*wa-wad' n 'l-nadd fi mawḍi' i 'l-sayfi bi-'l-'uld*  
*muḍirr<sup>um</sup> ka-wad' i 'l-sayfi fi mawḍi' i 'l-nadd.*

١٠٩٣ **بیکار غمرا** (G), "worldly anxieties which are labour lost", is perhaps a better reading than *paykār-i gham-rā* (Fa).

١٠٩٦ **شکر منوش و زهر چش**, *i.e.* "do not be self-indulgent but practise self-mortification".

١٠٩٨ **هیزر دوزخ تست**. Cf. *Qur.* LXXII 15: *wa-amma 'l-qasīṭina fa-kadna li-jahannama bajab<sup>an</sup>*.

١٠٩٩ See *Qur.* CXI 4.

١١٠٠ **شاخ سدوره**, *i.e.* the spiritual reason as opposed to the carnal soul. See the note on I 1066-1067.

١١٠١ **از نار و دخان**. Cf. I 3697 *sqq.*

١١٠٤ **ور نداری پا الب**. Cf. : 2694-2697 and the notes *ad loc.*

P. ٧٠, Heading. **گر راه روی الب**. These are the first two lines of a *rubā'ī*.

WM adds the third and fourth lines:

*w-ar past shavī na-gunji andar 'dlam;*  
*an-gāb tu-rā bī tu bu-tū bi-nmāyand.*

١١٠٥-١١٠٦ See *Qur.* XII 23 *sqq.*

١١٠٧-١١٠٨ Cf. III 2624 *sqq.* Here the reference is to *mawt-i ikhtiyārī* (III 3937, note).

١١٠٩-١١١٣ Cf. *Dīwān*, Tab., 162, marg., 20-25 = *Dīwān*, SP, 335, vv. 6-8:

*an-gāb xi-'dlam-i jān amad sipāb-i insān,*  
*'aql-asl waẓīr gashī n dil raft n pādīshā shud.*  
*tā bā'd-i chand gābi dīl yād-i shabr-i jān kard:*  
*wā gashī jumlab lashtkar, dar 'dlam-i jānā shud.*  
*gīyī chīpīnab bāshad amad-shud-i mā'ānī?*  
*inak bu-waqi-i khustan bi-ngar: girib-gushā shud.*

١١١٤ **خمار**. See IV 1605, note.

١١١٧ Cf. the description of the religious impostor (I 2278) to whom his hungry disciples "look up but are not fed":

*al-ṣalā sādab-dilān-i pīch-pīch,*  
*tā khwarid az khwān-i jūd-am sīr bīch,*

and the note *ad loc.*

P. ۷۱, Heading. اگر چه می یافتی الخ, *i.e.* "if I had found any satisfaction in the goods of this world, I should not have prophesied and, been called a mad fool on account of the Divine message which I am charged to deliver".

۱۱۲۳ Here Fa inserts two verses. See the *app. crit.*

۱۱۲۴-۱۱۲۷ The cosmic consciousness of the prophets is an inalienable possession with which they are endowed in pre-existence (see Andrae, *Die Person Muhammads*, 302-310), so that they know and remember every stage traversed by the soul in its journey from Unity to plurality.

۱۱۳۵ دار السلام, *Qur.* vi 127; x 26.

۱۱۳۶ خانه کی کردست الخ. The prophet in the world resembles a fish out of water. Cf. i 502-503 and note *ad loc.* Fa's alternative explanation of *mdhi* as "a moon" cannot be admitted.

۱۱۴۶ Fa comments on this verse without giving the text.

۱۱۴۸ حَمِيت. See note on i 3348 and cf. iii 395.

۱۱۵۰ چونک خواهی بر کنی. For the construction, see note on i 3458 and add iv 192 to the references given there.

۱۱۵۳ In the first hemistich Fa has the reading of ABul. See the *app. crit.*

۱۱۵۴ طَبَس, one of two towns in Kūhistān: either Ṭabasū 'l-tamr or Ṭabasū 'l-'unnāb. See *Lands of the Eastern Caliphate*, 359 and 362.

۱۱۵۵-۱۱۵۷ Cf. ii 1131 *sqq.*

۱۱۶۲ با که گویر الخ. See the note on iii 2900. For *dih* = *jahān*, cf. iii 2618, 2711.

۱۱۶۱ See *infra*, v. ۱۱۸۱ *sqq.*

۱۱۶۷ Fa: *thimār-i lutf*.

P. ۷۴, Heading. اُرَائِيتَ الخ, *Qur.* xcvi 9-10. Read يَنْبَى. According to Moslem commentators, 'abd' signifies Mohammed, on whose neck Abū Jahl threatened to trample if he caught the Prophet in the act of ritual prostration (*sujūd*). It is certain that Rūmī accepted this interpretation, though European critics rightly understand 'abd here in a non-religious sense (Nöldeke-Schwally, 83).

۱۱۷۳ Fa: *ba-dargāb-i Khudā*.

۱۱۷۵ این سخن در سینه الخ, *i.e.* the confinement of evil words in the breast produces an income of good thoughts. Alternatively we might translate: "these words (concealed) in the breast are the produce of kernels", *i.e.* arise from inward thoughts and feelings; so long as they remain unspoken, their "kernels", suffering no loss through self-expression and self-assertion, mature in silence and gradually become strong and pure and spiritual.

۱۱۷۷-۱۱۷۹ See the parallel passage (iii 1386-1389) and the notes *ad loc.*

۱۱۸۲ اَذْكُرُوا اَذْكُرْكُمْ. See *Qur.* II 147.

۱۱۸۳ اَوْفُوا بِعَهْدِكُمْ... اَوْفَى, *Qur.* II 38. In the first hemistich

Fa has: *ghsh kun awfai bi-'abdi bishh dár*; and in the second: اَوْفَى, which is also the reading of BG.

۱۱۸۴ قَرْضُ مَا. See *Qur.* LXXIII 20 and *supra*, v. ۱۱۳۶.

۱۱۸۵-۱۱۸۷ We are commanded to sow the seed of good works in this world, for *al-dunyá mazra'atu 'l-ákhirah*; but our sowing confers no benefit either on God or on His *mazra'ab*: essentially it is nothing more than a symbolic gesture by which we beg Him to renew His bounty towards us.

۱۱۸۸ دعاى خشك, i.e. prayer unaccompanied by works of faith and charity.

۱۱۸۹ كَرْدَارِى دانه الخ, i.e. "if you are destitute of means and have no works to show, then betake yourself to humble and earnest prayer, and God will reward you".

۱۱۹۰. See *Qur.* XIX 25.

۱۱۹۱-۱۱۹۶ The *wáfiyán* described in these verses are mystics whose 'abd with God is the plighted troth of lover and Beloved: *yuhibbubunna wa-yuhibbunahu*. See the note on II 1666-1668. Elsewhere (III 2500 sqq., VI 1300 sqq.) Rûmî contrasts, in the same way as here, transient exhibitions of miraculous power (*mu'jizát* and *karamát*) with the perpetual miracles wrought by Divine grace in the hearts of the elect.

۱۱۹۸ مُنْتَهَبَت. *Munthab* is opposed to *qá'im* and does not mean "bowed in devotion" (Fa).

۱۲۰۴ وِس و رَامِن. See note on IV 1828; *LHP*, II 274. The Persian text has been edited by Mujtabá Minovi (Teheran, 1935).

خَسْرُو و شَرِین. See *LHP*, II 404, and, for a full historical and literary study of the romance, H. W. Duda's introduction to *Ferbád und Schirin* (Prague, 1933).

۱۲۰۶ عَدَم بَرَهَر زَنَد, i.e. "creates mutual attraction between forms of the phenomenal world".

۱۲۰۷ دَر دِل نَعْدَل. Fa and other edd. have *dar dil-i bi-dil*, but three of my MSS. give *nab-dil*, of which *dab-dil* (B) is evidently a corruption.

۱۲۱۱ شَيْخَةُ حُجَّت. The metaphor alludes to Solomon's treatment of the rebellious *Jil'm*. See III 471 and the note *ad loc.*

۱۲۱۲ دِيُو قُضُول, i.e. the carnal soul.

۱۲۱۶ مُرَدَار. Cf. the *Ḥadīth* cited in the note on I 2325.

۱۲۱۷ If temporal fortune is so much envied, spiritual fortune and eminence must be even more exposed to attack.

۱۲۱۹ Fa omits this verse but comments on it.



۱۲۲. Cf. *Qur.* VI 112: "and thus have We appointed for every prophet an enemy—devils of humankind and jinn who inspire one another with plausible words in order to delude."

۱۲۲۸ Apparently this means that while the Perfect Man is not necessarily a prophet in the sense that Revelations come to him through the medium of Gabriel, nevertheless his claim to prophetic inspiration (*wahy*) is undeniable. For the poet's use of *wahy* = *ilham*, see IV 1853, note.

۱۲۲۹ اَوْحَى الْخ. *Qur.* XVI 70. See *Math.* I 1009 *seq.* with note *ad loc.*

۱۲۳. بنور حق عزَّ وَجَلْ.

۱۲۳۱ اَيْنَ هَكَه كَرَمَنَاسْت. *i.e.* Man in his real nature (*al-haqiqatu 'l-insāniyyah*), referring to *Qur.* XVII 72: *wa-la-qad harramnā banī Adama*. See the note on II 3773-3774.

۱۲۳۲ اَعْطَيْنَاكَ كَوْثَرَ. *Qur.* CVIII 1 has الْكَوْثَرَ, which the commentators gloss by *al-khayr al-kathīr*. According to Najmu'ddīn al-Kubrā, it signifies "the wine of gnosis (*ma'rifa*) in the cup of love (*maḥabbah*)".

۱۲۳۳ چو نیل الخ. See IV 3430 *seq.*

۱۲۳۴ In the second hemistich Fa (with other edd.) and all my MSS. except G read: *k-š na-drad ab-i Kawthar-rā gulā*, "who hath no gullet for (no capacity for drinking) the water of Kawthar".

۱۲۳۶ أَحَبَّ لِلَّهِ. See I 3803-3804 and the *Ḥadīth* cited in the note *ad loc.* The reading *ahabba 'llāha* given by Fa, Mq, and Bul. is erroneous.

۱۲۳۹ See *Qur.* VI 74; IX 115.

۱۲۴۰ ابغضَ لِلَّهِ, from the same *Ḥadīth*.

P. ۷۹, Heading. تَسْجَاتِي جُنُوبَهُمْ عَنِ الْمَضَاجِعِ. *Qur.* XXXII 16.

و اگر هفتاد بار... چون جرجیس. See III 1727 and the note *ad l.c.*

۱۲۵۰-۱۲۵۵ Cf. *Ta'īyyah*, 97-101 = *SIM*, 210.

۱۲۶۲ اَرْجَعِي. *Qur.* LXXXIX 28. See II 1169 and the note *ad loc.*

۱۲۶۴ The Perfect Man is the Light of the world; his return to God, *i.e.* his realisation of absolute Unity (*fand fi 'llāh*), leaves the world of Nature dark and forlorn, for he (regarded as the Logos) is the final cause of its existence, and without him it cannot survive. See the notes on I 1406, 1679-1680, 1813, etc.

P. ۸۱, Heading. لَا صَلَوةَ إِلَّا بِحَضْرَةِ الْقَلْبِ. For this *Ḥadīth*, see the notes on I 381 and 3390.

فَاتَّبِعْ الْخ. *Qur.* XVI 124.

لَقَدْ كَانَتْ الْخ. See *Qur.* LX 4.

۱۲۶۸ تا چه دید او. So G, but my other MSS. and Fa have *did-ast*.

۱۲۶۹ Cf. II 2764-2779.

١٢٧. A second instance of ج rhyming with ه in the *Mathnawī*. See I 3525 and note *ad loc.*

رېسمان پښت. My MSS. except G read پښت, and so all edd.

P. ٨٢, Heading. This Story, contrasting *wajd* with *tawdjud* (III 3016, note), is one of many which illustrate the relative worthlessness of imitation (*taqlid*) as opposed to real and immediate experience (*taḥqīq*).

اگرچه عيسيت الخ. Cf. *Qur.* XIX 30.

ويحيى الخ. It is reported (*Qisasu 'l-anbiyā*, 236, 18) that Yaḥyá ibn Zakariyyá said to his schoolmates, who wished him to play with them, "*mā li-lā'ibin kḥuliqtu*". Cf. *Qur.* XIX 13; *wa-dāyānābun 'l-ḥukma ṣabiyyan*.

و از عقبات. Ibrāhīm ibn Adham enumerates six '*aqabāt*', i.e. formidable passes to be surmounted by the traveller in the mystic Way (*Qush.* 9, 7 fr. foot and foll.). The word is taken from *Qur.* XC 11-16.

زُوتُ لى الأرض. The continuation of this Ḥadīth (but cf. the full text in *AQ*, No. 351) runs as follows: *fa-ra'aytu waṣḥāriqabā wa-maḡḥdribabā wa-sa-yabluḡun mulku ummati ilā mā ṣawwīya li minbā*. Here the Prophet's vision of Moslem world-empire is applied to the spiritual dominion exercised by saints who have won "the Earth of God" (*arḍu 'llābi*; see I 3182, IV 1088, and the notes *ad loc.*).

١٢٨٢ امر قمر. WM refers to *Qur.* LXXIII 2, but neither this text nor LXXIV 2 seems apposite to the meaning: "awake from the slumber of *taqlid* and *ghaflat*."

١٢٨٣-١٢٨٦ Cf. IV 3650-3656.

١٢٩٠ شكال = *ishkāl*. Some edd. have *shikil* with *imālab*.

١٢٩٢ See III 1146 and the note *ad loc.*

١٢٩٣ بخارای ذکر, i.e. *maḥall-i 'ulūm-i ladunniyyah*.

صفدران, i.e. eminent '*ulamā*'.

لا يَفْقَهُونَ, *Qur.* VII 178: *labum qulūbun lā yafqāhūna bibā*. The *fiqh* '*llābi 'l-akbaru*' (Book 1, Preface, p. 1, l. ٢, and note) belongs to the Ṣūfis exclusively.

١٢٩٤ پښتته رگيست. Fa and other edd. have *bi-ḡsistab-raght-st*.

١٢٩٥ [وَالْبَحْرُ] فِي الْبَرِّ وَفِي الْبَحْرِ... *Qur.* XVII 72. See *Math.* II 3773-3774 with the note *ad loc.* Najmu'ddīn al-Kubrā interprets: '*abbarnābun 'an barri 'l-jismāniyyati wa-baḥri 'l-rūḥāniyyati ilā ṣāhili 'l-Rabbāniyyati*'.

١٣٠٧ Only mystics can understand emotions inspired by Divine Love. Cf. I 2559 *seq.*

عَيْنُ الْمَلِكِ may be an epithet describing the saint's *giryab*, but its reference to the saint himself is well illustrated by a passage which

Andrae has translated in *Die Person Muhammads*, 354; for an abridged English version, see *IP*, 61.

۱۳۰۹ چو دیده او *i.e.* as pure and luminous as his inward eye (*oculus cordis*).

۱۳۱۳ Cf. a saying of Junayd cited in the note on III 4621.

۱۳۱۵ صد نظیر *i.e.* analogies drawn from the phenomenal world, like those in *vv.* ۱۳۱۱-۱۳۱۲. The poet now proceeds to develop one of deep significance, in which the relation between Perfect Men and the rest of mankind is symbolised by that between ordinary letters of the alphabet and the *hurūf-i muqatta'ab* in the *Qur'ān*: see the note on IV 3516.

۱۳۱۶ اتم *Qur.* II, III, XXIX-XXXII.

خم *Qur.* XL-XLVI.

۱۳۱۸ Probably the correct translation of this verse is: "a staff that any one takes (in his hand) for trial—how should it be like that staff (of Moses) at the moment of elucidation (*i.e.* when its true nature became apparent)?"

۱۳۱۹ این دم *i.e.* the Letters of the *Qur'ān*, eternal modes of "the Divine Breath" (*nafasu 'l-Rahmān*), by which the spiritual realities are brought to life in the hearts of the initiated. According to Ibnu 'l-'Arabī, it was knowledge of this mystery that enabled Jesus to work miracles (*ibyd'u 'l-mawtā*). See *Passion*, 593 sqq.

۱۳۲۰ خلق او *Fa* has *ḥuṣṣ-i š.*

۱۳۲۱-۱۳۲۲ These verses describe the *muqallid* who imagines himself to be *muḥaqqiq*. Such persons will find that "a little learning is a dangerous thing", as the following Story demonstrates.

P. ۸۶, Heading. داستان آن گنیزك الخ. I am not acquainted with any Oriental source and can only refer the reader to *Λούκιος ἡ ὄνως* in Lucian, ed. Dindorf (Paris, 1884), p. 465, and the *Metamorphoses* or *Golden Ass* of Apuleius, Book x, 19-22, with which Rūmī's Story may be remotely connected, though magic plays no part in it and the whole setting (as well as the details) is dissimilar.

كَلَّ ناقص ملعون, a saying attributed to the Prophet.

لَيْسَ عَلَى الْاَعْمَى حَرْجٌ *Qur.* XLVIII 17. See note on *Math.* II 70 and cf. III 2091-2092, note.

۱۳۲۲ جد جوینده الخ. For the *Ḥadīth*, of which this is a translation, see I 1412, note.

۱۳۲۳ اشك, the Turkish equivalent of *khar*, is used again at VI 1001.

۱۳۵۲ صایم, like the cat in the proverb. See note on *v.* ۱۹۳ *supra*.

۱۳۶۲ از چار دانگ و از دو دانگ *i.e.* "from pleasures more or less imperfect and unsatisfying".

۱۳۶۴ بُز کُوفتن, to make a fool of (any one). Cf. *Marzubān-nāmā*, 25, 9: *man chīd bi-gudhāsham kib buzghālab marā buz girad?*

۱۳۶۷ بَندِ خدا. See the note on I 1936.

۱۳۶۸ Cf. *infra*, v. ۱۵۵<sup>۱۲</sup> *seq.*

۱۳۷۵ لَا حَوْلَ وَلَا. See the note on Book II, p. ۲۵۵, Heading.

۱۳۷۶ آمَد کُوبِ الخ. Cf. III 758 *sqq.* and II 1145, note. Here the "cat" represents the Devil.

۱۳۷۷ *I.e.* "subject your carnal soul to severe discipline ere it bring you to grief".

بیش از آن کُو بر نهد, literally: "before it lays (a grievous load of sin) upon (you)." The meaning attached to *bar nihād* in the Translation is less appropriate.

۱۳۸۰ *I.e.* "spiritual grace and knowledge are necessary for salvation".

۱۳۸۷ پَسُگَسته. See the note on v. ۱۲۹۱<sup>۱۲</sup> *supra*.

۱۳۹۰ مَرگِ بَد. Fa: *marg bud*; but cf. v. ۱۳۹۸ *infra*.

۱۳۹۱ عَذَابُ الْآخِرَى, *Qur.* x 98 and xli 15. The context suggests that Rūmī is thinking of the latter passage: "therefore We loosed against them (the people of 'Ad) a raging wind on days of ill-luck, that We might make them taste the torment of shame in the present life. And verily the torment of the life hereafter is more shameful, and they will not be helped."

۱۳۹۱-۱۳۹۵ See the note on IV 3662.

۱۳۹۶ کَافِرَانِرا بَیْمِ کَرْدِ الخ. *Qur.* xxxviii 26: *fa-waylūn li-'lladhina kafarū minā l-nār*.

نَارِ اَوَّلِ زَعَار. Cf. III 394 and the proverb cited in the note *ad loc.*

۱۳۹۷ اَن نَارِ الخ. See the note on I 779.

۱۴۰۰ The reference is to *Qur.* lv 6-8: "and He uplified the sky, and He set the balance, that ye should not transgress in regard to the balance. Keep just measure and do not let the balance fail."

۱۴۰۲ حَرَصَ مَهْرَت. So GK correctly. Fa and other edd. have *hirs mir-asī*.

۱۴۰۶ اَز خورَمَنَش, *i.e.* from its proper place. The *murd* is in no danger so long as he seeks and accepts instruction from his *murshid*.

۱۴۰۷ رَفُو. Cf. IV 3351-3352 and note *ad loc.*

چُون کُلُوا الخ. See *Qur.* vii 29 and note on *Math.* II 620.

۱۴۰۸ تا خورِی الخ. Some commentators translate: "until you eat the grain you will not fall into the trap"; but this would require *tā na-khwari*.

۱۴۱۵-۱۴۱۶ God leads to Paradise those who resist temptation and humble themselves and are constantly engaged in *dhikr*.

۱۴۲۰ آن گدورا الخ. *Kadī* signifies the check imposed on sensuality by the religious Law.

۱۴۲۱ Fa and Mq make *sidq-i šādiqān* the subject and *sang-i imtibān* the object of *bdx khwābād*. The converse, however, gives a much better sense. There is no escape for the hypocrite on the Day of Judgement, for then his pretensions will be tested and he *must* confess the truth.

P. ۹۱, Heading. لَا تُحَرِّكْ بِهِ لِسَانَكَ, *Qur.* LXXV 16, where لِسَانَكَ is followed by the words تَتَعَجَّلُ بِهِ, which have inadvertently been included in the Translation, p. 87. The Qur'anic text would seem to imply that the Prophet's revelations were dictated to him in a state of trance and that he automatically repeated the Divine message as it came down. Hence he is enjoined to beware of hurrying the process. "This is exactly the caution that the conscious automatic writer has to observe" (*Religious attitude*, 47).

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى. *Qur.* LIII 4.

هکى خیالش می‌خوانی. See ۱۱ 74-75 and the notes *ad loc.* For "ye call" in the Translation, read "you call".

Orientalists train parrots to talk by means of a mirror, behind which is a man concealed in a curtain, so that when the parrot facing the mirror hears his voice it thinks the words are uttered by another bird like itself and tries to imitate them. The mystical application occurs elsewhere in Persian literature, e.g. Hāfiz, ed. Brockhaus, No. 371; v. 2:

*dar pas-i āyīnab tūft-šifat-am dāshṭab-and:*  
*dančhib ustād-i azāl guft bi-gu mī-ḡiyam.*

There is a close resemblance between this section of the *Muthnawī* and a passage in 'Attār's *Asrār-nāmā*, 97, 6 sqq., entitled *Ḥikāyat-i tūft-i āyīnab nibādan dar pīsh-i ā*, which begins:

*shunādam man kib tūft-rā dar awwal*  
*niband āyīnab-i andar muqābal.*  
*chu tūft rūy-i āyīnab bi-binad,*  
*chu khwāshī-rā bar āyīnab bi-binad.*  
*yakī ḡiyānda-i khwāsh-lāḡn-i dam-sūz*  
*bar ārad az pas-i āyīnab āwāz.*  
*chumān pīndrad ān tūft-yi dīl-bar*  
*kib bast āwāz-i ān tūft-yi digar.*  
*chu ḡarfi bi-shmavād gardad dīl-ash shād,*  
*ba-luṭfi ḡarf girad bam-chumān yād.*

*anjūd-at dyīna-st amūd nibān-ast,*  
*'adam dyīnab-rē dyīnab-dān-ast.*  
*bar ān šīrat kib dar naqṣ ī kamāl-ast*  
*dar-in dyīnab 'akṣī ī khayāl-ast.*

In Rūmī's analogy the "mirror" represents the inspired *murshid* who serves as a medium between the "parrot", i.e. the *murīd*, and the invisible speaker and teacher, i.e. God.

۱۴۳۷ What the *murīd* sees reflected in the *murshid* is his own inward form (*šīrat-i bāḥin*), i.e. his spiritual nature and capacity (*istī'dād*). Cf. IV 2137-2143 and the notes *ad loc.*

مَمْتَلِ. The metaphorical sense, *pur az āfāt-i baḥariyyah*, may be derived from the medical term *imtild*, "plethora".

۱۴۳۸ عقل کُلِّ را. See the notes on I 3308 and II 3245.

۱۴۳۹ که می گوید بشر. The *murīd*, being merely an imitator (*muqallid*), makes the same kind of mistake as was made by the greengrocer's parrot which spilt the oil: see I 262 sqq.

۱۴۴۰ ندیم, i.e. a gnostic familiar with Divine mysteries (*maḥram-i rdz*).

۱۴۴۲ جز سلیمان. Cf. I 1203 sqq., II 3700 sqq.

قِرانی. See the note on IV 1438.

P. ۹۳, Heading. وَمَا يَعْلَمُ الْخ. *Qur.* III ۵.

۱۴۴۵ در چله. See the note on I 550.

۱۴۵۹ روستایی را. Cf. III 642.

کَر می آید. This is the reading of all my MSS., and Fa (which has *garml nibad*) admits that it is preferable.

۱۴۶۳ اللَّهُ أَشْتَرِي. *Qur.* IX 112. See the note on I 2709.

۱۴۶۵ عشق بازی الخ. Cf. the following anecdote (*TA*, I 79, 12 sqq.):

"One day he (Fuḍayl ibn 'Iyād) had in his lap a child four years old and chanced to give it a kiss, as is the way of fathers. The child said, 'Father, do you love me?' Fuḍayl said, 'Yes.' 'Do you love God?' 'Yes.' 'How many hearts have you?' 'One.' 'Then', said the child, 'can you love two with one heart?' Fuḍayl perceived that the child's words were a Divine intimation. He began to beat his head and repented of his affection for the child and gave his heart wholly to God."

P. ۹۵, Heading. قصه اهل ضروان. See III 474 sqq. and note on the Heading *ad loc.*

بالوده, a sweet cake or jelly: its ingredients are variously described.

See Wilson's Comm. on *Haft Paykar*, note 1634.

همچون آن زن بدبخت الخ. See *supra*, p. ۸۶, Heading.

۱۴۸۳ Cf. the *Hadīth al-dunwā mazra'atu 'l-ākhirah* and *Qur.* II 263.

۱۴۸۷ سختیان, morocco used for making shoes, etc. The word is also applied to the leathern apron worn by cobblers and other craftsmen (Dozy, *Supplément*).

۱۴۹۱ در زمین اصل, *i.e.* *fi sabilli 'l-lab*.

۱۴۹۷ توانگری (-و-). This scansion of *ṭawān* is common in the *Mathnawī*. Fa has *mum'ini*. Cf. the *Ḥadīth laysa 'l-ghind ghind 'l-'arad, innamā 'l-ghind ghind 'l-nafs*.

۱۴۹۹ وارث ملک جهان. See *Qur.* XXI 105 = *Psalms*, XXXVII 29.

۱۵۰۰ یَغْرِثُ آلَهُ... مِنْ أَخِيهِ, *Qur.* LXXX 34.

۱۵۰۱ Cf. *Qur.* XLIII 67: *al-akḥilla 'n yawma 'idhīn ba'ḍuhum li-ba'ḍin 'adawun illā 'l-muttaḥiqin*.

۱۵۱۶ در جوال او. *Bd sag dar jiwāl shudan* is said proverbially of one who keeps bad company.

۱۵۲۰ غُرِّ او. See the note on II 3404. *Gharr-i ā* (Fa), "his deceit", is an inferior reading.

۱۵۲۱-۱۵۲۲ Cf. the Story of the preacher who prayed for the wicked (IV 81 *sqq.*).

۱۵۲۳ لَا تَذَرْنِي فَرْدًا, *Qur.* XXI 89, where *fard* means "without a son and heir".

۱۵۲۵ ای جفایات الخ. Cf. I 232, III 4008 *sqq.*, IV 104 *sqq.*

شهد وافیان. Fa: *'abd-i baḡiyān*, and so AB; but there is better authority (GK) for the text-reading.

۱۵۲۶-۱۵۲۷ ای انبازدار. Cf. I 377 *sqq.* and the notes *ad loc.* For the meaning of *ba-ard-i 'llab sipdr*, see the notes on I 3182 and v. ۱۴۹۱ *supra*.

دیورا با دیوچه الخ. Although Fa and Mq render this line as I have done, it seems to me that the sense is not satisfactory. According to Fa *divchab* (wood-worm) signifies "the weak carnal reason"; but how should the carnal reason be capable of resisting the Devil, much less of destroying him? I think *divchab* here must have its usual meaning, "leech". The Devil "flows in mankind like their blood" (*yajri filhim majrā 'l-dam*); therefore the blood-sucking leech may well symbolise the spiritual reason (*'aql-i ma'ād*) by which he is exhausted and finally "killed". This interpretation assumes (what I regard as all but certain) that *bā* is instrumental. Otherwise we might translate: "in order that it (the wheat) may be safe from thieves and weevils, kill the Devil (*duḡd*) together with the 'little devil', *i.e.* the *nafs* or the carnal reason" (*divchab*, "wood-worm", being substituted for *shupush*, "weevil", for the sake of the word-play).

۱۵۲۸ کوهی ترساندت الخ. *Ghazālī (Iḥyā, III 35, 1 sgg.)* mentions *khawṣu 'l-faqr* among the "gates" through which Satan finds his way into the heart. Cf. *Qur.* II 271 and *Math.* I 961-962, note.

۱۵۳۱ اذنی بهاید واعیه. Cf. *Qur.* LXIX 12: *wa-ta'iyabū udhun<sup>am</sup> wa'iyab.*

۱۵۳۴ گفست. So all my MSS. *Girift* becomes *grift* in scansion. Fa has *raft*.

۱۵۳۶ بَلْ أَشَدُّ قَسْوَةً. *Qur.* II 69: *thumma qasat qulūbuhum min ba'di dhālika fa-biya ka'l-bijdrati aw aṣḥaddu qarṣat<sup>am</sup>.*

P. ۹۹, Heading. Divine grace is infinite and unconditional. Cf. I 2694-2697, 2737-2751, and the notes *ad loc.*

۱۵۳۷-۱۵۳۸ I give the gist of the commentary (Fa) on these verses:

"It may be objected that if the Divine bounty is bestowed according to the essential capacity (*isti'dād*) of every recipient—a doctrine held by Ṣūfī *Shaykhs* and especially set forth by Ibnu 'l-'Arabī—*taṣfiq* would seem to be impossible. To this the answer is that there are two kinds of Divine grace (*ḥayd*): one *aqdas* (most holy), the other *muqaddas* (holy). While *ḥayd-i muqaddas*, mediated by the *a'yān-i ḥabītib* (the latent realities which are actualised in the phenomenal world), stands in a dependent relation to the eternal capacity of each individual on whom it is bestowed, *ḥayd-i aqdas*, emanating directly from the Divine Essence, does not involve any pre-existent receptivity, but on the contrary itself bestows the capacity to receive."

۱۵۳۹-۱۵۴۲ For example, the immediate operation of Divine grace, without which in reality nothing comes into existence, enabled Moses' rod to assume the form of a dragon and his hand to glow with mystic light (*Qur.* VII 105).

۱۵۴۳-۱۵۴۵ Cf. I 76, 842-850, II 1842-1844, and the notes *ad loc.*

۱۵۴۷ I.e. "if you lack discernment and are wedded to belief in causation, very well; but at least do not imagine that the Creator of causes is unable to act without them".

۱۵۴۹ هر سبب راند نفاذ. Fa, reading *naḥd*, explains that God usually lets one thing become the (apparent) cause of another thing's disappearance; but *naḥd* (the anomalous rhyme notwithstanding) is required by the context.

۱۵۵۰-۱۵۵۵ Gnostics know that ways and means (*asbāb*), though indispensable to the seeker, are only veils of illusion, behind which the Real Agent is ever at work. See I 912-914, 1113; II 938-957; III 3150-3157, and the notes *ad loc.*

P. ۱۰۰, Heading. This Story illustrates the preceding verses (see *infra*, v. ۱۶۸۳ *sqq.*), and is based on a Ḥadīth related by Wahb ibn Munabbih, which runs as follows: "When God willed the creation of Adam, He revealed to the Earth that He was about to make from her the race of men and that those who obeyed Him would enter Paradise, while the disobedient would be cast into the Fire. The Earth wept, and springs (of tears) gushed forth from her (which shall not be dried) until the Day of Resurrection. Then God sent Gabriel to fetch Him a handful



from her four quarters—black earth and white and red, the best of her and the worst. She adjured him in God's name, saying, 'Take not anything away from me, for though nighness to the King is advantageous, yet therein is a terrible danger.' So Gabriel returned to God and said, 'O Lord, the Earth adjured me in Thy name and I was unwilling to take aught away from her.' Then God sent in turn Michael and Seraphiel, who came back to him and said just what Gabriel had said. So He sent Azrael, the Angel of Death, and the Earth adjured him, saying, 'Do not take from me to-day a handful of which the Fire will have a portion to-morrow.' But the Angel of Death swore that he would not disobey the command of God Almighty, and seized from the Earth's four corners a handful measuring forty cubits: every particle thereof became the origin of a human body, and when the body dies it is buried in the place from which that particle was taken. God commanded Azrael to deposit his handful of earth in the Wādī Na'mān between Mecca and Ṭā'if; then He said to him, 'O Azrael, since thou hast taken their bodily parts, be also the Seizer of their souls (*qabid<sup>an</sup> li-arwāḥihim*).'"

١٥٦١ *جُنْكُ رَحْشٍ*. Gabriel is traditionally depicted as riding a white horse or a horse with white feet. Cf. the note on IV 3331-3334.

١٥٦٩ *رُزِقَ تَنَ ذَهْدٍ*. Cf. v. ١٥٨٦ *infra*.

١٥٧١ *سَبَقَ رَحْمَتُ بَرِّ غَضَبٍ*. See the note on I 2672.

١٥٧٢-١٥٧٣ During the present life the Bearers of the Throne (*ḥamalat<sup>u</sup> 'l-'arsh*) are the four Archangels; on the Day of Judgement their number will be doubled (*Qur.* LXIX 17).

P. ١٠١, Heading. *جَهتُ تَرْكِبٍ تَرْتِيبِ النِّحْ*. So AGK. Fa omits *tartīb*.

١٥٨٦ *مُسْتَرْفَى*. *Mushrif* suggests that the name Mīkā'il is connected with *muwakkal*. Of course neither this etymology nor the derivation from *kayl* can be taken seriously.

١٦٠٠ *حَتَّى عَلَ فَلَاحٍ*. So G, which at III 175 writes *حَتَّى عَلَ فَلَاحٍ*. My other MSS. and the edd. have *حَتَّى عَلَ الْفَلَاحِ*.

١٦٠٤-١٦٠٥ These verses refer to *Qur.* VI 42-43.

P. ١٠٣, Heading. See *Qur.* x 98 with Baydāwī's Commentary, which Rūmī paraphrases here.

١٦١٢ *مَادِرَانِ النِّحْ*. Baydāwī says: *farraqū bayna kullī wālidat<sup>in</sup> wa-waladib<sup>id</sup>*.

١٦١٩ WM cites the Ḥadīth: *laysa shay'<sup>um</sup> āḥabba ilā 'llābi min qaṭratayni: qaṭrati dumm<sup>in</sup> min khabshiyati 'llābi wa-qaṭrati dam<sup>in</sup> yuhraqu fī sabili 'llābi*.

١٦٢٨-١٦٢٩ The four rivers of Paradise (see *Qur.* XLVII 16-17) may symbolise Divine attributes of love, mercy, etc., the effects of which make themselves felt in the sensible world. Cf. III 3461 *sqq.* and the note *ad loc.*

- ۱۶۳۱-۱۶۳۳ Cf. IV 736 *sqq.* Carnal men desire nothing beyond the fleeting and corruptible forms in which Reality appears to them.
- ۱۶۴۲ تَقْلِيبُ, *i.e.* transmutation of earth into the body of Adam. *Bad-gumānī* alludes to Adam's disobedience and fall from Paradise.
- ۱۶۴۸ سبق رحمت الخ. See I 2672, note.
- ۱۶۵۱ كُتِبَ. The *tashdid* is written on account of the metre.
- ۱۶۵۶ وَأَمْرٌ سَرٌّ وَعِلْن. Fa has *ʔ-amr-i š sirr š ʔalan* but translates the text-reading.
- ۱۶۵۸-۱۶۵۹ Cf. I 3741 *sqq.*, II 2642 *sqq.*, and the notes *ad loc.*
- ۱۶۶۵ لَطْفٌ مَخْفَى الخ. See I 243, note.
- ۱۶۶۷ نَعْمَ رَبِّ الْعَالَمِينَ. This phrase does not occur in the *Qurʾān*.
- ۱۶۶۹ چو نك فرمودت تعال. Cf. *Qur.* III 57, VI 152; *Math.* IV 2004 *sqq.* and the note on I 2694.
- ۱۶۷۱ جُفْتُ وَ نَهَالِهَا. Cf. *Qur.* LV 54.
- ۱۶۷۸ جان ترست. See the note on IV 2706.
- ۱۶۷۹ صد هزاران جان دهد. See I 245, III 3834-3835, and the notes *ad loc.*
- ۱۶۸۰ كَيْكَ چِه بُود الخ. The proverb is *bahr-i kaykī gilīm-rd ma-sīx*. Cf. I 2892, note.
- ۱۶۸۱ ضَرُّو بُكْمٌ وَعُمَى, from *Qur.* II 17.
- P. ۱۰۸. Heading. چندی نالست الخ. Fa supplies the Arabic original of this saying: *innī ukallimū ʾlāḥa mundhu ʾthaldīḥina sanat<sup>an</sup> wa-asmaʾu minhu wa-l-nāsu yaʾumūna annī ukallimubum wa-asmaʾu minbum*.
- ۱۶۸۵ Azar, the father of Abraham (*Qur.* VI 74), is described as an idolater and maker of idols.
- ۱۶۹۰ مَن چو کلکمر الخ. See I 393 and the *Ḥadīth* cited in the note *ad loc.*
- ۱۷۰۱ سِرْمَةُ تَوْحِيدِ الخ, *i.e.* mystical experience (*ḥāl*) has made them clairvoyant, so that they contemplate the One Causer (*muṣabbib*) and pay no regard to secondary causes (*asbāb*).
- ۱۷۰۶ نِه از آشیان. *ʾAshiyan* (AG), "house-roof", is perhaps a less likely reading than *ātaṣhān* (BK), "fires". Fa has *nab az ātaṣh ān*, which leaves the verse without any proper rhyme.
- P. ۱۱۰. Heading. وَهُوَ أَقْرَبُ الخ. *Qur.* LVI 84, where the text has *wa-naḥnu aqrabun*. God is nearer to a dying man than his next of kin who keep watch at the bedside.
- ۱۷۱۵ ارکانی. See I 879, note.
- ۱۷۱۹ *i.e.* death is deemed a happy release by all except those who have reason to dread their fate in the life hereafter. Cf. v. ۱۷۶۱ *infra*.
- ۱۷۲۷ در آ در صَفِّ رُزْمِ, *i.e.* "engage in the *jibād al-akbar*".

۱۷۳۳-۱۷۳۵ Cf. IV 46-51 and the note *ad loc.*

۱۷۴۰ بِأَيِّ تَيْتٍ الْخِ *Qnr.* XXXVI 25-26.

۱۷۴۲ فِي السَّمَاءِ وَرُفُكُم *Qnr.* LI 22.

P. ۱۱۲, Heading. فِي النُّجُومِ طَعَامُ اللَّهِ. Fa and other edd. insert *yafilu* after *fi 'l-jw'ri*. Cf. Book IV, p. ۳۷۵, Heading.

أُيُتُّ عِنْدَ رَأْيِ الْخِ. See the note on I 3740-3741.

بُرُزُّونَ فَرِحِينَ (*Qnr.* III 163-164), a text cited at I 3872. See the note *ad loc.*

۱۷۵۰ Fa quotes the saying of 'Abdullāh Anṣārī: *tajalli-yi Haqq gāb u bi-gāb dyad lākin bar dil-i dgāb dyad*. Cf. I 1951 *sqq.* and the Ḥadīth: *afḍalu 'l-'ibādah intizār u 'l-faraj*.

P. ۱۱۳, Heading. Cf. VI 1739-1757.

۱۷۶۳ مَرَكْرَا, *i.e.* the state of spiritual deadness in which the life of worldly and sensual men consists.

۱۷۶۴ أَيُّ غَيْبِينَ. The MS. evidence (BGK) is strongly in favour of this reading and against *an ghabīn* (Fa).

۱۷۶۹ مَقْعَدُ صَدَقِي. See *Qnr.* LIV 54-55.

نَهْ مَسْتَبِي زِدُوغ. See I 1226, 2629, and the notes *ad loc.*

P. ۱۱۴, Heading. وَهُوَ الَّذِي... قَنَطُوا. *Qnr.* XLII 27, followed by the words *wa-yanshuru rahmatan*.

يُبَدِّلُ سَيِّئَاتِهِمْ حَسَنَاتٍ. *Qnr.* XXV 70.

۱۷۷۲ In Fa and two of my MS. this verse precedes the Heading.

۱۷۷۳ أَيُّ ذُرَايِرِ. *Dhara'ir* for *dhararī*, pl. of *dharriyyab*. Cf. *Dīwān*, I ab., 32 marg., 6 fr. foot:

*ʿi-sharq u gharb kib an afidh dar tabad,*  
*shavand zindab dhararī mithāl-i nashkha-i shir.*

۱۷۷۵-۱۷۷۷ Cf. I 1684 *sqq.*

۱۷۸۳ سَحَرُ, *i.e.* *ṣubḥ-i qiyāmah*. Cf. IV 3654 *sqq.*

۱۷۸۹-۱۷۹۴ Cf. II 963 *sqq.* and the notes *ad loc.*

۱۷۹۵ Translate: "My way of escape from (the topic of) these two resurrections is (to tell) a story: in its exposition there is a moral for the true believers." Rūmī means that the following narrative (*v.* ۱۷۹۶-۱۸۵۱) forms, as it were, the dénouement (*makhlas*) of the discourse in which he has become involved. For *qiyāmah* in connexion with *ahwāl* *'l-qiyāmah*, cf. *qāṣṣ*, popular preacher (Goldziher, *MS.* II 161 *sqq.*), and Ma'arri, *Layḥimiyāt*, II 202, 2 = *Studies in Islamic Poetry*, p. 242, No. 128. *Hikdyab* is similarly used (*infra*, p. ۱۳۷, Heading).

- ١٨٠٠ چون ز قندیل الخ. Cf. Lane, *Modern Egyptians*, I 191: "the lamp is a small vessel of glass, having a little tube in the bottom, in which is stuck a wick formed of cotton twisted round a piece of straw. Some water is poured in first, and then the oil."
- ١٨٠٢ سونگون. Cf. *Qur.* XXXII 12: *wa-law tarā idhī 'l-mujrimīna nakaṣṣa ru'āsibim 'inda Rabbihim*.
- ١٨٠٣ مُسْتَقَر, not adjectival = *ad'im ā ṭhābit* (Fa), but a noun used in its Qur'anic sense: "final state or abode."
- ١٨١٥ Cf. I 1038 *sqq.*, III 2077 *sqq.*, and the notes *ad loc.*
- ١٨١٨ The bare outline of the following passage is supplied by a Ḥadīth-i qudsī (*AQ*, No. 309; cf. *ibid.* No. 332): "When God has finished judging mankind on the Day of Resurrection, two men will remain, and the order will be given that both are for Hell. Then (on the way thither) one of them will turn his face (to God), and the Almighty will order him to be brought back and will ask him why he turned round, and he will answer: 'I was hoping Thou wouldst let me enter Paradise.' And then God will order that he be taken to Paradise."
- ١٨٢٢ انتظار چهستی. See the note on II 2726.
- ١٨٢٢ از بیش بیش. See II 168, 1666-1668, and the notes *ad loc.*
- ١٨٢٣ All souls have been brought into existence by Divine Mercy and will ultimately be saved (*SIM*, 159 *seq.*). Cf. III 4165-4170 and the notes *ad loc.*
- ١٨٢٦ لا اُبالی وار, i.e. without regard to merit or demerit. From the mystical point of view, this doctrine is not inconsistent with the well-known Ḥadīth-i qudsī concerning God's indifference to the fate of His creatures (III 3630-3634, note); for in the end His universal Mercy will remove the veil of ignorance and unbelief which constitutes the torment of Hell and which alone prevents the damned from attaining to blessedness. Cf. *SIM*, 130 *sqq.* and *Td'iyyab*, 731 *sqq.* = *SIM*, 263 *sqq.*
- ١٨٥١ بَصِّلْ كَثْرَ أَعْمَالِكُمْ. *Qur.* XXXIII 71.
- P. ١١٨, Heading. For Ayāz, the beloved slave of Sultan Mahmūd of Ghaznah, see the note on II 1049. The *chāriq* and *pāstīn* which he is said to have kept beside him as a reminder of his lowly origin are mentioned at IV 887.
- ١٨٧٢ عشیق may be synonymous with *'āshiq*, as at v. ٢٠٣٧ *infra*.
- ١٨٧٦-١٨٧٧ For the mystical sense of these verses, see the Ḥadīth-i qudsī translated in the note on I 1938. Ayāz represents the saint whom God loves, and *kullu mā fa'alahu 'l-mahbūbun mahbūbun*.
- ١٨٨٠ In the second hemistich Fa has *az-ā yak* instead of *zi-manj-ash*.
- ١٨٨٢ Though formally God's slave (*'abd*), the Perfect Man is essentially no other than the "King"; nay, he may be said to "make the King", because he is the sole medium through which the Divine attributes and

powers can be fully exhibited. According to Fa, *shdb-sdx* describes the Perfect Man as a "maker of (spiritual) kings, *i.e.* saints" (cf. VI 630, note), but this appears to me out of keeping with the exalted style of the passage. Here the name, "Ayáz", is almost certainly applied to *Husámu'ddín*: cf. v. 1891 *infra*.

1883 The beauty of the Perfect Man is so transcendent that it is an object of jealousy even to the elect, who regard it with "good eyes"; their eyes are "evil" only in the sense that their vision of Reality is inferior to his, hence they limit and thereby disparage the infinite revelation of Divine Beauty in his heart.

1888 The poet often depicts himself as *majnún*; cf. II 1381 *seq.* He likens the rapture produced by mystic illumination (*tajallí*) to the frenzy with which madmen were supposed to be affected—"moonstruck"—at the beginning of every month. Cf. *Diwán*, *Tab.*, 281, marg., 9: *bdx sar-i máh shud*, *hawbat-i diwánagi-st*.

1889 نه پروزه است. There may be an allusion to the belief that any one who looks at a turquoise when first seeing the new-moon will be happy till the end of the month. Although a turquoise worn or carried on the person brings luck and victory (*pirúzí*) over enemies, such a worthless "triumph" is the antithesis of that enjoyed by the ecstatic lover in union with the Beloved.

1892 پیلر الخ. See II 2232 *seq.* and the note *ad loc.*

1897 كافسانه گشتستر. See III 1147 *seq.* and the note *ad loc.*

1899 زآنك موسى الخ. Cf. IV 2102-2123 and the notes *ad loc.* Fa's translation of this hemistich—"because Moses knows that it (the mountain) is devoid (of speech)"—rests on a false reading (*kib tibi-st*) and misses the point. "Mountain" symbolises the *unconscious* organ through which Divine knowledge is conveyed: words uttered by the saint in *fand* are merely an echo, meaningless in relation to his reason and mental faculties, of the speech of God. Cf. GR, 450:

*bar an-k-i kháll az chún á chird shud,*  
*Ana 'l-Haqq andar-á sawt á šaddé shud.*

1901-1906 As instruments for seeking Truth, the bodily senses and faculties resemble an astrolabe employed for the purpose of getting information about the sun and the stars: knowledge obtained by that means cannot be more than superficial.

1906 سبیل چرا مالیده. The commentators explain *malidan* as equivalent to *picbidan* (Arabic *fatala*, Turkish *bürmag*). Cf. *infra*, v. 1907: *bar máll ba-khwardan ástin*.

1907 سرمة. Cf. II 1124-1126 and the notes *ad loc.*

- ۱۹۱۱ **بَا مُجِيرِ الْعَقْلِ**. Translate: "O thou who causeth the reason to take refuge (with thee)", and cf. v. ۲۱۰۸ *infra*. Fa and other edd. have *mubir* = *mubayyir*. The fact that *mubir* is not authorised by the lexx. could hardly be pressed as an argument against its use by Rûmî, but the MS. evidence is decisive.
- ۱۹۱۵ **حَلَقَهُ أَوْ الْخ**, *i.e.* "not every one is worthy to be his thrall (*balqab-ha-gûsh*)".
- ۱۹۱۷ **وَنَجِيرُ زَلْفِ دَلِيمَر**. Cf. III 3850 and the note *ad loc.*
- P. ۱۲۲, Heading (۱). **فَلْيَنْظُرِ الْخ**, *Qur.* LXXXVI 5.
- ۱۹۱۹ **دَرِ حَجَرَةِ بَرِين**. Fa reads *hujra-i* but translates: "into the chamber with this intention" (*dar hujrah bar-in*).
- ۱۹۲۲ **عَزَاوِلِي**. See the note on I 1012-1013.
- ۱۹۲۵ See *Qur.* XXXVIII 77.
- P. ۱۲۲, Heading (2). **خَلَقَ الْجَانَّ الْخ**, *Qur.* LV ۱4.
- آتَه كَانَ الْخ**, *Qur.* XVIII 48, where *آته* is omitted.
- ۱۹۲۷ **الْوَلَدِ سَرِّ أَبِيهِ**. The poet has already referred to this *Hadîth*. See IV 3116 *sqq.*
- ۱۹۳۲ **جَانَتْ جَوِيدَ مَغَر**. These words are explained in various ways. WM, whom I have followed, interprets *maghr* as '*ishq* = *ma' shuq-i ilâhî*'; but in view of the context it seems far more likely that *jân* has this meaning and that *maghr* (opposed to *paist*) signifies the *raib-i insânî*, which the (Beloved) Soul "seeks", *i.e.* "draws to Himself". See the notes on I 683-684, 2211.
- ۱۹۳۳ **بَدَلْنَا جُلُودًا**, *Qur.* IV 59: "lo, those who disbelieve in Our evidences, We shall burn them in a Fire: as often as their skins are thoroughly cooked (consumed), We shall give them other skins in exchange, that they may taste the torment (afresh)." Similarly God (*Mubaddil-i julûd*) renews the sensual appetites of the wicked and provides them with means of self-indulgence. Cf. III 3739 *sqq.*, IV 1073 *sqq.*
- ۱۹۳۴ **بِرِ آتَشِ حَاكِمِست**. Cf. I 3700, note.
- ۱۹۴۳ When the eyes of the carnal man are opened to the Truth, he is no longer satisfied with vanities but desires God alone and loses all his worldly pride. Thus the saying *dhalla man jamî'a* becomes applicable to him in a sense just the opposite of its ordinary meaning, "base is he who covets".
- ۱۹۴۶ **دَرِ مَقَامِ سَنَكِي**, *i.e.* in a state of spiritual insensibility and blindness. None but God or the saint united with God has any right to say "I" (I 2449, 3064, and the notes *ad loc.*). See *infra*, vv. ۲۰۲۵-۲۰۴۳, which form an excellent commentary on this and the preceding verse.

- و آنکاهی انا. For the idiom, cf. III 1190 and v. ۲۷۱۸ *infra*.
- ۱۹۴۷ کِه زسُرگینست الخ. The comparison of worldliness to a bath-stove fuelled with dung is developed at IV 238 *sqq.*
- ۱۹۴۹ نفراشتند. The unexpressed subject of the verb is, of course, *abl-i kibr*.
- ۱۹۵۱ اژدها, *i.e.* a more terrible evil. Cf. III 782 and the note *ad loc.*, and the *Ḥadīth* cited in the note on II 2944.
- ۱۹۵۲ See III 2548 and the note *ad loc.*
- ۱۹۵۶-۱۹۵۷ Cf. the *Ḥadīth*: *man sanma sunnat<sup>am</sup> hasanat<sup>am</sup> fa-labu ajrubb wa-ajru man 'amila bibd wa-man sanma sunnat<sup>am</sup> sayyi'<sup>at</sup> fa-'alaybi wizrubd wa-wizru man 'amila bibd*.
- ذُرْغَه. *Gharab*, "root of the tail", a shortened spelling of غَزَه (Vullers, *Lex. Pers.* II 393, col. 2).
- ۱۹۵۹ عاقبت محمود بود. There is a play on the double meaning of *mahmūd*. Ayāz (the Perfect Man) realised his essential unity with Mahmūd (God): *al-khalīfatū 'aynu 'l-mustakhlīf*.
- ۱۹۶۰-۱۹۶۳ See the note on I 3201. Only when the mystic is naughted (*ma'dūm*), does God sow in him the seed of Divine Love and inscribe the mysteries of gnosis on the tablet of his heart.
- ۱۹۶۴ نُونُ وَالْقَلَمُ, *Qur.* LXVIII 1. Sūfis identify *Naw* with the Divine Knowledge (*'ilm*) and *al-Qalam* with Universal Reason (*al-'aql al-awwal*).
- ۱۹۶۵-۱۹۶۷ *I.e.* "forget the world entirely, never let any thought of its pleasures enter your mind; otherwise, when death comes, you will humble yourself in vain".
- ۱۹۶۸ از پناهی. Fa: *az pandāb-as*.
- ۱۹۷۰ ظَلَمْنَا, *Qur.* VII 22. See *Math.* I 1489, note.
- بر ولا. The alternative explanation of *bar wila* as meaning "lovingly" (see I 2631, note) is improbable here.
- ۱۹۷۱ سر بُرید الخ. See the note on I 943.
- ۱۹۷۲ بی نماز, *i.e.* inspired by self-interest and therefore essentially no prayer at all. God will not accept a death-bed repentance (*Qur.* IV 22). Fa reads *bi-niyāz*, which is unsupported in my MSS.
- ۱۹۷۳ See III 3330-3337 and the notes *ad loc.*
- P. ۱۲۵, Heading. اَرِنَا الْاَشْيَاءَ الخ. This is related as a *Ḥadīth*. Fa has *ra'aynd* instead of *arind*, and so G (in which *arind*, however, seems to have been the original reading).
- لَوْ كُشِفَ الْغِطَاءُ الخ. a saying ascribed to 'Alī (see *Alī's bundert Sprüche*, p. 3, No. 1, where the paraphrase explains *al-ghitā* by *bijāb-i*

*dunyā* and adds: 'ilmu 'l-yaqīn-i man imrīk hamchūn 'aynu 'l-yaqīn-i man-ast fardā).

۱۹۷۴ ای خروسان. The commentators say that *khurāsān* refers to religious teachers and preachers; but Rūmī may be addressing his disciples: "O ye who are spiritually awake." Cf. III 3330-3336 and the note *ad loc.*

۱۹۷۵ صبح کاذب عالم الخ. The "false dawn" is the World personified in worldly *Shaykhs* and 'ulamā who care only for the externals of religion. Cf. IV 1693 and the note *ad loc.* Fa reads 'ālam-i nik.

۱۹۸۶ Fa reads *k-ay amīrān*.

۱۹۹۳ مبتلی، i.e. the mystic who feels the truth of the Prophet's saying: *idhd āḥabba 'llāhū 'abdū ibtālāhū*.

۱۹۹۵ همجو یوسف. See *Qur.* XII 35 sqq.

P. ۱۲۷, Heading. See Book I, p. ۱۸۸, Heading, note, and the notes on I 1727-1741, 1940, 3485-3489; III 2047, 4443-4452.

۲۰۰۶ In the romance of Laylā and Majnūn the frenzied lover is depicted as roaming the desert in company with wild animals, which guard him while he sleeps. Cf. *infra*, v. ۲۷۲۱ seq. and Gibb, *Hist. of Ottoman Poetry*, II 186.

۲۰۰۹ کلب گهی. See I 1022, note.

۲۰۱۰ Cf. *Nafahāt*, 481, 13 sqq.: "One day, when Najmu'ddīn al-Kubrā was expounding the story of the Seven Sleepers, it occurred to *Shaykh* Sa'du'ddīn Ḥamawī, who was a disciple of his, to wonder whether any Moslem saint could produce the like effects in a dog that consorted with him. *Shaykh* Najmu'ddīn knew by intuition (*firdsāb*) what Sa'du'ddīn was thinking. He rose and went to the gate of the *khānaqāh*. A dog approached and stood beside him, wagging its tail. The *Shaykh* looked at it. Immediately it gained spiritual grace (*bakhsish* *yāfi*) and became distraught. Quitting the town, it betook itself to the graveyard and lay there with its head pressed on the earth. Wherever it went fifty or sixty dogs would form a ring round it, making no noise, eating nothing, and behaving most respectfully. After its death the *Shaykh* gave orders that it should be buried and a shrine (*imārāb*) built over the grave."

۲۰۱۲ کر نبودی عشق الخ. Cf. III 4400-4416 and *infra*, vv. ۲۷۳۵-۲۷۳۶, and ۳۸۵۴-۳۸۵۹.

۲۰۱۳ See the note on I 3165-3168.

۲۰۱۶ منبلمر الخ. See III 3947-3950 and the note *ad loc.*

۲۰۱۹ در میان لیلی الخ. Cf. the saying of *Shiblī* concerning Majnūn (*Luma'*, 360, 14 sqq.).



P. ۱۲۸, Heading. هرگز آینه یقین باشد الخ. According to Mq this verse comes from Saná'í. So far as I can ascertain, it does not occur in the *Ḥadīqab*.

أُخْرِجَ بِصَفَاتِي الخ, a "ḥadīth-i qudsī" said to have been related by Bāyazīd of Bistām. Cf. *Luma'*, 382, 1 sqq., where Sarraj quotes the following *sharḥiyyab* (*Math.* 1 1743, note) of Bistāmī: "Once God raised me up and caused me to stand before Him and said to me, 'O Abū Yazīd, My creatures desire to behold thee.' I answered, 'Adorn me with Thy Unity and clothe me in Thy I-ness (*andniyyab*) and raise me to Thy Oneness, so that when Thy creatures behold me they may say they behold Thee, and that only Thou mayst be there, not I.'"

وعلی هذا. Mq adds: *qisi 'l-bāqiyā*.

۲۰۲۰ صبهوی. For the mystical sense, see II 3140, note.

۲۰۲۴ همچو سرفه الخ. Cf. III 3674 seq.

۲۰۲۵ همچو سنگی الخ. See I 1973, note.

۲۰۳۰ هر دو جانب الخ, i.e. in reality both "lover" and "beloved" are attributes (aspects) of the One Essence (Love), in which all distinctions vanish. See *Ta'diyyab*, 577-578 = *SIM*, 251, and the note *ad loc.*

۲۰۳۱-۲۰۳۴ The dark phenomenal ego is Man's worst enemy because, so long as it exists, there can be no union with the Divine Ego, which is his real self.

۲۰۳۵-۲۰۳۶ See the note on II 305.

۲۰۳۸ این انا الخ, i.e. when Hallāj said "I am God", he was in the unitive state (*baqā ba'da 'l-fand*) and this "I" was the Divine *Ḥuwiyyab*. See IV 2614-2615 and the note *ad loc.* Hallāj applies the term *ḥulūl* to his own doctrine of mystical union, but not in its strict theological sense. Rūmī's interpretation of *Ana 'l-Ḥaqq* by *ittihād-i Nūr* suggests pantheistic ideas incompatible with those of Hallāj. Cf. the arts. *ḥulūl* and *ittihād* in *El*.

۲۰۴۳ I.e. "listen attentively to the *murshid* and open your heart to spiritual influences".

۲۰۴۴-۲۰۴۶ Cf. the Story of the thirsty man who threw bricks into the water (Book II, p. ۳۱۱) and IV 2533-2535.

۲۰۴۸-۲۰۴۹ These verses allude to the Traditions: *adīmī qar'a bābi 'l-malakūti bi-'l-rak'ī wa-'l-sujūdī* and *man qar'a 'l-bāba wa-lajja walaja*.

P. ۱۳۰, Heading. خویشتن ساختند, literally, "they have made themselves up (as prophets)".

۲۰۵۰ Fa: *an dadrān*, and so in the first line of the Heading.

۲۰۵۲ هر پیچیده. Fa has *pur pīchidab*, "very intricate", but the correct reading is *par* = Arabic *fardshab* (see Lane, s.v.), i.e. catching-pins in the bolt of a wooden lock. This, no doubt, is the meaning of *parrah*, which

- Persian lexicographers explain as meaning *jazvī az qufī kib bad-dn muḥkam shavad* (Vullers, I 352, col. 2).
- ۲۰۶۲ نفس لَوَامِه. Cf. *Qur.* LXXV 2. The phrase describes self-reproach (see *Religious attitude*, 229). Fa's view that here it denotes reproof given by a mentor is contradicted by the next verse.
- ۲۰۶۸ The "vermin" represent covetous worldlings (*al-'awāmm ka-'l-hawāmm*). Fa and most of my MSS. read *ḥawwardan* for *ḥawward*.
- ۲۰۷۰ بی‌نوش, literally, "without honey".
- ۲۰۷۲ In the second hemistich all my MSS. read *kandand*. Fa has *kardand*.
- ۲۰۷۳ ای کندگان. Fa gives *kandagīn* (G) as a variant and translates it by *qāzījī-ler*: "diggers" would normally be *kanandagīn*. If *kandagīn* be the correct reading, it probably means *muḥammathān*. Cf. the note on v. ۲۰۹۷ *infra*.
- P. ۱۳۲, Heading. یَوْمَ تَبْيَضُّ الْخ. *Qur.* III ۱۰۲.
- وَتَبْرَى الْخ. *Qur.* XXXIX 61, which has *wa-yawma 'l-qiyāmati tarā*.
- ۲۰۸۲ سِجَامُورٌ وَخَوْفُورٌ = *Qur.* XLVIII 29: *simābum fi wujūbīhim*. Two of my MSS. have *wujūbūm*, but *wujūbūm* (GK and Fa) is indubitably the original reading. For other mutilations of words quoted from the *Qur'ān*, see the note on I 1677.
- ۲۰۸۵ شَاخِ دَسْتُ وَهَا الْخ. alluding to *Qur.* XXXVI 65. Cf. *Math.* III 2453 sqq.
- ۲۰۸۶ Cf. *Qur.* XVI 50. Instead of *plsh-i mah* (so all my MSS.) Fa reads *plsh-i shah*.
- ۲۰۹۱ According to *Qur.* XVII 86: *kullūn ya'malū 'alā shākilatibi*.
- P. ۱۳۳, Heading. قَبُولُ وَتَوْبَةُ نَظَامَان. Fa and other edd. omit و. There are many examples of hendiadys in old MSS. of the *Mathnawī*. Cf. IV 875, note, and v. ۲۲۰۶ *infra*.
- ۲۰۹۷ مُتَّبَهَرًا, i.e. the culprit (*banda-i 'dī*). Fa translates *muttabim-rā*, "the false accuser", but the following passage is concerned with sin in general, and neither the antithesis (*bi-ḡnab-rā*) nor the reference to Qārūn favours this reading. Cf. *Qur.* XXVIII 76.
- ۲۰۹۹ Cf. v. ۱۸۴۶ *supra*.
- ۲۱۰۱ دِیتِ بِرِ عَاقِلِه. See the note on III 2470.
- ۲۱۰۲ In the Translation read: "our soul was intoxicated." The *nafs* did not fall from grace and become "carnal" until the Devil tempted it.
- ۲۱۰۴ اَوْسْتَادِ عِلْمِ. See *Qur.* II 29-31 and cf. *Math.* I 1235, note.
- P. ۱۳۴, Heading. وَتَكْمُرُ الْخ. *Qur.* II 175. Cf. I 3888-3889, note.
- ۲۱۰۵ Other examples of *jūshīdan* = *jūshānīdan* occur at I 2429, III 4742, and *infra*, v. ۲۷۳۵.

٢١١٤ هو كنهه خود بشناخت الخ, referring to the Ḥadīth *man 'arafa nafsahu fa-qad 'arafa Rabbahu*, which is here understood, as Fa says, in the sense of "he who knows himself to be helpless and despicable knows his Lord to be Mighty and Glorious".

٢١١٥ باقي, *i.e.* all thy bodily and spiritual organs, faculties, and qualities.

٢١٢٤ Divine Mercy and Wrath, which determine all human destinies, are likened to boughs let down from the Heaven of Eternity in order that every soul may be drawn to its ultimate abiding-place. Cf. the note on III 2005-2006.

از عهد آنت. See the note on II 1666-1668.

٢١٢٥-٢١٢٦ According to WM, these verses illustrate the positive and negative aspects (*tashbbih* and *tanẓih*) of the Divine nature. God said *a-lastu bi-Rabbikum* (virtually an assertion of His *Rabbūbiyyah*), yet there is an absolute sense in which He transcends relationship and implicitly denies the existence of the *marbūb*. This doctrine might well be described as "a cup for the elect" (*v.* ٢١٢٧). Probably, however, that phrase refers to the *sirr* *'l-qadar* (cf. II 3721-3722, note), and Rūmī's meaning is that Mercy and Wrath are eternally involved in one another, like affirmation and negation in the Word *a-lastu*, which expresses the reality of Divine Lordship (*Rabbūbiyyah*).

٢١٢٨ آن یکی الخ. Wrath draws to itself the "iron", *i.e.* the wicked whose hearts are hardened by worldly pride; Mercy the "straw", *i.e.* true believers whose hearts are empty of egoism.

٢١٢٩-٢١٣٢ Cf. II 272 *sqq.* and the note *ad loc.*

P. ١٣٦, Heading. الانتظار موت الأحمر. Cf. *Arabum Proverbia*, II 670, No. 288. For *mawt* instead of *al-mawt*, see the note on Book I, p. ٨٥, Heading. In *Lafḍ-iṣṣu 'l-lughāt*, 13, 9 *sqq.* (under *aḥmar*) it is stated that there are four kinds of death, each of which has a different colour, namely, red, black, white, and yellow, and that *mawt-i aḥmar* is death by the sword, etc., *chumānchib ba-khūn gharaq gashtab u swakh shudab bāshad*. These four deaths are interpreted mystically by Ṣūfīs. Mq (v 311, 9 *sqq.*) cites the saying: *al-mawtātū arba<sup>um</sup>: mawt<sup>um</sup> aḥmaru wa-buwa taḥammulu 'l-jafā wa-kaffu 'l-adhā, wa-mawt<sup>um</sup> asfaru wa-buwa 'l-jān wa-'l-iṣṣibāru 'ald 'l-i-sār, wa-mawt<sup>um</sup> abyadū wa-buwa 'l-'azlātū, wa-mawt<sup>um</sup> aswadū wa-buwa mukhālafātū 'l-naṣī wa-l-bawā*. Cf. a similar saying of Ḥātīm al-Aṣamm (*Nafahāt*, 71, 4 fr. foot and foll.), where *mawt-i aḥmar* is explained as "self-mortification" and "the green death" (wearing rags patched together) takes the place of "the yellow death".

٢١٣٨ *I.e.* "their attempt to find a fault in me is absurd".

٢١٤٢ خوف می رانیم الخ, *i.e.* "we will use the wordless language of the *arbab-i ḥd*, which the *arbab-i qd* cannot criticise, because it is beyond their comprehension". Cf. VI 4623 *sqq.*

- ٢١٤٥ گوش نوش. *Nāsh = dhaug*. Cf. the saying *man lam yadhaug lam yadr*. Fa has *gush-i bulsh*; the best of my MSS. (BGK) give the text-reading. P. ١٣٧, Heading. The "Story" of the sinner on Judgement Day is apropos in so far as it conveys a warning to those who prefer the hus (speech, outward form, worldliness) to the kernel (silence, inward meaning, spirituality).
٢١٥. شورکز, the white tamarisk (*tamarix gallica*) = Arabic *farfā, farafal*. Its fruit is called in Persia *gar-māzakh*, of which *gar-māzaj* is the Arabicise spelling. See Achundow, 231.
- ٢١٥٩ ماء معینی. See *Qur.* LXVII 30.
- P. ١٣٨, Heading. وَلَيْتَن سَأَلْتَهُمُ الْخ. *Qur.* XXXI 24.
- ٢١٦٣ Fa reads: *būd ṣābid-rā ṣani rashkin ghayr*.
- ٢١٦٧ Cf. iv 332 and the note *ad loc*.
٢١٨. Cf. the saying of Yahyā ibn Mu'ādh al-Rāzī (*Lāma'*, 385, 17) *al-ṣābidu sayyār<sup>um</sup> wa-'l-'arīfu sayyār<sup>um</sup>*. The gnostic reaches his goal "a the first step" (*TA*, I 126, 7; 133, 11); he is *majdhūb* (see the note on I 683-684), whereas the ascetic's progress is slow and painful (cf. *infra* v. ٣٥٢-٣٥٣<sup>٤</sup>).
- ٢١٨١ هَمْسِينَ أَلْف, from *Qur.* LXX 4: *ta'rūju 'l-mald'ikatu wa-'l-Raihu / yawm<sup>in</sup> kāna miqdārūhu kbūmsina alfa sanat<sup>in</sup>*. See I 3440 and the note *ad loc*.
- ٢١٨٢ The gnostic's life consists entirely in *mushābadah*, and its "days" are *ayyām<sup>un</sup> 'llāb*, i.e. the infinite, timeless epiphanies (*tajalliyāt*) in which God reveals Himself to His true lover.
- ٢١٨٦-٢١٨٧ See the Preface to Book II (vol. 1, p. ٢٢٦, ll. ١٢-١٥) and the note *ad loc*. The first verse refers to *Qur.* v 59. There is ancient authority for the ascription of 'ishq to God in a Ḥadīth-i qudsī reported by Ḥasan of Baṣrah, which Massignon has translated (*Essai*, 173). The text given in *AQ*, No. 243 runs as follows: *idhā kāna 'l-ghalībū 'al-'l-'abdi 'l-ishqigālu bi, ja'alū bughyātū wa-ladhdhātū fi dhikri, fa-idhā ja'alū bughyātū wa-ladhdhātū fi dhikri, 'ashiqat wa-'ashiqatū, fa-idhā 'ashiqat wa-'ashiqatū, rafa'ū 'l-bijābu fi-mā bayn wa-baynū wa-sayyartū dhālika taghālib<sup>an</sup> 'alayhi, lā yashū idhā sabd 'l-nāsu. Ūlā'ika kalāmūn kalamū 'l-anbiyā'i, ūlā'ika 'l-abṭālū Duqq<sup>an</sup>, ūlā'ika 'lladhbina idhā aradtū bi-abli 'l-ardī 'uqūbat<sup>an</sup> aw 'adhāb<sup>an</sup> dhakartūnū fa-sarastū dhālika*.
- ٢١٩٥ *Qush nī dush* (BG) or *qash nī dash*? The latter might be equivalent to "riff-raff", "sticks and straws", "rubbish"; or possibly "chaff and meal". Cf. Dozy, *Supplément*, under قش and دش. Mq renders the

<sup>1</sup> This or another correction of Massignon's reading is necessary. For the form, cf. *ta'dzama*.

<sup>2</sup> I.e. spiritual heroes. Rūmī uses *pahlawān* in the same sense.

phrase by *al-qil wa-'l-qal*, which no doubt is the meaning of it here (cf. *dashshabsh*, "chatterbox"). In the *Lafz'ifn 'l-lughat* (95 and 162) *qash* is explained as "becoming fat after being lean" and "the recovery of one's good looks", and *dash* as "self-adornment" (pretentiousness); but this would seem to be mere guessing.

۲۱۹۱ جبر و اختیار, an outstanding type of barren theological controversy.

۲۲۰۶ خلق و جهان. Fa: *khalq-i jahan*.

۲۲۱۴ من شدم تا منی. BG write منی (with *kasrah* and *imdlab*),

i.e. Miná (see III 775, note); K has منی, pl. of *munyah*, and this is the reading adopted by Fa, Mq, and WM, though Fa says the variant is admissible. I have translated *muná* = *mushtabayd*, but I do not feel satisfied that it is what Rûmî meant. During the three days spent at Miná the pilgrims are forbidden to fast: it is a time of feasting and rejoicing; therefore in the present context "to go to Miná" might, I think, be said metaphorically of those who betake themselves to worldly pleasures. Allusions in the poetry of the *Jahiliyyah* show that visitors to Miná found the place attractive in a sense suggested by *non cuius homini contingit adire Corinthum*.

۲۲۱۷ شد زرقش دروغ. Fa reads *zarq # durúgh*, which involves making *shud* = *paydd shud*.

۲۲۲۳ کردو با نبات. So all my MSS. Fa: *bá shabát*.

۲۲۲۴ Cf. the Ḥadīth: *al-tā'ibn ḥabībun 'llāhī wa-'l-tā'ibn minā 'l-dhanbi ka-man lá dhanba labu*.

۲۲۲۵ سبّات را الخ. Cf. *Qur.* xxv 70: *illā man tāba wa-āmana wa-'amila 'amalān ṣāliḥan fa-āld'ika yubaddilu 'llāhu sayyi'atibim ḥasanāt*.

P. ۱۴۲, Heading. توبه نصح. So far as I know, both Naṣūḥ himself and the story of which he is the hero were invented by Rûmî in order to illustrate *Qur.* lxxvi 8: *tūbū ilā 'llāhī tawbatan naṣūḥan*, "turn ye unto God in sincere repentance". On the meaning of *al-tawbatu 'l-naṣūḥ*, see *Qūṭu 'l-qulūb*, I 179, I sqq.

سَنِيْرَةُ الْبَيْسَرَى الخ. See *Qur.* xcii 7-10 and cf. *Maṭb.* I 480-488 and the notes *ad loc*.

۲۲۳۳ در غرة شباب. Fa must have read erroneously *ghirra-i shabāb*, since *ghurūr* is used in the Turkish translation.

P. ۱۴۳, Heading. دعای عارف واصل الخ. Cf. IV 2940 sqq.

كُنْتُ لَهُ سَمْعًا الخ, referring to the Ḥadīth-i qudsī (*AQ*, No. 111) translated in the note on I 1938.

وما رَمَيْتُ الخ. See I 615, note.

P. ۱۴۵, Heading. اِشْتَرَى اُزْمَةً تَنْفَرِجِي. Cf. Ibnu 'l-Fárid, *Diván*, 334, 9:

*aşbahtu fika ka-má amreytu mukta'ibim*  
*wa-lam aqul jaz'at yá aymatu 'nfariji.*

P. ۱۴۶, Heading. حاجبان و گنہزگان. Read حاجبگان with K and Fa. Three of my MSS., however, have *hájibán*.

۲۲۸۷ خوفی. Fa: خوف.

۲۲۸۸ In K and Fa this verse precedes the Heading.

۲۲۸۹ در بافتیر. For the metaphorical use of *dar* (or *dar-ham*) *bdfian*, cf. I 1733, 3663; IV 3418.

۲۳۰۳ جرور و بد فعلیر. Fa: *bad-fi'li* (AB).

۲۳۰۵ The satirical poet, Súzaní (LHP, II 342 seq.), more than once describes himself in similar terms. Cf. Dawlatsháh, 100, 19:

*raftam ba-ráb-i Dív u futádam ba-dám-i sí*  
*w-az Dív dív-tar shudam az strat-i tabdh,*

and the following verses cited in Fa:

*zi-bar badl kib tu dnt bazár chandán-am*  
*mará na-dánad az-tu gúnab kas kib man dnam.*  
*ba-yak saghtab mará rab-numáy Shaytán búd,*  
*ba-şad kabtrab kunán rab-numáy-i Shaytán-am.*

۲۳۰۹ همچو سرو و سوسنر الخ. See the note on IV 1019.

۲۳۱۳ در همه عالم الخ. *Tawba-i naşub* implies *faná*. Cf. *supra*, v. ۲۲۷۳ *sqq.*, and the note on I 2205.

۲۳۱۶ یا تَبَّتْ الخ. *Qur.* xxxvi 25. Cf. the Preface to this Book, p. ۲, l. ۹, and the note *ad loc.*

P. ۱۴۸, Heading (2). The Story of the Lion, the Fox, and the Ass comes from *Kalilab wa-Dimnah* (ed. De Sacy, 213, 3 *sqq.*; ed. Cheikho, 172, 11 *sqq.*; Naşrulláh, 245, 10 *sqq.*; cf. *Ocean of Story*, v 130 *sqq.*). Rúmí, as usual, preserves the main features but varies the details to suit his purpose.

آزموده را باز آزماید. Cf. the proverb (*Arabum Proverbia*, II 730, No. 518): *man jarruba 'l-mujarrab hallat bibi 'l-nadámah.*

۲۳۲۸ در آن کور و کبود. For *kúr* *si kabúd* (noun), see the note on I 518. It cannot be adjectival here, though Fa takes it in that sense.

۲۳۳-۲۳۳۱ The prose versions attribute the Lion's weakness to mangle (*jarab*).

۲۳۳۷ کاو. Fa has کاوِي, a reading which is admissible (see I 290, note) but does not occur in any of my MSS.

P. ۱۴۹, Heading. قطب کی عارف واصلست. For *Qutb* as a description of the Perfect Man, cf. v. ۸۸۷ *supra* and the notes on I 1583, II 3707, III 1896, 3655, and SIM, 194 *seq.*

اجری = *ijrā* with *imdlab*. Cf. the note on I 1605.

۲۳۴۰. *I.s.* "serve the saint faithfully, relieve his bodily wants, and take care not to disturb him, so that he may be left free to pursue the realities (*asrār al ma'ādāt*) which are revealed to him alone". For this meaning of *wuḥūḡ*, see the notes on I 1136, 2875; II 1427, and cf. the Ḥadīth cited in the note on III 2897. Fa's explanation of *wuḥūḡ* as "those who shun companionship with holy men (*aṣḥāb-i dīl*)"—based on the idea that it is the business of the *Qutb* to "hunt" for disciples and that his being without them shows a "weakness" in him—seems to me highly improbable.

۲۳۴۳ The *Qutb* is the manager (*mudabbir*) of the world. Cf. Andrae, *Die Person Muhammads*, 337 *seq.*

۲۳۴۵ Cf. *Ta'īyyah*, 500 (SIM, 246, and the note *ad loc.*):

*fa-bi dārati 'l-aṣḥābi fa-jab li-qutbiḥ 'l-*  
*mubīṭi biḥ wa-'l-qutbu marḥuḡu muḡfati.*

۲۳۴۷ *إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ*. *Qnr.* XLVII 8 has: *in tanṣurū 'llāha yanṣurkum*.

۲۳۴۹-۲۳۵۰. Material goods acquired with the intention of devoting them to the *Qutb* are "live prey", *i.s.* a means of gaining spiritual life; and although the world is a carcass (*al-dumyā jifas*<sup>m</sup>) to those who seek it for selfish ends, yet even this "dead prey", if it be offered humbly to the *Qutb* and blessed by him, will reward the giver a thousandfold.

۲۳۵۱-۲۳۵۲ Here the Fox assumes the Mephistophelian part which he plays throughout the Story.

۲۳۵۸ چو نك قسام اوست. Cf. *Qnr.* XLIII 31.

P. ۱۵۱, Heading. خور همز فروش. Fa: *ḡhar-i saqqā-yi*.

چنانك از هر دامی الخ. Cf. III 2855 *seq.*

۲۳۶۶ تقصیر من. See the note on II 517.

۲۳۸۴ *وَابْتَغُوا الْخَيْرَ*. *Qnr.* LXII 10. The text is here regarded as an injunction to seek worldly goods in a lawful manner; but in the *Qnr'ān* it is only permissive and refers to work that may be done after the Friday prayers. According to a Ḥadīth cited by Bayḏāwī, that work does not include *ṭalab* *'l-dumyā*.

۲۳۸۵-۲۳۸۷ A paraphrase of the Ḥadīth: *abruḡu 'l-arḡaḡi maḡfūlat<sup>m</sup> wa-'l-barakat<sup>m</sup> miftāḡubā*.

P. ۱۵۳, Heading (۱). None of my MSS. has the longer Heading given in Fa and other edd. (see *app. crit.*).

۲۳۸۸ از ضعف توکل باشد آن. Cf. the Hadīth: *law annakum tatawakkalūna 'alā 'llāhi baqqa tawakkulibi la-rasagakum ka-mā yarzuqu 'l-tayra taghdū khimā<sup>m</sup> wa-tarīhu bifān<sup>m</sup>*. See also S. Luke XII 22-30, Qūt, II 4, 24, and the note on Book I, p. 51, Heading.

۲۳۹۰ نه حمال رزق, referring to Qur. XXXIX 60: *wa-ka-ayyin min dabbat<sup>m</sup> id tapmilu rizqabā. Allāhu yarzuqu<sup>m</sup> wa-ayyākum*.

۲۳۹۴ کرد نادر کشتن الخ. Cf. III 4786 *sqq.* and the note *ad loc.*

هر کسی را الخ. Translate: "how is the way to (spiritual) sovereignty (possible) for every one?" All my MSS. read *rab-i sulṭāni-yast*. Fa has *shah ā sulṭāni-yast*.

۲۳۹۵ For the Hadīth, see the note on I 2321.

۲۴۰۰ After this verse ABK as well as Fa and other edd. have a verse (see the *app. crit.*) which has been added in G by a later hand but is probably genuine. The translation is: "If you make no haste, it will come to your door (at the predestined time); and if you make haste, it will give you a headache", i.e. "you will only worry yourself in vain".

۲۴۱۰ سکتہ. Schlimmer renders *sakta-i balghamī* by "asthenic apoplexy", but "coma" would be more suitable in this context.

۲۴۱۹ جَبَدُ الْفَقْلِ. Cf. III 2115.

۲۴۲۳ این به نیاز است. So all my MSS. Fa and the edd. have *بان نیاز است*. I cannot recall a parallel for the placing of the demonstrative pronoun before the preposition.

۲۴۲۴ راه سنت الخ. The Hadīth *ṭalabn 'l-halālī wajīb<sup>m</sup> 'alā kulli muslim<sup>m</sup>* has many congeners. Cf. I 912-914 and the notes *ad loc.*

۲۴۲۶ See the note on I 939.

۲۴۲۸ لَا تَلْقُوا الخ. Qur. II 191. Cf. the note on I 3930. Sufyān al-Thawrī declared that any one who refused to beg and died of starvation would go to Hell (*Hilyab*, I 80 b). Among the early Šūfīs, however, some took the view, attributed to Ibrāhīm ibn Adham (*TA*, I 102, I *sqq.*), that in such a case God is responsible: *diyāt bar kuṣhandab-ast*.

۲۴۳۴-۲۴۳۹ Cf. the Story (IV 1739 *sqq.*) in which an encomiast is convicted of falsehood and hypocrisy by arguments exactly like those employed in this passage.

۲۴۳۶ Cf. III 678 *sqq.*

۲۴۳۷ بَکَلَرَبِّکَی. See the note on I 1234.

۲۴۳۸ وَر تَو نَاف آمَوِی الخ. Cf. II 162 and the note *ad loc.*

۲۴۳۹ In the second hemistich Fa has the same reading as Bul. See the *app. crit.*

۲۴۴۲ مَهَلَتِ مِی خَوَاسْت. Cf. Qur. VII 106-109 and Math. III 1082 *sqq.*



۲۴۴۵ رَبِّ اَعْلٰی, alluding to Pharaoh's boast *ana Rabbukum* 'I-a'id (*Qur.* LXXX 24).

۲۴۵۲-۲۴۵۳ This analogy illustrates the preceding verse. Body and spirit alike must return to their source ere they can find rest.

۲۴۷۳-۲۴۷۶ Cf. *supra*, vv. ۹۱۶-۹۲۴.

۲۴۷۸ The carnal man perishes like a slaughtered beast (cf. *infra*, vv. ۲۸۲۳-۲۸۲۵); the illumined man "becomes the *Qur'ân*", i.e. he is endued with the eternal and essential nature of the Divine Word (cf. Macdonald, *Aspects of Islam*, 105 sqq.).

P. ۱۵۹, Heading. بر بسته, opposed to *bar rustab*. Cf. Book I, p. ۱۳۹, Heading.

۲۴۸۵ رَوٰی = راوی, i.e. "in order that his light may irradiate your discourse and cause it to be diffused". See the note on III 1165. Fa takes *ravi* in the sense of "watering", "saturating", which goes well with the following passage; but the association of *ḥadīth* with *riwāyat* is too significant to be ignored.

۲۴۸۸ فَرغَرده (see Vullers under *farghārīdan*), one of the ἀπαξ λεγόμενα of the *Mathnawī*. I cannot cite another example in poetry or prose.

قوم لُد. *Qur.* XIX 97: *qawm<sup>an</sup> ludd<sup>an</sup>*.

۲۴۹۲ وحی و مکشوفت (BGK). *Waby-i makshūf-ast* (Fa) is a bad reading.

P. ۱۶۰, Heading. بیت من الخ, a quotation from the *Ḥadīqah* of Sanā'ī (IX 229a, 4):

*bazl-i man bazl nist, ta'lim-ast;*  
*bayt-i man bayt nist, iqlim-ast;*  
*garḥib bá bazl jidd bigán-ast (bigánab-ast),*  
*bazl-i man bamchu jid bam az jān-ast.*

There is a play on the double meaning of *bayt*. Fa renders *bayt-i man bayt nist* by "my verse is not like the verse of poets and rhetoricians", but *bayt nist* is opposed to *iqlim-ast*, implying that Rūmī's verse contains "infinite riches in a little room". Cf. III 530:

*ṣūrat-at khargāh dān, ma'nī-t Turk;*  
*ma'niy-at mallāh dān, ṣūrat chu fulk.*

اِنَّ اللّٰهَ لَا يَسْتَحْبِي الْخ, *Qur.* II 24.

۲۴۹۷ كُنْدَرَا (= *mukhannathī-rā*) appears to be the reading of G. I have translated *kunda-t-rā*. Fa reads *ganda-t-rā*.

۲۴۹۹ اشكمش. G writes *ishkam-ish*, as required by the rhyme, and at III 3791 *dn-ish* (rhyming with *dēmish*). Further evidence for this pronunciation of the pronominal suffix in ancient times will be found in *Rābatu 'ṣ-Ṣudūr*, p. 482.

- ۲۵۰۳ ای قبح. Fa: *ay waqib*, which is supported by three of my MSS. and should, no doubt, be substituted for the text-reading.
- ۲۵۰۴ زتوزیع. See the note on II 424.
- ۲۵۰۶ تیغ چوبین را الخ. Cf. I 712-716.
- ۲۵۰۷ آن دلیلی. *i.e.* "your entirely unsubstantiated claim to holiness".
- ۲۵۰۹ در هوا الخ. Cf. I 2262 and the note *ad loc.*
- ۲۵۱۵ آنکاه کش = *an-gah kasbad*. Cf. *grand u kash* = *grand u kasband* (III 2080) and see the note on II 320. The commentators suppose *kash* to be a noun meaning "armpit", "breast".
- ۲۵۱۷ This verse alludes to an incident in the Story of the Šūfīs who sold the Traveller's ass. See II 514 *sqq.* and especially 535-538.
- ۲۵۱۸ چونک خرگوشی الخ. See the Story of the Lion that was lured to his death by the Hare (I 1304 *sqq.*).
- ۲۵۲۱ خنهبای خسروانی, *i.e.* the bodies of the saints.
- ۲۵۲۴ سهنرا سہنا کند. See I 3552 and the note *ad loc.*
- ۲۵۲۵ *I.e.* "since the Perfect Man has appeared as a *murshid*, the mysteries of Divine Love are lavished on every one fit to learn them".
- ۲۵۲۸ ارزان تر شود, *i.e.* perhaps, "our knowledge of Reality and our enthusiasm will be increased by the arrival of more and more communications from the spiritual world"; but it is hazardous to attach precise meanings to the imagery of this passage.
- ۲۵۳۰ نَشکر گوید, "devote yourselves to Love". According to Fa, *nay-shakar* signifies either the Saint or his words.
- ۲۵۳۱ شیرین, the Beloved One; *Khusrawán*, the lovers of God.
- ۲۵۳۷ روح شد منصور. See I 1809, note.
- P. ۱۶۳, Heading. Cf. the fable of the fox (*Gulistan*, Book 1, Story 17) which fled in terror when it heard that camels were being seized by force (*shuturán-rá ba-sukhrab mi-girand*); for "if my enemies say, 'This one too is a young camel', I shall be taken, and who will trouble to rescue me?"
- ۲۵۳۴ چِد چِد. Fa reads *jidd jid*.
- ۲۵۳۵ بجای خر برند. Fa translates from this reading but has *kharand* in its text.
- ۲۵۳۶ هست تمیزش. Cf. *Qur.* VIII 38: *li-yamta 'lláhu 'l-khabítha mina 'l-tayyibi*.
- ۲۵۳۷ زُهرِ کُهران. Holy and righteous men have nothing to fear from the Devil and his satellites.
- ۲۵۳۸ چرخ چارم. See I 649, note.
- ۲۵۵۰ میر آخر, *i.e.* the prophet or saint.

۲۵۵۱ چه در التادیر الخ *i.s.* "why have we pursued the topic of sensuality in the present Story? Let us rather speak of the spiritual kingdom."

۲۵۵۳ دریا, the Divine Essence.

خ. که موجش کوهست الخ. The manifestations (*tajalliyat*) of the Essence by its Names and Attributes are often likened to waves (cf. I 504, note). In the second hemistich Man is described as "the speaking and seeing pearl of the Sea of Reality" (Fa).

۲۵۵۴ مرغان الخ *i.s.* gnostics who produce good works resplendent with *sidq* and *ikhlas*.

۲۵۵۵ بازان = *murs'idān*. The spiritual falcons foster their prey, *i.s.* their disciples.

هم نگویند اشکر الخ. These metaphors depict the inward and outward aspects of Being (*Ḥaqq* and *Khalq*) which are combined in the universal nature of the Perfect Man.

۲۵۵۶-۲۵۵۹ The ways to God are innumerable (*al-furuq ild 'lilābi bi-'adadi anfsi 'l-khald'iq*), and each one leads to "a different heaven", *i.s.* an ultimate spiritual experience peculiar to itself. Every "traveller" (*salik*) follows a path marked out for him in eternity and has no real knowledge of any other.

۲۵۶۰-۲۵۶۱ In the world of Reality (*ardū 'lilāb*) whatsoever comes into existence praises its Creator implicitly (*bi-lisnāi ḥalibi*: cf. the note on I 512-513).

۲۵۶۲ شکوفه پر کوه represents the elect spirits whose drink is the "Water of (mystical) Life".

۲۵۶۷ هر گشت و گوهر. Here *gurtz* is equivalent to *gurtz kard*.

۲۵۷۰ Cf. III 3497 and the Ḥadith cited in the note *ad loc*.

۲۵۷۲ In Naṣru'llāh's version the Lion does not confess his *faux pa.* and rebukes the Fox for presuming to question him on the subject.

۲۵۸۴ دستان او. The alternative rendering of *dastān* by "hands" (Fa) makes a bad rhyme.

۲۵۸۵-۲۵۸۶ Cf. IV 3315 and the note on III 3880.

۲۵۸۷ عَلَّمَ الْإِنْسَانَ *Qur.* xcvi 5. I think the meaning may be that this text, which declares the Divine origin of Man's knowledge, constitutes his (*i.s.* the Perfect Man's) title to spiritual kingship. For *fughrā* see the art. in *El*. The specimens figured there suggest that more than one explanation of the word *kham* is possible.

عَلَّمَ عِنْدَ اللَّهِ. See *Qur.* lxxvii 26. The phrase is used in the sense of 'ilm-i ladunni (I 1017, note).

P. ۱۶۱, Heading. اصحاب نبت, referring to certain Jews who broke the sabbath in the days of David. See *Qur.* II 61, VII 163-166.

اصحاب مائدة عيسى, those who disbelieved in the miracle of the table and dishes of food that descended from Heaven. See *Qur.* v 112 sqq.

وَجَعَلَ الْخ. *Qur.* v 65.

الدرين آمت الْخ. *i.e.* since the Prophet's time there is no *bodily* metamorphosis of human beings into animals. For popular Moslem belief in *maskh* at the Resurrection, see the note on iv 3662-3663.

۲۵۹۴ Fa draws a distinction between *ummat-i da'wab*, "the people to whom Mohammed was sent", *i.e.* all mankind, and *ummat-i ifdhab*, "the people who responded to his call", and supposes that *ummat* here is used in the former sense; but in this context Rūmī might naturally say "among us Moslems" without intending to exclude non-Moslems born during the Mohammedan era.

۲۵۹۷ See I 1022, note.

۲۶۰۱ نَسْکَلَد. So GK. Fa and other edd. have نَسْکَلَد.

۲۶۳۳ بِشِ آقَرِین from *Qur.* XLIII 37. The reading *shir-i gharin* (A and Fa) would seem to be a copyist's error, though Vullers gives *gharin* as a variant of 'arīn and cites two passages in which it occurs.

۲۶۳۸ زَمَرْدَانِ کِه هَسْتُ. See the note on III 2548.

۲۶۴۷ قَدْرَا. So all my MSS. (ABGK). With this anomalous form = *taqdīr*<sup>an</sup>, cf. the poet's use of *ṣaddaq* (III 3236 and 3586) = *taṣdīq*. *Qadr-rā* (Fa and other edd.) is a mistaken but, in the circumstances, pardonable emendation.

۲۶۵۰ هَذَا رَیِّ *Qur.* VI 76. Cf. *Math.* II 1557-1560 and the note *ad loc.*

۲۶۵۵ دَرِ کَشْتِیِ نُوْح *i.e.* "under the protection of a Perfect Man". Cf. IV 3357 sqq.

۲۶۵۶ هَفْتَادُ وِ دُو مَلَّت. See the note on I 3288.

۲۶۵۷-۲۶۵۸ See the first Story in Book II.

۲۶۶۱ The meaning of this analogy is correctly explained by WM: *chamānkih qaltabān khwād-rā qaltabān namī-dāmad, ham-chūmīn giriftār-i wabm n khayāl khwād-rā basta-i wabm n khayāl namī-dāmad*. See the note in the Translation. *Rūspī-zan* is not synonymous with *zan-i fāḥishbah*, as Fa supposes.

۲۶۶۳ Here Rūmī, employing a device (*tajābul-i 'arīf*) frequently practised by Sūfī teachers (see the notes on IV 2012-2014 and 3473), represents himself as one who is still a *murīd* and has not yet attained to *ṣand fi 'l-murād* (see I 1603, note).

۲۶۶۵-۲۶۶۶ Cf. IV 2137-2143 and the note *ad loc.* According to Fa, *bab* in v. ۲۶۶۶ is the Persian word (= *qīmat*).

. ۱۷۱, Heading. I have failed to find any notice of Muḥammad Sar-razi elsewhere.

۱۶۷ از دانش مزى. *Maẓī*, which the commentators explain as an apocopated form of *maẓīd* in the sense of *ẓā'id*, is probably derived from مزى and stands for *maẓīyy*, "eminent", "distinguished".

۱۶۹ Fa has: *dīd nī* (او) *az shāb-i jūd*, and so K.

۱۷۰ Cf. *infra*, v. ۳۵۳۵ *sqq.*

۱۷۵ ان فی موتی حیاتی, quoted from a poem by Ḥallāj. See I 3934-3935 and the note *ad loc.*

۱۷۷ This verse alludes to an Arabic verse attributed to 'Alī and cited in the note on I 3944.

۱۸۰ عباس دوس, also at v. ۲۷۵۶ *infra*, perhaps = 'Abbās-i Dabbās, *i.e.* 'Abbās the seller of date-syrup or honey: if so, correct the Translation accordingly. This, I believe, is the person mentioned by 'Aṭṭār in a verse of the *Asrār-namā* (66, 1 in the Teheran edition), of which Rūmī's verse appears to be a reminiscence:

*tan-at dar tanbālī andākhī tū,*

*ẓi-khwad 'Abbās-i Dawst sākhī tū.*

My conjecture that دوسی is a false reading for دوسی is corroborated by two MSS. of the *Asrār-namā* (IOPC, Nos. 1031 and 1033), where (as Dr Arberry has kindly ascertained) the name is written عباس وپی. The same corruption, دوس for دوس, occurs in one of my MSS. of the *Mathnawī*. In the Translation, p. 161, note 6, I assumed too hastily that 'Abbās-i dībs refers to *Shaykh* 'Abbās of Nishāpūr, the head of a celebrated family of artful beggars (see 'Awfi, *Jawāmi'u 'l-Ḥikāyat*, Anec. 1594). The identification, though plausible, has yet to be proved.

. ۱۷۲, Heading. هرگرا جان عز تبتکست, *i.e.* "whoever is so intimately united with God that his prayer (*ya Rabb*) and the Divine response (*labbayka 'abd*) are the very essence of each other". See the note on I 1578.

۱۹۲ لفظ زادر suggests the type of beggar idealised by Hamadhānī and Ḥarīrī.

۱۹۴-۲۱۹۵ او طمع فرمود الخ. See vv. ۱۹۴۳-۱۹۴۴ *supra* with the note *ad loc.*, and cf. the story of Junayd and *Shiblī* (TA, II 161, 15 *sqq.* = MI, 34 *sqq.*). Self-abasement (*iadhballul*) is the law of Love.

۷۰۱ اقْرَضُوا اللَّهَ, *Qnr.* LXXIII 20. See v. ۱۴۶ *supra* and the note *ad loc.*

بازگوں, because in reality all help comes from God (*Qnr.* III 122: *wa-mā 'l-naṣru illā min 'indī 'llāhī*). Cf. v. ۲۷۵۱ *infra* and note 1 in the Translation, p. 165. Fa reads *baḍ-ḡimāh unṣurū*.

انصروا الله. Cf. *Qnr.* XLVII 8 and vv. ۲۳۴۶-۲۳۴۷ *supra*.

۲۷۰۴ دارد غلو. Two of my MSS. have *dārad 'alā*, which Fa gives as a variant.

۲۷۰۶ لایله می هکارد, i.e. "he produces spiritual illumination". For "he feeds (on them)" in the Translation, read "he feeds (on material food)".

۲۷۰۸ لا تُسرفوا, *Qur.* vii 29. Concerning the doctrine stated in this verse, cf. II 3527-3572 and the notes *ad loc.*

۲۷۰۹ آن کُلوی ابتلا, i.e. the prohibition applies only to those who are still afflicted with sensual appetite.

۲۷۱۱ فرِه = *ghalib*. See the note on III 4573. The saint who demands absolute devotion from his disciples is actuated, not by self-interest, but by his desire to transmute their "copper" into pure "gold".

۲۷۱۴-۲۷۱۵ Fa quotes a well-known saying of Rābi'ah: *ilāhi bi-'iḥṣāṭika wa-jalālika mā 'abadtuka khaṣṣan min nārika wa-lā raghbata fī jamā'atika bal li-wajbika 'l-karīm*.

۲۷۱۷ See the notes on III 8 and IV 473.

۲۷۱۸ چهره‌ی مؤمن = *al-Rūḥ 'l-amin* (*Qur.* xxvi 193). Here, as at III 3891, the phrase is used to describe the Perfect Man. Cf. I 738, note.

۲۷۲۱-۲۷۲۲ Cf. *supra*, v. ۲۰۰ seq. and the note *ad loc.* The second hemistich of the present verse shows that in v. ۲۰۰ the text-reading *shab gird* is correct and that *shab-gard* (see the *app. crit.*) need not be considered as a possible alternative.

۲۷۲۳ I.e. the spiritual influences emanating from the Sage destroy all that is carnal and worldly.

۲۷۲۵ کُوشَت عاشق الخ. Cf. the Ḥadīth: *luḥim 'l-'ulamā'i masma'man: man akala balaka*. For the metaphorical sense of *luḥm khwardan*, cf. *Qur.* xlix 12.

۲۷۲۸ The doctrine that God loves and sanctifies those who draw nigh unto Him by means of 'ibādab is formulated in a famous Ḥadīth-i qudsī. See the note on I 1938.

۲۷۲۹ In the Translation read: "The slave desires to be freed by (good) fortune (from servitude); the lover nevermore desires to be free." Cf. the verse:

*har bandab kib dā'ad shavad shād shavad;  
man shād az-ān-am kib turd bandab shodam,*

and see the notes on I 423 and 935.

P. ۱۷۴, Heading. لَوْلَاكَ الخ. See the note on II 974.

۲۷۳۵ جُوشَد, transitive. See the note on v. ۲۱۱, *supra*.

۲۷۳۷ عشق پاک, i.e. the Divine Essence with which Mohammed, the Beloved of God (Ḥabībullah), is mystically one.

۲۷۴۱ آن چو بیه الخ. Although Fa translates as I have done, taking *an* as equivalent to *charkh*, I think WM is right in his view that the

pronoun refers to the second hemistich of the preceding verse. The heavens were created for the purpose of revealing the glory of Love: they have other uses in relation to Man, but these are derivative.

۲۷۴۲ Fa: *id xi-dhull-i 'dshiqdn*.

۲۷۴۵-۲۷۴۸ The inadequacy of symbols and analogies employed by mystics is no argument for disbelief in the reality of mystical experience.

Cf. GR, 719 *sqq.*

۲۷۵۰ خالق جان الغ. Cf. II 1737-1739 and the *Ḥadīth-i qudsī* cited in the note *ad loc.*

۲۷۵۱ Cf. *supra*, v. ۲۶۹۸ *sqq.*

۲۷۵۴ گهست اینجا الغ, *i.e.* "nobody here wants to see you or is concerned with you".

۲۷۵۶ عباس دُیس. See the note on v. ۲۶۸۰ *supra*.

۲۷۶۳ نایرجات (so all my MSS.) for نیرنجات, plural of the Arabicised form of Persian *neyrang*. The word is spelt in the same way at III 466.

۲۷۶۶ The intellect that discerns subtle and obscure points of speculation cannot see what to mystics is more manifest than the sun.

۲۷۷۰-۲۷۷۱ Fa interprets the first of these verses as follows: "thou hast not any suspicion (notion) of the (inward) joyousness of God's lovers: beware of misjudging them, do not act rashly." *Gumdn burdan*, however, implies doubt, and the context indicates that it has this meaning here. Prudence (*hazm*), which the Prophet defined as "thinking ill" (*sh'w 'l-ẓann*), is not to be discarded altogether; on the other hand one must not run to extremes. Where any legitimate doubt exists, take "the middle course", *i.e.* suspend judgement.

۲۷۷۵ کوه, *i.e.* Mt Sinai. The second hemistich refers to the destruction of Pharaoh and his host in the Red Sea.

۲۷۷۶ بر جمال ماه زد. See the note on I 118.

بر خورشید الغ. It is related, as a miracle of the Prophet, that on one occasion the sun turned back after sunset in order that he might perform the afternoon prayer (which he had missed in consequence of falling asleep) at the proper time.

۲۷۸۴ In the first hemistich Fa has the same reading as B. See the *app. crit.*

شیخ را الغ. The Ṣūfī doctrine of truthfulness is fully set forth by Abū Sa'īd al-Kharrāz in his *Kitāb al-Ṣiḍq* (ed. and translated by Dr Arberry, 1937).

P. ۱۷۸, Heading. انبان هو هُرَیْرَه. For Abū Hurayrah, the famous Traditionist and Companion of the Prophet, see art. in *EI*. He is said to have lived in great poverty. The food-bag that never failed him is not the only, though probably the oldest, Moslem specimen of its kind.

۲۷۹۴ اجر نامنون, from *Qur.* LXXXIV 25: *lahum ajr<sup>un</sup> ghayru mamnun<sup>in</sup>*.

۲۷۹۵ یَدُ اللّٰه الغ, *Qur.* XLVIII 10. See I 2972 *sqq.* and the notes *ad loc.*

- Divine gifts are dispensed by the "Hand of God"; *i.e.* the Perfect Man (IV 698, note). Cf. III 2272 *sqq.*
- ۲۷۹۶ Cf. the Story of the insolvent dervish and the police inspector of Tabriz in Book VI 3014 *sqq.*
- P. ۱۷۹, Heading. The power of thought-reading possessed by Shaykh Muḥammad Sar-razi is illustrated by an anecdote concerning him in *Fibi mā fibi*, 36, 3 *sqq.*
- أَخْرَجَ بِصَافَاتِي الْخ. See *supra*, p. ۱۲۸, Heading, and the note *ad loc.*
- ۲۸۰۵ Cf. *Fibi mā fibi*, *loc. cit.* The images of all things, as they really are, are reflected in the pure heart in which nothing but God dwells.
- ۲۸۱۰ كَلَامُهُ. The lexx. give *gil-ab* only; but cf. *khān-dāb* and *ḡard-dāb* (II 1820).
- ۲۸۱۴ ارواح مسیحی, *i.e.* "holy influences". Cf. Book I, p. ۱۱۹, Heading (with the note *ad loc.*) and the verses which follow it. •
- ۲۸۱۵ See the note on IV 1314-1318. Fa reads *sar bar ḡanad*.
- ۲۸۱۹ كَاوْ قَفَّرَ الْخ, a metrical version of the Ḥadīth cited in the note on II 517, where its meaning is explained.
- ۲۸۲۴ كِه نَدَارَنْد الْخ. Cf. I 706 and see the note *ad loc.*
- ۲۸۲۵ In the sensualist the *raḡb-i insāni* (see the notes on II 188, III 1252) is overridden by the *raḡb-i bayawāni* and remains undeveloped.
- ۲۸۲۹ كَرَنْبَاشْد جَوْع, *i.e.* "if you were never kept without food and forced to suffer the pangs of hunger".
- ۲۸۳۲ جَوْع خُود الْخ. Cf. the Ḥadīth cited in the note on I 2911.
- P. ۱۸۱, Heading (2). This occurs in GK but is wanting in AB and Fa.
- ۲۸۴۶ Cf. the Ḥadīth: *al-jā'u fa'damu 'l-lābi yubayy bihi arwāḡa 'l-siddiqin*.
- ۲۸۴۷ بِي نَانِ بِيَسْتِي. So all my MSS. Fa reads *ḡistī*.
- ۲۸۵۰ بِرْ خَيْرِ كِبَر, said ironically, for of course the dead man cannot enjoy the goods which he has left behind in the world: all the trouble and anxiety they cost him are wasted. If he had put trust in God, he would have been fed like the birds (note on v. ۲۳۸۸ *supra*).
- ۲۸۵۱ رَزَقَ تَو الْخ. The Divine *rizq* eagerly seeks and finds the *marḡūq* who is destined to receive it. Cf. the Ḥadīth: *al-rizqu aṣḥaddu ṭalabān li-'l-'abdi min ajalibi*.
- ۲۸۵۲ In the note on II 2323 I expressed a doubt whether *admiṣtan az chīḡi* can be used in the sense of *dgāb būdan az chīḡi*; the phrase appears to have this meaning here and also at III 3939.
- ۲۸۶۶ نَفْسِ آن گَاوَسْت. See the notes on I 534 and II 1436.
- P. ۱۸۴, Heading. تَو كُنَّا نَسْمَعُ الْخ. *Qur.* LXVII 10.
- ۲۸۷۲-۲۸۷۳ According to the prose versions, it was the heart and ears of the ass that were eaten by the fox.



٢٨٨١-٢٨٨٢ Cf. I 673-681 and the notes *ad loc.*, III 1234 *sqq.*, IV 406 *sqq.*  
 ٢٨٨٣ أن جهود الخ Cf. I 324-326.

P. 180, Heading. Diogenes Laertius in his *Lives of the Philosophers* (ed. Cobet, 142) tells this anecdote of Diogenes the Cynic: *λύχνον μεθ' ἡμέραν αἶψας περιέχει λέγων "ἄνθρωπον ζητῶ"*; it is also related by Phaedrus (III 19) of Esop:

et quidam e turba garrulus,

"Aesope, medio sole, quid cum lumine?"

"Hominem", inquit, "quaero", et abiit festinans domum.

Rúmi alludes to it in the verse (*Dívân*, SP, XVI 18):

*dî Shâykh bî chîrâgh hamî-gasht gîrd-i shabr*

*k-az dîv n dad malâl-am n insân-am drzâ-st.*

Cf. *ibid.* VIII 10:

*mard-i Khudâ bast nihân, Shams-i Dîn:*

*mard-i Khudâ-râ tu bi-jây n bi-yâb.*

In a Buddhistic apologue found in the *Avaddânas* and translated by Lévêque (*Les mythes et légendes de l'Inde et la Perse*, 186) a Brahman who carries a lighted torch about with him wherever he goes is rebuked by the Buddha for seeking to bring external knowledge to others while having no real knowledge of himself.

حكايت آن راهب الخ. For "Christian ascetic" in the Translation read "monk". *Rahib* generally denotes a Christian monk, but the term is occasionally applied to Manichees and Buddhists (*rubbânû 'l-ṣandîqab*), and here, no doubt, it refers to Diogenes, whom Moslem writers depict as a hermit living in a tub or cask<sup>1</sup> and as a sage filled with divine madness (*Sugrât-i dîwânab*); hence Hâfiz (ed. Brockhaus, No. 306, v. 3) has confused him with Plato:

*juz Faldân-i khum-nishîn-i sharb*

*sirr-i hikmat ba-mî kib gâyah bâz?*<sup>2</sup>

٢٨٩٠ حیات آن دمی = *hayât-i mansûb bad-ân dam*: the rhyme requires *yâ-yi ma'rûf*. Mq says that *ân dam* signifies the Divine utterance *a-lâstû bi-Rabbikum* (*Qur.* VII 171) and that the man sought by the "monk" is one who has never forgotten the inspiration of these words and has faithfully kept the covenant he made with God in pre-existence. See the note on II 1666-1668.

٢٨٩٢-٢٨٩٣ In an extract from the *Abwâbû 'l-Jîn* of Mîrzâ Muḥammad Rafî' Wâ'iz-i Qazwînî (quoted in *Iranshahr*, Berlin, 1922, p. 131) it is related that a *pir-i khardab-nishîn*—evidently Diogenes—refused to pay

<sup>1</sup> This is stated by several Greek and Latin authors.

<sup>2</sup> For a similar confusion, cf. Sanâ'î, *Ḥadîqab*, x 300 b:

*bâd Sugrât-râ khumî maskan,*

*bâd-azh ân khum ba-jây-i pîrân.*

his respects to Alexander the Great and, on being asked why he behaved so discourteously, replied:

*dā banda-i man kīb pir; u dz-and  
bar tā bamab 'umr sar-fardz-and.  
bā man chīb barābari kuni tā  
chīm banda-i banda-i man-i tā?*

۲۸۹۵-۲۹۱۱ This fatalistic argument leads up to a lengthy debate on the subject of predestination and free-will (*vv* ۲۹۱۲-۳۲۵. *infra*).

۲۹۰۸ While the *mutakallim* has much to say concerning the mysteries of Providence, the Sūfi, rapt in contemplation of the Divine Essence, is dumbfounded: *man 'arafa 'llāha kalla lisannuh*.

۲۹۰۹ نیتها کند, *i.e.* he resolves to act on his own initiative and employ the means (*ashab*) which he thinks will enable him to gain his ends.

۲۹۱۰ In Fa this verse follows *v.* ۲۹۱۱.

P. ۱۸۷, Heading. The Magian believes in absolute necessitarianism (*jabr-i madhmūm*), the Moslem in a modified form of that doctrine (*jabr-i awsaf*), which does not involve *isqāf-i taklifāt*. See the notes on I 470-473, 617, 1456-1465.

۲۹۱۷ Fa omits this verse but translates it in the commentary on the preceding verse.

۲۹۱۹ Cf. Abū Sulaymān Dārānī (*Hilyab*, Leiden MS., II 170a): "By God, it did not satisfy them (the Qadarites) to associate themselves and the Devil as partners with Him: they made themselves and the Devil stronger than Him; for they held that God created His creatures to obey Him and that Iblīs came and converted them to disobedience. Thus they assert that when they will a thing it comes to pass but when God wills a thing it does not come to pass. Glory be to Him! Save what He hath willed, nothing comes to pass on the earth or in Heaven."

۲۹۲۹ خواه نفس. Fa has *khwāst-i nafs*. For the use of *khwāsh* as a noun, cf. *v.* ۳۱۰۰ *infra*, VI 4033, 4528.

مستعان, *i.e.* victorious (*ghālib*).

أيش الخ, part of a Ḥadīth. The substitution of *aysh* for *mad* was necessary on account of the metre.

P. ۱۸۸, Heading. In Fa the Heading follows *v.* ۲۹۳۹. For the analogy, cf. I 831-833.

۲۹۳۳ اشدّاء على الكفار, *Qur.* XLVIII 29, where these words describe the Faithful who fight for Allah and the Prophet. See II 124, note.

۲۹۳۷ آب روی عام, *i.e.* faith in God, good works, etc.

۲۹۱۹ باسط ذراعی بالوصید, *Qur.* XVIII 17. ذراعیه for ذراعیه *metri causā*.

۲۹۵۱ چون درین ره الخ. *Chūn*, "in what manner"; not "when" (Fa).

٢٩٥٢ Cf. *supra*, vv. ٩٤٨-٩٥٠.

٢٩٥٣ أَعُوذُ، *i.s.* *a'ūdhu bi-'llāhi minna 'l-shayṭāni 'l-raḥīm*.

٢٩٦١-٢٩٦٢ See the note on I 2876-2877 and cf. *Ghazālī, Ibdāb*, ١٢\*: "Sensual appetite and anger must be subject to reason and religion, just as horse and dog to the hunter. One cannot hunt without the dog, but unless the dog is trained and docile and obedient, he will fall upon the hunter (instead of pursuing the quarry)."

٢٩٦٥ چه ماندى. Fa: *chēm māndī*.

٢٩٦٧ حَسْرًا الْخ. Translate: "you cannot plainly deny the (inward) sense (of being free to choose)."

٢٩٧٠ مَا عَلَى آلَاغَمَى حَرَجٌ. *Qur.* XLVIII 17. See the note on *Math.* II 70.

كَيْ نَهْدِ الْخ. Cf. *Qur.* II 286: *lā yukallifū 'llāhu nafsun illā wus'ādā*.  
٢٩٧١٤ مِنْ أَرِيْنِ شَيْطَانِ الْخ. In v. ٢٩١٥ *supra* the Moslem attributed the Magian's infidelity to the action of the Devil and the *nafs*. He now refutes the inference drawn by the Magian and shows that this action is limited by a faculty in man which enables him to choose whether or no he will accept the temptation offered to him. On the use of the term *ikhtiyār*, see *Muslim Creed*, 214.

٢٩٧٥ تَا نَدِيدِ أَوْ يَوْسُفَى الْخ. See note 2 in the Translation, p. 179.

٢٩٧٦ رُوشِ دِيدِ الْخ. For آنکه read آنکه.

٢٩٧٨ خَوْ خَوْ, not in the lexx. مَوْ is common, and Vullers cites a line in which it occurs. The onomatopoetic words in the *Mathnawī* and *Dīwān-i Shams-i Tabriz* would make a long list.

٢٩٨٠ پِیغامِ وِیس, *i.s.* an invitation to the *nafs* to seek the object of its desire. For Wīs, the beloved of Rāmīn, see the note on IV 1828.

٢٩٨٢-٢٩٨٣ See the note on II 1505-1507.

٢٩٩٢ تَكْرُومِ زُورِ مِنْ. Cf. *Qur.* XIV 26.

٢٩٩٧ اُسْجُدُوا, *Qur.* II 32.

٣٠٠٩ The existence of that which is imperceptible can more reasonably be denied than the existence of that which is perceived (*māḥṣūs*) by the outward or inward senses: so from that point of view the Jabrī, who denies his manifest power of choice (*ikhtiyār*), is worse than the Qadarī (Mu'tazilite), who denies the invisible Divine action.

٣٠١٠ Translate: "The man who holds the doctrine of (absolute) free-will does not deny his (inward) sense; the action of God (which he denies) is not apprehended by sense, O son." In the Translation, p. 181, delete note 1, which is based upon a different and, as I now consider, erroneous interpretation of the verse.

- ۳۰۱۲ دود هست الخ, *i.e.* he perceives the effect (*athar*), namely, his will, but imputes it to himself without regarding the *Mu'aththir* whose will his choice of good or evil ultimately depends. See *n* v. ۳۰۸۷ *seq.* and *Muslim Creed*, 142 *seq.*
- ۳۰۱۳ نارا signifies here *haqlqat-i insāniyyah*. The Jabrī contradic universal fact of human consciousness with all that it involves: scepticism is complete.
- ۳۰۱۵ تَفْطُط (GK), تَنْفُط (AB). At vi 3696 also the MSS. give 1 spellings. The term is synonymous with *sūfistāyī* (σοφιστικῆς), on w1 see i 548, note.
- لاجرم الخ. *Gabr* refers, not to the materialist (*dabrī*), as some commentators suppose, but to the Qadarī, who by rejecting the ete decree (*qadar*) of Allah joins hands with the Pārsī fire-worshipper. the Hadīth: *al-Qadariyyah Majāsu bādhibi 'l-ummah*.
- ۳۰۱۷ جهان خود نیست هیچ. The Jabrī reduces all created being the level of inanimate and unconscious matter (*jamād*).
- ۳۰۲۰ Cf. *infra*, v. ۳۰۵۰ *seq.*
- ۳۰۲۲ در يك جدول. According to Fa, the "channel" is reason (*'aql* the "common sense" (*hiss-i mushtarak*).
- ۳۰۲۹ عقل چنگی الخ. This is the reading of GK. Fa and other have *ward-i jangi kay xanad bar naqsh chāng?*
- ۳۰۳۳ ور گر بود. So AG and Fa. See note 2 in the Translation, p. and cf. *ammā wa-līk* (iii 895) and *illā jur kib* (iv 869). K has *khwaā buwad*.
- ۳۰۳۴-۳۰۳۸ These verses demonstrate that human free-will is inconsistent with Divine omnipotence. The flesh and the Devil harmless to those who submit to the will of Allah (cf. *supra*, v. ۲۹۳۹) and approach Him reverently.
- ۳۰۳۴ دلق و بی سک و بی. *i.e.* "without egoism and hypocrisy".
- ۳۰۳۸ *Sag* in the first hemistich = *nafs-i ammarah*; in the second = *shay*. The "fox" is the carnal reason (*'aql-i ma'dsh*).
- ۳۰۴۴ *Chūn* in the second hemistich may be interrogative.
- ۳۰۴۵ بپر سازش اسیر. Fa: *bi-burr andar nakir*, *i.e.* "punish him for crime".
- ۳۰۵۵-۳۰۵۷ See note 3 in the Translation, p. 184. The Jabrī, actus by self-interest, denies what is clear as day.
- ۳۰۶۳ بر حوائی الخ, *i.e.* "you are incurring the Wrath of God and contempt of men".
- ۳۰۶۴ همه کردی سبیل. There is better MS. authority (GK) for reading than for *hamī-kard* (AB), which Fa has adopted.

۳۰۶۶ بِیَامُوز. Fa and Mq render by *ta'allaw* and translate: "study (this question)."

P. ۱۹۷, Heading. This Story is related in *Filbi ma' fibi* (Hyderabad State Library MS., f. 186). Clouston (*Flowers from a Persian Garden*, 99) refers to a Greek parallel but does not mention the source.

بِمَا أَغْوَيْتَنِي, *Qur.* xv 39.

۳۰۸۹-۳۰۹۲ God creates human free-will and uses it as the means through which His eternal will is manifested and executed. Although the general sense of these verses cannot be misunderstood, their interpretation is difficult owing to the ambiguity of the pronouns, and I do not think that the translation given represents exactly the meaning intended by the poet.

۳۰۹۱-۳۰۹۲ Translate:

"But (it is) the action of the Lord (that), without instrumentality, makes his (the free agent's) free-will a noose for him (the free agent).

His (God's) free-will makes Zayd (the object of his choice) a fetter for him (the chooser): (thus) God makes him (the chooser) His prey without (the help of) dog or snare."

۳۱۰۲ Cf. v. ۲۹۷۰ *supra* and the note *ad loc.*

۳۱۰۵-۳۱۰۸ See I 1463-1465 and the note *ad loc.*, and cf. *infra*, vv. ۳۲۳۰-۳۲۵۰.

۳۱۰۷ هَرَجِه كُوبِي الْخ. *Kubl*, the reading of K and possibly of AG, is confirmed by the assonance (*rubt*) in the second hemistich. Fa and other edd. have *ghyl* for *kubl* and *ghsta-i* for *kusta-i*: any one who prefers these readings can support them by citing IV 2119: *ta bi-ghyl bādah ghst-ast an sukhum*.

۳۱۰۹ جَادَوَانِ فِرْعَوْنَ رَا الْخ. See *Qur.* VII 117 *sqq.* and cf. *Math.* I 1615 *sqq.*, III 1721 *sqq.* *B-ist* (imperative of *istādan*) is the only admissible reading. *B-ist*, which Fa gives as an alternative, cannot mean "twenty times"; moreover, the rhyme requires *ya-yi majhl*.

P. ۱۹۹, Heading. خَوَاسْتِ خَوَاسْتِ او و رَضَا. After رَضَا add او رَضَا, which appears to have fallen out before رَضَا او جَوِيد, though it is curious that the omission occurs in all my MSS. Fa omits رَضَا و.

۳۱۱۱ اَيْشِ شَاهِ الْخ. See the note on v. ۲۹۲۹ *supra*.

تَنْبَلِ كَنْ. Here and in v. ۳۱۱۴ *tanbal* seems to be used as a noun = *kdbill*. The Teheran ed. has *manbal shav*.

۳۱۲۴ Fa: *ya chn bakim a-st*.

۳۱۲۸-۳۱۲۹ Concerning the introspective method (*istinbaf*) by which Sūfis reach the real meaning of the *Qur'an*, see *Luma'*, 105; *MI*, 23 *seq.* Fa quotes the saying *inna 'l-Qur'āna yufassiru ba'duhū ba'duhū*, but this is hardly relevant here. Cf. I 1080 *sqq.*, III 1386 *sqq.*, 4244 *sqq.*

۳۱۳. Cf. ۱ 672 sqq.

P. ۲۰۰, Heading. قَدْ جَفَّ الْقَلْبُ. Bukhārī gives two Ḥadīths: *qad jaffa 'l-qalabu bi-mā anta lāqin* and *jaffa 'l-qalabu 'alā 'ilmi 'llāhi*.

أَنَّ اللَّهَ لَا يَضِيعُ الْخَيْرُ. Qur. IX 121 has *inna 'llāhu*.

۳۱۳-۳۱۴. Cf. Qur. XIII 39 (*yamhū mā yashū'u wa-yuḥibū*); XXV 70 (*yubaddilu sayyi'atibim ḥasandatin*). For the orthodox doctrine of Divine grace bestowed (*lutf*) or withheld (*khiḍhlān*), see *Muslim Creed*, 82, 195, 213.

۳۱۴. Cf. Qur. XCIX 7.

۳۱۵-۳۱۶. Though God may pardon the sinner, His supreme favours are enjoyed by those alone who serve Him with entire devotion and self-abandonment. Cf. the Ḥadīth-i qudsī on *qurb-i fard'id* and *qurb-i nawāfil* (1 1938, note).

۳۱۵. اَيُّ امِينِ الدِّينِ الْخَيْرُ. WM says that Amīnu'ddīn is a title of Ḥusāmu'ddīn; but I think Rūmī is apostrophising "the faithful servant", i.e. the Perfect Man in general, as "the Vizier and Keeper of the King's treasury". See *SIM*, 156.

۳۱۵. Fa in the second hemistich: *chib pirāz-ash dibad*.

۳۱۶-۳۱۷. For notices of Fuḍayl ibn 'Yāḍ (ob. A.H. 187/A.D. 803), see Qush. 10, 24 sqq.; *Kashf*, Ling. 97 sqq.; *T.A.*, I 74 sqq.; *Nafahāt*, No. 8; *Shā'rānī*, *Ṭabaqāt al-kubrā*, I 89; Ibn Khallikān, No. 342 (tr. De Slane, II 478). Before his conversion to Ṣūfism, he is said to have been a highwayman (*qatī'u 'l-ṭariq*).

۳۱۷-۳۱۸. See the note on v. ۳۱۰.۹ *supra*.

P. ۲۰۲, Heading. This Story is told by Farīdu'ddīn 'Aṭṭār (*Mantiq*, 2733-2747). Rūmī has added certain details: the impeachment and imprisonment of the 'Amīd, the torture of his slaves, and their refusal to betray their master.

أَنْجَا مُسْتَوْفِي رَا عَمِيدِ كُوَيْنِد. For the use of 'amid = *mustawfi* in *Khurāsān*, cf. *Asrār* 'l-tawhīd, 114, 9 sqq., where it is related that Abū Sa'id ibn Abī 'l-Khayr miraculously foresaw the downfall of Aḥmad-i Dihistānī, the 'Amīd of *Khurāsān*, and the appointment of Ḥājib Muḥammad as his successor. The Ḥājib, in fact, 'Amīd-i *Khurāsān gashṭ u bi-nisbāt u kharāj-i Khurāsān simā*. The concluding words of this quotation clearly refer to the office of State-accountant. See art. *mustawfi* in *EI* and cf. Barthold, *Turkistan*, 229 seq.

۳۱۷. اَنْ از خود بُرِي. On the ground that if the dervish were "selfless", his irreverence would have been excusable, Fa reads *az khwad-buri*—an absurd and futile remedy for an imaginary disease. The text-reading does not necessarily imply *fanā fi 'llāh*; and even if it did, the emendation is equally ambiguous.

- ۳۱۷۲ آن سند, *i.e.* *ma'rifa* and *qurb-i Haqq*.
- ۳۱۷۳ Divine Bounty is the *asī*, human munificence the *far*.
- ۳۱۷۹ Cf. the notes on I 423, 935, and the Ḥadīth-i qudsī: '*abdi aṭī'ni fi-mā amartuka wa-lā tu'allimni fi-mā yushībuka*.'
- ۳۱۸۴ See I 3682-3683 and the note *ad loc*.
- ۳۱۸۷ سرِ سبز جبر. See the notes on I 1073-1075 and 1463.
- ۳۱۹۰ زشب خامشتری, *i.e.* "since your words are merely imitative and lack the inspiration of Divine knowledge, they make no real impression".
- ۳۱۹۵-۳۱۹۶ Cf. I 2834-2852, III 2642-2656, with the notes *ad loc*.
- ۳۱۹۷ *I.e.* "do not speak and act as a *murshid* until you have attained to perfection (*kamāl*): the speech (*nuṣṣ*) of the Perfect Man is inexhaustible". See II 3238, note.
- ۳۱۹۹ اُنصُوا (*Qur.* VII 203). Cf. I 1622, note.
- اَبْتَرَا الخ, *i.e.* "if you indulge in idle talk, you will fail to apprehend the spiritual truth for which your soul is thirsting".
- ۳۲۰۳ گم تراش, "do not idolise". For the metaphor, cf. II 2395, note, and VI 3707.
- ۳۲۰۵ چند هنگامه الخ, *i.e.* "how long will you seek to attract the vulgar?"
- ۳۲۰۸ چون ایاز الخ. See v. ۱۸۵۱ *supra* and the note on p. ۱۱۸, Heading.
- P. ۲۰۵, Heading. وَذَلِكَ فَضْلُ اللَّهِ الخ. *Qur.* V 59, LVII 21, LXII 4.
- ۳۲۱۴-۳۲۲۰. The argument of this passage—that religious heresies are necessary and providential—illustrates the poet's view as to the nature of evil. See the notes on I 1996-1997, 2063-2070; II 2927-2928; III 1367, etc.
۳۲۲۰. See the note on I 3617.
- ۳۲۲۱-۳۲۲۴ The Truth is a glorious treasure and therefore hardly to be found (*'aṣṭaṣu 'l-wajūd*). Cf. I 483-484 and the Ḥadīth cited in the note on II 1837.
- ۳۲۲۷ هر فریقی الخ. Cf. *Qur.* XXIII 55.
- ۳۲۳۱ شاهی, *i.e.* a perfect saint.
- مرغابی. See the note on III 3487, and cf. *Divān*, Tab. 13, marg., 1: *gar say-i 'ālam pur shavad, har manj chūn ushtur shavad, murgbān-i ābī-rā chib gham, gar gham kharad murg-i hawā?*
- ۳۲۳۴ See the note on I 3331.
- ۳۲۳۶ عَشْرُ أَمْثَالِ دَهْد. Cf. *Qur.* VI 161.
- ۳۲۳۷ See *Qur.* XII 31.
- ۳۲۴۱-۳۲۴۳ Cf. *supra*, vv. ۲۱۴۴ *sqq.* and ۲۲۳۷ *sqq.* In v. ۳۲۴۲ Fa has *az ganj-i š* (but translates the text-reading) and *birin jahad*.

۳۲۴۴-۳۲۴۵ When the Prophet recited the *Qur'an* to his Companion they sat so still and listened so attentively that one would think birds were perched on their heads (*ka-annahum 'alā ru'ūsibimi 'l-ṭayr*). Cf. the adage *ḥarat 'aṣāfiru ra'sibi* (*Arabum Proverbia*, II 32, No. 13), i.e. "I became disquieted or fell into a panic". In the following verses the metaphor is used to depict the state of the mystic absorbed in contemplation of his Beloved.

P. ۲۰۷, Heading. See the note on I 111.

۳۲۴۶ تا ايازرا در سخن آورد. Fa compares the purpose of the question which God addressed to Moses (*Qur.* xx 18): "and what is that (root) in thy right hand?"

۳۲۵۵ چون عرب الخ. See LHA 77 seq.

۳۲۵۶ چارقت الخ, i.e. "what wisdom dwells in thy shoon?" For *Āṣa* see IV 904, note. In the second hemistich Fa reads *ghiyā qarnīs-i Yūsuf-as* ۳۲۶. The lover's imagination "bodies forth the forms of things unknown".

۳۲۶۳ صد آنست و صد بلی. See the note on II 1666-1668.

۳۲۶۴-۳۲۷۴ Cf. II 702-716 and the notes *ad loc.*

۳۲۷۵ The Plr, i.e. the mystic inspired by Divine Love, beholds the ideal and eternal Beauty, of which all phenomenal beauty is a reflexion. For the metaphor, cf. II 167-168 and the note *ad loc.*

۳۲۷۶ پیر عشق ناست الخ. Cf. III 1790-1798 and the note *ad loc.*

۳۲۷۷ There is no MS. authority for the reading of WM: *tā muṣawwar sar kunnad*, "in order that the Fashioner of forms may put forth his head".

۳۲۷۸ هوش و مست. *Mast* is here equivalent to *mastī*.

۳۲۸۳ سنگ, i.e. the priest regarded as the unconscious medium through which Divine grace is outpoured.

۳۲۸۴ Cf. *supra*, v. ۲۰۲۵ sqq.

۳۲۸۵ Cf. GR, 825 sqq. and *supra*, v. ۳۷۱ sqq.

P. ۲۰۹, Heading. Cf. I 407-408 and the note *ad loc.*

۳۲۹۰ Cf. I 2365 sqq.

۳۲۹۲ قاصراتُ الطُّرُق, *Qur.* LV 56. The spiritual perception enjoyed by the elect is likened to the virgin brides of Paradise.

۳۲۹۳ همچون خیم. Cf. *Qur.* LV 72: *ḥimam maqṣūrāt<sup>un</sup> fi 'l-khiyām*.

۳۲۹۶ Cf. II 1071 sqq., VI 4287 sqq.

۳۲۹۷ اجسام و اشیا تبصرون. So BGK correctly. Fa reads *yubṣarūn* and translates: "all bodies and (bodily) things are visible (*mubṣar-as*)."  
the second hemistich *tubṣirūn* refers to the inward eye (*baṣarū 'l-baṣṭral*). Cf. *Qur.* LI 21, LVI 84.



۳۳۰۲ زلیخارا شکر. Fa mentions the variant *sakar* (cf. *Qw.* xvi 69), and this appears in G as a correction of the original reading, *shakar*, which is given by my other MSS.

۳۳۰۹ أَنْتَ فَجْرُ الْغَيْثِ. *Fajr* here is the antithesis of *sirr*, but perhaps its ordinary meaning, "daybreak", i.e. "the Light of the Divine epiphany" (*nūr-i tajallī*), should be retained in translation.

۳۳۱۱ أَشْهَدُ. Few will agree with Fa that *ashbad* (i.e. *ashbadu*, "I testify") is best understood as an elative = *ziyādab shabādat kumandab*.

۳۳۲۰-۳۳۲۱ See the Story of Moses and the Shepherd (II 1720 sqq.).

۳۳۲۳ جَانُ الْكَلْبِ. Fa's view that *jān* = *jān-i dū-kib 'ashiq-i Haqq nist* and that such a person is in the position of a dog (outsider) cannot be seriously entertained.

P. ۲۱۱, Heading. This anecdote of Jūhī (see the note on Book II, p. ۱۴۲۱, Heading) illustrates the words *bar dil-i nī xad, tu-rā bar gūsh xad* in the preceding verse. Cf. v ۳۳۳۵-۳۳۳۶ *infra*.

۳۳۲۹ Fa cites *Ghazālī* (*Ihyā*, I 139, 10): *al-rabī'u sba'ru 'l-dnati wa-yustāḥabbu iẓḍāṭu dhālika imma bi-'l-balqi aw bi-'l-nūratī wa-lā yanbaghī an tātā khhkharā 'an arba'ina yawmān*.

۳۳۳۷ أَنْ سَاحِرَانِ. See the note on v. ۳۱۰۹ *supra*.

۳۳۳۹ لَا ضَرَّ، *Qw.* xxvi 50: *qalī lā ḍayra innā ilā Rabbīn munqalibīn*. Cf. *infra*, v. ۱۴۱۲ *sqq.*

۳۳۴۱ The bearded goat represents worldly eminence, intellectual pride, and religious teaching based on authority and tradition.

۳۳۵۰ عَقْلٌ وَخُودٌ، i.e. the spiritual reason ('*aql-i ma'ad*) of the Šūfī *murshid*.

P. ۲۱۳, Heading (1). الدِّينُ النَّصِيحَةُ. See the note on III 140.

۳۳۵۲ بَرَكِيَارَقُ، *metri causā* for بَرَكِيَارَقُ. This was the name of the eldest son of Sultan Malikshāh.

۳۳۵۴ See the note on I 423.

P. ۲۱۳, Heading (2). The following anecdote of Bāyazīd is related by 'Aṭṭār (*T.A.*, I 149, 20 *sqq.*): "In the *Shaykh*'s time there was a fire-worshipper who, on being urged to become a Moslem, replied: 'If Islam is what Bāyazīd does, it is beyond my endurance; and if it is what ye do, I have no desire for it.'"

۳۳۶۴ Fa: *z-ān fātīr shavad*, and so AK.

۳۳۶۵ چُونِ بَهَابَانِ رَا الْغَيْثِ. See the note on II 1473.

P. ۲۱۴, Heading. Cf. *Gulistan*, Book IV, Story 13 (ed. Platts, p. 99).

۳۳۶۹ In the first hemistich three of my MSS. (ABK) have: *nī sittqab kard n laj: bi iḥtirāz*, which is probably the correct reading. Fa reads *nī sittqab kard bas bi iḥtirāz*.

۳۳۷۹ اَيْنِ دُو چَار دَانَك. See the note on IV 1029 and the footnote in the Translation, p. 203.

۳۳۸۴ خواب در آن بی خوف خواب. Fa reads *bí khauf u khabáb*, i.e. "without terrifying dreams", but leaves *dar an* unexplained.

۳۳۸۸ B reads *gar ba-mál ú tungari man fard-amí*. Here تنگری = تانگری. *Tangri* occurs as a Persian spelling of Turkish تانگری (*idāri*), God, e.g. *Dfwdn*, Tab. 210, marg., 6 fr. foot:

*man pas u plsh na-ngaram, parda-i sharm bar darām,  
x-dnkib kamand-i tangri mi-kashad-am xi-plsh u pas.*

۳۳۹۶ یا سپاه. So all my MSS. WM reads *bá sipāh* and translates: "by means of his army he destroyed his enemies in war."

۳۳۹۷ ناك ستاره. Read ناك ستاره. *Nak* is a misprint.

۳۳۹۸-۳۳۹۹ I.e. even if after profession of Islam they remained infidels at heart, their infidelity was secret and therefore questionable; and in any case it was virtually extinct (*fānt*), since all who did not become Moslems either in name or in reality were terrorised by the victorious Faith. Cf. the saying *al-maghlūb ka-'l-ma'dūm* (iv 396, note).

۳۴۰۰ كُفُو ذَرَّةٍ نور نیست. alluding to v. ۳۳۹۵ *supra*. For *db u rawghān*, cf. II 2735, note.

۳۴۰۱ Fa: *juz xi-chīzi munqasim*, and so BK.

۳۴۱۴ اگر باشد هلا. This is the reading of G. The other MSS. have *agar bāyad tu-rā*, and so Fa and the edd. generally.

۳۴۱۷ ستر (Pahlavi *satir*: Greek *starrhp*). See JRAS for 1930, Part I, p. 17. According to one system of mensuration, the *sitr* was a fortieth part of the *mann*.

۳۴۲۲ كُردان با گردنست, a well-known proverb (*Amthāl u Hikam*, III 1290). See note 3 in the Translation, p. 205, and cf. the verse of Rashīdu'ddīn Waṭwāt:

*chandin bazar āfat u yak dharrah manfā'at,  
chandin bazar gardan u yak pārah gird-rān.*

۳۴۲۸ از نیاز و از لجاج = *az īd'at ú az ma'siyab*. Cf. iv 3025 *sqq.* and the notes on I 929, 1130.

۳۴۲۹ لا سِجُّ اُذُنِ الخ. See the Ḥadīth-i qudsī cited in the note on I 245.

۳۴۳۰ Fa: *yā kuja kardī zabān*, a reading which is not in any of my MSS.

۳۴۳۲ زَاب داود هوا الخ, i.e. as the air (breeze) ripples the surface of the water, so Divine grace would move the spirit and cause its latent powers to be manifested. For the reference to David, see II 915, note. All my MSS. except G give a different reading of this hemistich. See the *app. crit.*

۳۴۳۴ A description of the cold-hearted egoist. Cf. *supra*, vv. ۱۹۱۴-۱۹۴۲.

لا ماسی. See the note on I 2258.

۳۴۳۵ The first hemistich refers to the Ḥadīth: *al-mu'minu ya'lafu wa-ya'lafu wa-'l-mumdiq lā ya'lafu wa-lā ya'lafu wa-lā khayra fi man lā ya'lafu wa-lā ya'lafu*.

۳۴۳۶ نیست ضایع الخ, *i.e.* worldliness has its uses: it serves to cool the excessive ardour of the mystic's love. See I 2063-2070 and the note *ad loc.* Fa reads *payk-i sulṭān-i khudār*.

۳۴۳۷ نیست هر برچی الخ, *i.e.* "not every heart is worthy to receive illumination from the Perfect Man".

۳۴۳۸ Cf. v. ۲۷۸۴ *supra* and the note on I 1579.

P. ۲۱۸, Heading. This Story illustrates v. ۳۴۳۸. The Amīr is a type of those in whom self-will is dominant and who prefer sensual enjoyment (*safā ṣ ḍhawq-i majdī*) to the delights of spiritual knowledge and experience (*safā ṣ ḍhawq-i haqlī*). Some passages suggest a different interpretation, and owing to the ambiguity of the term "wine" as a symbol for both kinds of pleasure it is easy to see in the Amīr a God-intoxicated mystic scorning the narrow rule of asceticism and piety; but his furious behaviour (v. ۳۴۹۵ *sqq.*) indicates the general part he is meant to play in the Story.

۳۴۴۰ Fa: *jawbar-i zar-bakhshī*.

۳۴۴۷ جام راهب, *i.e.* the Wine of Divine Love. Cf. Ibnu 'l-Fāriḍ, *Ḥamriyyab*, 33-34 = *SIM*, 187, and GR, 931.

۳۴۴۸ الدّر عبا الخ. Cf. Book I, Preface, p. ۲, l. ۱۵, note. Dervishes (*ahl-i 'abd*) are often contrasted with worldly folk (*ahl-i qabā*).

۳۴۵۰ See the note on IV 2172-2173.

۳۴۵۱ Fa explains that the Amīr represents the spirit (*ruh*) and his slave the appetitive soul (*nafs*), while the two jugs of wine symbolise the reason (*'aql*) and the heart (*qalb*).

رهبانان. *Rubbān = rāhib*. See an example cited by Lane (under رَاهِب) from Imru'ū 'l-Qays, and cf. Wolff, *Glossary to the Shāhnāmab*, under *rabbān*. The derivation from *rub* (= *pārsāy*) + *bān* (Vullers, II 81, col. 1) is incorrect.

۳۴۵۸ تخت و تخته. Cf. the note on v. ۴۱۵ *supra*.

۳۴۶۲ Fa: *ḡābid-i shārtā-i*.

P. ۲۲۰, Heading. Apparently the point of this anecdote is that intoxication (loss of self-control) in a short-witted (foolish) man is just as unseemly as arrogance in one of puny stature.

۳۴۷۲ شیخ اسلام, with *fakḥ-i idāfat*. For the title *Shaykhu 'l-Islām* applied to 'ulamā, see art. in *EL*, IV 275.

۳۴۷۹ A sarcastic reference to his brother's full-length display of hauteur.

۳۴۸۰ Cf. IV 2154-2158.

۳۴۸۳ To seek the shade, *i.e.* refreshment and enjoyment, is permissible only to those who possess the inner light. The *salik* must never relax his efforts (*mujābadaḥ*) until the goal (*mushābadaḥ*) is reached.

۳۵۰۵-۳۵۰۶ None but the prophet or saint, whose heart is as pure, bright, and hard as a steel mirror, can fearlessly confront the ungodly princes of this world and show them to themselves in their real deformity.

P. ۲۲۲, Heading (2). See the note on Book II, p. ۳۷۶, Heading (1).

۳۵۲۲ گهر, *i.e.* *gawhar-i ikhlāṣ*.

۳۵۲۶ کمال, *i.e.* a spiritual guide (*murshid*). Cf. II 1123 sqq.

۳۵۲۷ Fa: *bd baḥm u ḡann*.

در بوکست. For *bū-k* (*buvad kib*) = *ummīd*, cf. III 3093 sqq.

۳۵۲۸ کو نجوید سر. The correct reading is *sar*, not *sir* (Fa). Cf. IV 1994 sqq. and 2029: *sarwari* (= *sarī*, a head) *jū*, *kam talab kam sarwari* (= *ra'isi*, headship). Here *sar* denotes a master inspired by the universal Reason ('*aql-i ma'ad*').

۳۵۳۰ که همه برآن الخ. See the note on v. ۲۱۸۰ *supra*.

۳۵۳۱ هو و رنگ, *i.e.* the illusions of self-consciousness.

P. ۲۲۴, Heading. For Mohammed's annual retirement to Mt Ḥirā, near Mecca, in the month of Ramaḍān, see Ibn Hishām, 151, 5 fr. foot and foll.; LHA, 150. Mq and Bul. read *qasḍ-i andakhtan-i Muṣṭafā*, but all my MSS. have the text-reading, which is perfectly sound (cf. v. ۳۵۳۵).

۳۵۳۲ از فدایی الخ. See IV 2127, note. Several passages in the *Mathnawī* (e.g. VI 3037) show that Fa is wrong in explaining *fidiyā* in this verse as "the devoted lover of God".

۳۵۴۸ أَهْلُ الْهَوَى, not, I think, *ahl-i nafs u aṣṣub-i ḥawā* (Fa), but ascetics and mystics continually engaged in self-mortification.

P. ۲۲۵, Heading. سبوی مارا. Fa: *sabū-yi may-rā*.

۳۵۵۳ *I.e.* according to Fa, "what right had he to break my heart wherein the wine of ecstasy was contained?" This verse may be taken as the mystical enthusiast's reply to attacks made upon him by orthodox theologians and self-centred ascetics, but in view of what follows (see v. ۳۵۸۰ *infra*) it actually expresses the indignation with which hedonists regard any attempt to deprive them of freedom to enjoy themselves as they please.

۳۵۶۴-۳۵۶۵ The intercessors remind the Amīr that he is really independent of "wine", *i.e.* worldly goods and pleasures, since the human soul in its essential nature, *i.e.* the Perfect Man, is the final cause of creation and infinitely superior to all things that were brought into existence for its sake. Cf. III 2265-2266 and the note *ad loc*.

۳۵۷۱ عدم, *i.e.* unreality.

۳۵۷۴ كَرَمَنَاسْت. See *Qwr.* xvii 72 and *Math.* ii 3773-3774, note.

أَعْطَيْنَاكَ. See *Qwr.* cviii 1 and the note on v. ۱۲۳۲ *supra*.

۳۵۷۶ خَوِش را اَرْزَانِ فَرُوش. Cf. iii 1001.

۳۵۸۲ خَبَسِ قَعْدَه. *i.s.* eclipsed. 'Uqdab = 'uqda-i *ḏhanab-i tinnin*, "the node of the Dragon's tail". See the note on i 3991.

۳۵۸۳ اَيْنِ خَوْشِي. *i.s.* mystical rapture and ecstasy.

۳۵۸۴ كُزْ هَمِي كُردَم. Fa: *gab haml-gardam*, which would seem to be a better reading, though none of my MSS. confirms it. *Kazh* may have come from the second hemistich of the next verse through παραβλῆσις.

۳۵۸۸ Fa: *dn khdwāshī sarmad budand*.

۳۵۸۹ Fa: *bddi numāid*.

P. ۲۲۸, Heading. وَإِنَّ أَلْدَارَ الْآخِرَةِ الْخ. *Qwr.* xxix 64.

درو دیوار و عرصه آن عالم... زنده اند. Cf. iv 472 *sqq.* and the notes *ad loc.*

فَرَحِجِي. So written in G. The lexx. give *sarakhji* or *sarakhchī*.

۳۵۹۶ See v. ۵۹۶ *supra* and the note *ad loc.*

۳۶۰۰ زَانِ مَهَان. G writes *mib-dn* and Fa translates both readings.

دَوْرِ رُوشَنِسْت. Only one of my MSS. (B) has *rx-i rūshani-st*, which is the reading of Fa and other edd.

۳۶۰۱-۳۶۱۵ This passage describes the nature of the Perfect Man.

۳۶۰۴ مَا زَاغَ الْبَصَرُ. *Qwr.* liii 17, referring to the Prophet's vision of God. Cf. *Math.* i 3954, ii 3752.

۳۶۰۵ صَوَافٍ for صَوَافٍ (صَافَة), an epithet applied (*Qwr.* xxiii 37) to camels standing in a row.

۳۶۰۸ وَلِيُّ الدُّنْيَا وَالدُّنْيَا, "lord of this world and the world hereafter", *i.s.* of both the outward and the inward aspects of Reality.

۳۶۱۲ هَيَوْنُ الْفِ الْخ. For the comparison of the mystic entirely denuded of self-consciousness to the letter *alif*, see the notes on i 1514, 2914. *Istiqāmab*, like *tamkīn*, is a term describing the state of those who have attained to perfection. Cf. i 1435-1438 and the note *ad loc.*

۳۶۱۷ شُومِي = *sz shūmi-yi*. Cf. *kāri-yi* (i 1012-1013, note).

۳۶۱۹ رَاهِبَطُوا. *Qwr.* ii 34, 36.

۳۶۲۰ It is related that Hārūt and Mārūt (i 535, note) were suspended head-foremost in a pit at Babylon. Several of my MSS. write *mīlāk*, and Rūmī may have used this anomalous form; perhaps, however, the word should be pronounced with *fathah* (*malāk*, a contraction of *malā'ik*). Cf. *sardr* (= *sard'ir*) at vi 1465.

۳۶۲۱ Cf. v. ۳۵۲۸ *supra* and the note *ad loc.*

۳۶۲۲-۳۶۲۳ Fa quotes the verse:

*sapad dar db bi shak par numáyad;  
dar-í juẓ bád na-bvad: chún bar dyad?*

The "basket" signifies the heart filled with egoism and cut off from Divine grace; but God does not forsake the sinner: His mercy infinite.

۳۶۲۵ اهل دریا بار *i.e.* the lovers of God. I have followed Fa in rendering *daryá-bár* by *kanár-i daryá*, but probably the meaning is "ocean": *Díván, Tab. 233, 2 fr. foot:*

*chirá khvad kaff-i má daryá na-báshad,  
chún andar qa'r-i daryá-bár búdim?*

and *Hadíqab, 84b, 1:*

*w-andar án bi-karánab daryá-bár  
šad baẓdárán nibang-i mardum-khvár.*

۳۶۲۸ چانش قانعست. These words do not refer to one who finds satisfaction in self-indulgence (Fa). *Surkhi-yi ráy*, the outward expression of spiritual joy and peace, is contrasted with the pallor characteristic of unsatisfied love and longing.

۳۶۳۱ ذَلَّتْ نَفْسُهُ. The *Hadíth man tamí'a dballat nafsuha*, "base is the soul of him who desires (worldly goods)", may be translated differently and interpreted, as here, in a mystical sense: "when a man desires (knowledge and vision of God), his carnal soul is abased." Cf. *supra* v. ۱۹۱۳ and the note *ad loc.*

۳۶۳۲ نور بی سایه الخ. The poet likens the spirit that has fully emerged from the shadow of fleshliness (*bashariyyah*) to a candle whose light no longer dimmed by the network of the vessel containing it.

۳۶۳۳ عاشقان الخ. Cf. I 138 and the note *ad loc.* After this verse, inserts three verses which are omitted in all my MSS. and also in Bu and the Teheran edition (A.H. 1307).

۳۶۳۴ روزه داران را الخ. *i.e.* none but those who abstain from sensual pleasures are capable of enjoying the spiritual Paradise.

۳۶۳۵ In Fa this verse precedes the Heading.

۳۶۳۸ در طاق و جفت. The meaning is disputed. According to *Surú dar táq u jufi = dar yaktáyi á iqtirán*, *i.e.* "singly and in connexion (with each other)", or "in particular and general". Fa refers to the well-known game played with dice and seems to understand the phrase in the sense of "as easily as saying 'is it odd or even?'" See the notes I 1045, II 2826, III 3328.

۳۶۴۲ همچو جو الخ. See the notes on I 1142-1148 and cf. the verses *bi-nishín bar lab-i jáy á gudhar-i 'umr bi-bín,  
k-in ishárat xi-jabán-i gudhárán má-rá bas.*

٣٦٤٤ ضيف نو. Fa: *dayf-i tā*.

P. ٢٣٢, Heading. In this allegory the husband represents the spiritual and rational faculties (*qalb* and *'aql*), and his wife the *nafs*, which naturally has little respect for the *wdrid* (see *Kashf*, Eng. 385; *Luma'*, 342, 13) symbolised by the unworldly guest.

٣٦٤٧ همجو طوق الخ. See the note on 1452.

٣٦٦٣ صابون سلطاني, according to a gloss in the Teheran edition, is equivalent to *tawzi'-i hākīm*. See the Translation, p. 219, note 11, and II 424, note.

٣٦٧١ شمعى بى لكن. Cf. *supra*, v. ٣٦٣٢, note.

P. ٢٣٣, Heading. On the nature and mystical significance of the thoughts (*khawāṣṣ*) that enter the heart, cf. IV 1314-1323 and the notes *ad loc.*

٣٦٨٦ "States" of joy or sorrow come and go like the stars in their courses.

٣٦٨٧ چون طالعش. The "ascendant" of the star is the Divine Name which dominates it and determines its influence for good or evil.

٣٦٨٩-٣٦٩٠. Cf. III 4171 *sqq.*

٣٦٩٥ رَبِّ أَوْزَعْنِي. *Qur.* XXVII 19, XLVI 14, followed by an *ashkura* *mī mātaka 'llatī an'amta 'alayya*.

٣٧٠٣ دو چار دانگش. Cf. the note on IV 1029.

٣٧٠٦-٣٧٠٧. Cf. the saying *al-intizārū ashaddu minā 'l-mawti 'l-aḥmar* and the note on p. 131, Heading, *supra*.

٣٧١١ Cf. *infra*, v. ٣٠٢٥ *sqq.*

٣٧١٢ رجال. The commentators cite *Qur.* IX 109: *fibi rijāl<sup>um</sup> yukhibbūna an yataṣabbarū*; and XXIV 37: *rijāl<sup>um</sup> lā tulbībim tijārat<sup>um</sup> wa-lā bay<sup>um</sup> 'an dhikri 'llahī*.

٣٧١٣-٣٧١٤. The argument seems to be that although the tail is inferior to the head, the head of one who lacks the *rūb-i 'aqlī* is worth even less than a tail.

٣٧١٨ Fa: *talaf gardaš balāk*. The application of the verse to a marriageable girl is explained in Mq: *al-bintu idhā balaghat imtala'at bi-mā'i 'l-shahwati wa-idhā lam tukhrijhu min jawfihā tafsud*.

P. ٢٣٧, Heading. همجو آن معلم الخ. See III 1522 *sqq.*

جهاد اصغر... جهاد اكبر. See Book I, p. ٨٥, Heading, and the note *ad loc.*

كَلَّا سَوْفَ تَعْلَمُونَ الخ. *Qur.* CII 3-4.

٣٧٣٧ قطاريق. The lexx. do not give this word. In K it is glossed by *ṭardq š ghawghā*, which is probably the correct explanation. The phrase *'ald'im š aḥbār-i ḥarb* (Fa and Mq) can only be regarded as a guess.

٣٧٣٩ سابقون السابقون. Cf. *Qur.* LVI 10-11: *wa-'l-sābiqūna 'l-sābiqūn illā ika 'l-muqarrabūn* and the Ḥadīth *li-kulli qarn<sup>in</sup> min ummati sābiqūn*.

۳۷۵۸ بر عقبهای همجو گوه. For the use of *'aqabab* (*'aqbab*) in connexion with the *via purgativa* of the Şúfî, see *supra*, p. ۸۲, Heading, and note *ad loc.*

۳۷۵۹ رَحْمَت. See the note on I 3348.

۳۷۷۱ بر مالی... آستین. For *بر مالیدن*, "to fold up", cf. v. ۱۹.۱ *su* and the note *ad loc.*

۳۷۷۷ حمزه خوردن. *Hamzab*, "wheat-broth" (Turkish *bulğur şurba*), appears to have been a staple food in the dervish-convents of Anato. Cf. the epithets *hamzab-parast* (VI 1331) and *hamzab-khwâr* (VI 3857)

حمزه... آهنین. See the note on I 2427.

۳۷۷۹ تَرْكَان, here equivalent to *khdân*. The name Tarkân was borne by several well-known Turkish women, e.g. the wives of Sultan Mai *shâh* and Sultan Sanjar.

P. ۲۴۰, Heading. عیاضی. WM says that his name is Abû Bakr Muḥammad ibn Aḥmad.

۳۷۸۱ جای گیر. Fa suggests *jdy-i kîr* as an alternative reading!

۳۷۸۷-۳۷۹۷ Cf. *TA*, I 289, 17 *sqq.*, where it is related that Aḥn ibn Khidrúyah said: "For a long time I subdued my *nafs* with sev discipline. One day, when a number of men were going to fight in Holy War, I felt a great desire to join them, and my *nafs* put before the Traditions which describe the reward (*thawâb*) that is bestowed the *ghazî* hereafter. I was astonished and said to myself: 'the *nafs* is (usually) eager to obey the Divine command; perhaps its reason (doing so now) is that I always keep it fasting; it has become desperate from hunger and hopes that its fast will be broken.' So I replied, 'I will not cease to fast during the campaign'; but to my astonishment my *nafs* made no objection. Then I said to myself: 'perhaps it wants to sl and rest and escape from the nightly devotions which I impose on So I replied: 'I will keep thee awake till day'; but again it said, 'I have no objection'. Then I thought it must be sick of solitude, so I said 'wherever I take thee, I will lodge thee in some lonely place and associate with any one.' When my *nafs* expressed agreement, I had resource left but to turn humbly to God and beseech Him to acquit me with the trickery of my fleshly soul or cause it to avow (its purpose); and thereupon it confessed the truth and said: 'by thwart my will thou art killing me a hundred times every day, yet this is known to the people. Now, in the Holy War I shall anyhow be killed once for all and released (from my sufferings), and the whole world will ring<sup>1</sup> with praise of Aḥmad-i Khidrúyah who fell as a martyr on the battle-field.' Aḥmad said: 'Glory to God who created a soul that plays the hypocrite not only in life but after death and will never acc

<sup>1</sup> Read *hamah jabân dardzab shavad*.



Islam either in this world or in the next! I supposed thou wert seeking to obey God; I did not know that thou wert tying on thyself the girdle (of infidelity).”

٣٧٩٧ مى مری. See the note on IV 449. This verse illustrates the *Ḥadīth*:  
*tamūtina ka-mā ta'layhna wa-tuṣṣabihna ka-mā tamūtina.*

٣٨٠٥ صوفى آن صوفى این. Here *ṣūfī* may be synonymous with *taṣawwuf* as in v. ٣٧١٤ *supra*:

*ṣūfīy gashṭab ba-pīsh-i in lī dm*  
*al-khiyāṭ wa-l-khiyāṭ wa-l-salām.*

٣٨٠٧ God jealously conceals His true saints from the eyes of the vulgar who are deceived by appearances. Cf. II 931-932 and the note *ad loc.*

٣٨٠٨-٣٨٠٩ In this analogy the rods and ropes of Pharaoh's magicians which were swallowed by the rod of Moses (*Qur.* XXVI 42-44) symbolise the illusions produced by false *Ṣūfis*, which vanish as soon as the light of the Truth is thrown upon them.

P. ٢٤٢, Heading. حکایت آن مجاهد الخ. I have read this anecdote somewhere but cannot give the reference. Cf. *Luma'*, 193, 3 fr. foot and foll.

٣٨١٩ مَقْعَدِ صَدَق. See *Qur.* LIV 55.

٣٨٢٠ رِجَالٌ صَدَقُوا. *Qur.* XXXIII 23: "men who faithfully kept their covenant with God" (*mā 'dabadū 'llāha 'alayhi*) by fighting to the death against the Prophet's enemies.

٣٨٢١ نه مَرگِ صورتست, *i.e.* it refers to self-mortification and "dying before death" (I 1985, note).

٣٨٢٣ روزن, *i.e.* the *nafs*: cf. I 943, 2186 and the notes *ad loc.*

مَرُکَب. For the metaphor, cf. II 1285-1292.

٣٨٢٤ اسب کُشت, literally, "he killed the horse", *i.e.* let his body perish. It is only the *infinitive* that can be used in a passive sense, like *al-qatl* in Arabic (*Wright*, I 114, § 201).

٣٨٢٥ هو سعيد. See *EI*, I 104; *SIM*, 3 sqq.

٣٨٢٦ See I 3872-3874 and the notes *ad loc.*, and cf. the *Ḥadīth* describing Abū Bakr: *man arāda an yanẓura ilā wajhi mayyit<sup>m</sup> yamshī 'alā wajhi 'l-arḍi fa-l-yanẓur ilā wajhi 'bni Abi Qubāṣab.* The true martyr (*al-shahīd*, *al-ṣiddiq*) is he who has attained to *fanā fi 'llāhi* during his life on earth.

٣٨٢٧ Fa reads:

*rūb-i rab-ẓan murd u tan kīb tigh-i si*  
*mānd bāqī dar kaf-i qattāl-i tū.*

٣٨٢٩ Fa: *andar maḥd-i sun'-i Dhū 'l-minan.*

P. ٢٤٤, Heading. In this Story the contrast between spiritual and sensual manhood is exemplified in the persons of the Caliph and his Amīr: cf. *infra*, v. ١٠٢٥ sqq.

۳۸۴. هر نواحي. Cf. the note on I 3141.
- ۳۸۵| *I.e.* the true Moslem adores none but God and leaves earthly beauty to those who idolise it.
- ۳۸۵۳-۳۸۵۹ Cf. *supra*, vv. ۲۰۱۲-۲۰۱۳ and the notes *ad loc.*, VI 288; *seq.*, and the Holy Traditions: *kuntu kanẓan mahfiyyan*, etc. (I 2862, note), and *lawla-ka mā khalaqtu 'l-asfaka* (II 974, note).
- ۳۸۵۳ Fa: *ṣad Zalikhā*.
- ۳۸۵۵ See I 3165-3168 and the note *ad loc.*
- فدای روح. *Rūb=rūb-i hayawānī*.
- ۳۸۵۶ آن دمی الخ, *i.e.* *rūb-i qudsī*. See I 1934 and the note *ad loc.*
- ۳۸۵۹ تَبَخَّ لِلَّهِ, *Qur.* LVII 1, LIX 1, LXI 1.
- ۳۸۱| چون خیالی. Fa takes *chūn* in the sense of "like". In the Translation delete "(aliquis)": *an khuṣṭab ba-khawāb* almost certainly refers to the Amīr himself.
- ۳۸۱۹ بَیِّن ایدی الخ. Cf. *Qur.* XXXVI 8 and the note on v. ۷۵| *supra*.
- ۳۸۷۱ معدومی, *i.e.* an unseen power (*hawā-yi nafs*). Fa (wrongly, in my opinion) regards *ma'dūmī* as an epithet and translates: "a non-existent phantom appeared."
- ۳۸۷۳ آتشی الخ, *i.e.* one whose sensual passion has been extinguished by Divine Love.
- بِشْتَه = *bi-nishastab*. Fa reads *nishastab*.
- رَهَق, *iqdām ba-ḥarām* (WM), not *murābaqab*, "adolescence" (Fa). Cf. *Qur.* LXXII 6 and 13.
- ۳۸۸۴ تازیان. See v. ۲۳۷۷ *supra*. The word is not synonymous with *dawān*, as Fa imagines.
- ۳۸۹۴-۳۹۰۰ Cf. II 961-1000 and the notes *ad loc.*
- ۳۸۹۴ WM says: *intiḡāl-ast az mawālīd-i šuʿarī ba-mawālīd-i ma'nawī kīb alḥar āl natīja-i ṣubbat-i shakhs-ast bā dīgarī*. It is not necessary, however, to make a sharp distinction between the two kinds of *mawālīd* which are produced by *ṣubbat*, namely, *abwāl-i dil* and *a'māl*: they go together and this passage is concerned with the ultimate results (*natā'ij*) of both.
- ۳۸۹۵ اندر غیب, *i.e.* *dar bāṭin-i shakhs-i muwāfiq-i akhlāq ā awṣāf-i muṣāḥib* (WM) or in the ideal world where all thoughts and actions appear in their essential "forms" of good or evil.
- ۳۸۹۷ الْحَاقُّ ذُرِّيَّتًا, referring to *Qur.* LII 21. "and unto those who believe and whose offspring follow them in belief We will join their offspring (*alḥaqqū dhurriyyatuhum*) without depriving them (the parents) of any part of their (good) works." The promised reunion of fathers and sons in Paradise signifies that on the Day of Judgement good

dispositions and actions will assuredly meet with their results, *i.e.* the spiritual forms of Divine recompense (*jazāʾ*), which are their final cause.

۳۸۹۸ طَلَّلَ, according to Fa = *maqām ʾi makān*; but it is more likely to have the meaning of *shakhr*, "figure" or "person".

۳۹۰۱ افتاد اندر دیک دوغ. See the note on II 2133.

۳۹۰۵ گى بود الخ. Cf. the saying *laysa 'l-khabar ka-'l-'iyan*.

۳۹۱۰ The "bat" represents those who are blinded by false imagination (*asḥābu 'l-wahn wa-'l-khayāl*).

۳۹۱۱ Fa and Mq make *khayāl-ash* the subject and *khaṣf* the object of *mi-dibad*, though the true construction is shown by the next verse.

۳۹۱۲ The *ṣāhibu 'l-khayāl* cannot bear the Divine *tajallī* enjoyed by the *ṣāhibu 'l-shuhūd*. WM reads *mukhayyāl*, *i.e.* *muṣḥabada-i khayālī* as opposed to *muṣḥabada-i baqīqī*, and understands *tāb* in the sense of *furigh*.

۳۹۱۵ *I.e.* "you will never attain to Reality by pursuing its shadow". Cf. I 1113, note. For the mystic, however, *khayāl* is "the bridge to Reality" (see I 111, note, and v. ۳۹۲۳ *infra*).

۳۹۱۸ Read قَرْنِ حَمَلَه فِكْر with all my MSS. The text-reading is a misprint.

۳۹۲۰ *I.e.* "endeavour to rise from *samʿ* and *taqlīd* and *khayāl* to *kashf* and *taḥqīq* and '*aynu 'l-yaqīn*". Cf. II 2987-3010 and the notes *ad loc.*

۳۹۲۱ Cf. II 857-862 and the notes *ad loc.*

۳۹۲۲ جمله چشم الخ. Cf. VI 1460-1465.

۳۹۲۳ See the notes on I 3454-3456 and III 2136-2138.

۳۹۲۳. In the second hemistich Fa and all my MSS. except G have *man didami*, which is a better reading.

۳۹۲۴ نَكَمَ دِينِ الخ, from *Qur.* CIX 6: *lakum dinukum wa-liya dini*.

۳۹۲۴ انکار = *munkir*. Cf. the similar use of *idbār* = *mudbir* (I 2949, III 1329, 4793).

۳۹۲۵ خَشْت و خَشْت. So vocalised in G. Vullers gives *khisht khisht*. Cf. *khash khush* (G) at v. ۳۹۶۸ *infra*.

۳۹۵۲ Concerning the supposed origin of tears, see the note on v. ۳۸۸ *supra*. Pleasure and pain are associated with "the red liver" and "the black liver" respectively. But probably *ma'dīn* and *makhṭan* are used here in a metaphysical sense: cf. *Qur.* XV 21: *wa-in min shay'in illā 'indand khaṣḥā'inubu wa-mā nmaẓzilubu illā bi-qadarin ma'lūmin*.

۳۹۵۳ در کف فتاح. Cf. *Qur.* LIII 44: *wa-annahu huwa adḥaka wa-abka*.

۳۹۷۱ Cf. *Qur.* XXX 49.

۳۹۷۵ خُمار مِی, *i.e.* *natija-i 'amal*.

۳۹۷۶-۳۹۷۷ Knowledge of the mystery of evil is reserved for the elect: they alone perceive both the determining and mediate causes of all pain and punishment.

۳۹۷۸-۳۹۸۴ See III 3245-3263 and the notes *ad loc.*

P. ۲۵۴, Heading. وَمَنْ أَسَاءَ فَعَلَيْهَا, *Qnr.* XLI 46, XLV 14.

إِنَّ رَبَّكَ لَبَاقِرُصَاد, *Qnr.* LXXXIX 13.

۴۰۰۰ جزای سیمه الخ. Cf. *Qnr.* XLII 38: *wa-jazá'n sayyí'atín sayyí'atín mithlábá.*

۴۰۰۴ كردم کار خام. So G, and this gives a better sense than *kdr-i khám* (Fa).

۴۰۰۵ حَرَم = *kantz*.

۴۰۰۸ إِنَّ عَذَّتْهُ الخ. *Qnr.* XVII 8.

۴۰۱۰ رَبَّنَا إِنَّا ظَلَمْنَا. Cf. *Qnr.* VII 22: *Rabbáná ṣalamná anfusáná.*

۴۰۱۱ Fa: *az gundbdn-i nav si jurm-i kabun.*

P. ۲۵۶, Heading. نَحْنُ قَسَمْنَا, from *Qnr.* XLIII 31: *Naḥnu qasamná baynabum ma'tshabatum fi 'l-bayáti 'l-dunyá wa-rafa'ná ba'dabum fawqa ba'dín darajátín.*

The second of the two Persian verses, which according to Fa comes from the *Asrar-námah* (*sic*) of Saná'í, is probably a quotation from the *Ḥadīqah*.

۴۰۲۷ اُتِعَ بَكْرَبْكَش. For *baglarbag*, see I 1234, note. Both words are Turkish.

۴۰۳۰ See the *Ḥadīth* cited in the note on II 1837.

P. ۲۵۷, Heading. كُوْهُرَا, an emblem of worldly riches and phenomenal objects of desire.

۴۰۴۰ شاه و فتی. Fa: *sháh-i fattí*. See the note on II 1499.

۴۰۴۴ نَكِهْدَارَا (so AGK), for دَارَاد. See the notes on I 2269, 2356.

Fa reads دَارَاد نَكِه.

۴۰۵۱ The superficial honours bestowed by the King on his courtiers were really a delusion and a sign of his displeasure: he abandoned them to their fate. This is the way in which God deals with worldly potentates like Qárun (Korah). Cf. the notes on II 2298, 3360; IV 2094.

۴۰۵۱ Fa explains that those who obey the Divine command break the "pearl", *i.e.* the bodily and animal nature, with the "stones" of piety and self-discipline.

In two of my MSS. (BK) and also in Fa and other edd. this verse is followed by one which the older MSS. (AG) omit:

*ṣ-i'tifáq-i 'alí-i bá dawlat-ash*  
*dast dád an labzab nádir hikmat-ash.*

"From the concurrence of his fortunate star, there accrued to him at that moment a marvellous wisdom" (*i.e.* he knew by clairvoyance (*firdsāb*) that he would be commanded to break the pearl and therefore had made himself ready to do so on the spot).

I doubt whether the verse is genuine: it appears to have been inserted for the purpose of specifying the alternative to *yā ba-khwāb in dīdāb bīd* (v. ۴۰۵۷); but the alternative may be understood from v. ۴۰۵۶, *i.e.* if *Āyāz* was fully prepared to carry out at once the course of action which he (clairvoyantly) knew to be right, then no extraordinary intimation, such as a dream, would be required.

۴۰۵۸ See *Qur.* XII 15.

۴۰۶۰ Fa: *harkīb-rd pāyand-i vāy*.

۴۰۶۲ The '*drif*' does not need the help of a "horse", *i.e.* any phenomenal form or secondary cause (*sabab*), in order to reach his goal: he knows that he is one of the *sābiqūn* (see the note on v. ۳۷۳۹ *supra*) *allādhina sabāqat labuh minnā 'l-husnā* (*Qur.* XXI 101).

۴۰۶۷ سابقه‌دانش الخ. Cf. I 3307 *sqq.*, II 173 *sqq.*, and the notes *ad loc.*

۴۰۷۴ هر چنان خاطر الخ. *i.e.* "why did the courtiers ignore and disobey the King's command?" The question is answered in v. ۴۰۹۵ *infra*. Fa erroneously renders *chīrā pāshīdāb shud* by *makhfī ā pāshīdāb na-shud* and supposes that *chūmān khātir* refers to *Āyāz*.

۴۰۷۷ قبلتان غولست الخ. See I 3455, note.

۴۰۸۵ جلاد کهن. In the allegorical interpretation of this Story the King is God, *Āyāz* the Perfect Man who intercedes for sinners on the Day of Judgement, and "the ancient executioner" the Angel of Divine punishment (*malakū 'l-'adhāb*). Fa and three of my MSS. (ABK) read *pdk kun* for *dār kun* in the second hemistich.

۴۰۹۵ Cf. II 336 and the note *ad loc.*

۴۱۰۱ لا تُؤَاخِذُ الخ. *Qur.* II 286: "O Lord, do not punish us (*lā tu'dkhibhdnā*) if we forget or (unintentionally) commit a fault (*akhta'nā*)."

۴۱۰۳ لا بُدَّ و ناچار بود. Cf. the popular derivation: *al-insān ma'khabdh mina 'l-nisyan*.

۴۱۰۵ معذور بودم من زخود. K and Fa read *bī zi-khwād*, and some edd. have *nī zi-khwād*. As a rule, Moslem jurists disallow the plea that an intoxicated person is irresponsible (*ma'dhūr*) for any crime or offence he may commit.

۴۱۰۸-۴۱۰۹ The case of a "God-intoxicated" man is quite different. Cf. I 1579, note, and IV 395 *sqq.*

۴۱۱۱-۴۱۱۷ Though nominally addressed to Sultan Maḥmūd, these verses describe and invoke the Divine Mercy which transcends Wrath.

۴۱۱۳ روی تو بدید, *i.e.* formerly enjoyed thy favour.

۴۱۱۴ Cf. I 2414, where *firdq-i talak* is substituted for *firdq š bajr*.  
P. ۲۶۲, Heading. See the note on Book I, p. 99, Heading, and c  
1721 *sqq.*

۴۱۱۵ لا ضير الخ. *Qur.* xxvi 50. Cf. v. ۳۳۳۹ *supra*.

۴۱۲۳ يا ليت الخ. *Qur.* xxxvi 25.

۴۱۲۸ انا رب. See the note on I 2455.

۴۱۲۹ مربوط، *i.e.* the world and the flesh.

أنا دان، *i.e.* the 'arif, who knows that his real self is the *anání* *azaliyyab*, of which his phenomenal self is merely a shadow. See I. 3064; II 305, 2521; V 2031-2038, and the notes *ad loc.*

۴۱۳۱ دولت محتوم. So the best MSS. (GK); the others read *mak*

۴۱۳۷ بر آ از شرق ضو (so GK), *i.e.* "rise from *faná* to *haqd* and s<sub>r</sub> the light of spiritual truth through the world". Two other A followed by Fa, read *بر آ از شرق ضو*.

۴۱۴۲-۴۱۴۳ Cf. I 2696-2697, II 2996-2997, with the notes *ad loc.*.  
a passage from *Filbi mā filbi* cited in the Additional Notes, p. 373.

۴۱۴۴ فخر رازی, a type of scholastic intellectualism. See I 1350 the note *ad loc.*

۴۱۴۷ حلول و اتحاد. See *Lumá'*, 426, 5 *sqq.* and the articles on terms in *El*. In some places Rūmí contrasts *bulul*, which he invariably regards as heretical, with his own monistic doctrine (*ittiḥād-i* Cf., e.g., v. ۲۰۳۸ *supra*, and see *Passion*, 789 *seq.*

۴۱۴۸ همچو اختر الخ. See the notes on Book III, p. ۲۰۹, Heading, the verses which follow it, and cf. IV 442 *seq.*

۴۱۴۹ مبدل. For *faná* conceived as *tabdil-i šifāt-i baḥariyyab*, see L 427, 9 *sqq.* and *Math.* I 128, note.

۴۱۵۱-۴۱۵۲ Cf. IV 2945 *sqq.* and the note on 2959-2960.

P. ۲۶۴, Heading. *إِنَّمَا بِخَشْيِ الخ. Qur.* xxxv 25. Fear of God depends on knowledge of His attributes and actions; hence He is most feared by the prophets and saints who possess that knowledge in the highest degree.

۴۱۵۳ رَحْمَ جَلْمِ أَلودرا. *Khilm* is required by the context. Fa reads *raḥilm-dild-rá* and translates: "how should I show to any one mingled with forbearance?" In the second hemistich read *ḥilm-i andūd-rá*, "and (seek to) guide (thy) clemency which is endowed (perfect) knowledge".

۴۱۶۰ از نقش. So BG. The variant *از نفس* (AK and Fa) does go so well with *in waṭan* in the next verse.

۴۱۶۵ درد بودم الخ، *i.e.* "before *fand* my egoism was a painful affliction both to myself and to others".

داروی هر دردمند. See III 2700 *sqq.*, IV 1794 *sqq.*

۴۱۶۶ گوئری. Cf. the note on v. ۱۲۳۲ *supra*.

۴۱۶۷ The Perfect Man is the medium of spiritual regeneration: he brings to life again the faculties which have been destroyed by the Hell of sensuality.

۴۱۶۸ نابت و اندوخته. So BGK. Fa reads *thdbit*.

۴۱۷۳-۴۱۷۴ Metrical necessity has caused the poet to substitute كُنْ يَرْبَحُوا عَلَيَّ for كُنْ يَرْبَحْ عَلَيَّ in the text of this Ḥadīth-i qudsī.

۴۱۷۷ ازين دل پارها. Cf. *supra*, v. ۸۷۳. The variant *az in dil bār-bā* (Mq) is a corruption.

چون مگهوتر الخ. See I 1690 with the preceding verses, and cf. I 1889 *sqq.* and *supra*, vv. ۱۷۷۲-۱۷۸۰. All human thoughts, dispositions, and actions have their source in the Divine Essence and Attributes and, when the soul escapes from its body in sleep or is mystically united with God (cf. I 388 *sqq.*), return to their eternal home.

۴۱۸۱ إنا إليه راجعون. *Qur.* II 151.

۴۱۸۲ تَعَالَوْا. *Qur.* III 57, VI 152. See the note on I 2694.

۴۱۸۳ قدر من الخ. Cf. *Gulistan*, Book 1, Story 7: *qadr-i 'dfiyat kasī ddnad kib ba-muṣṭabātī giriftār dyad*.

۴۱۹۰ كعبتين. Cf. *Chabār Maqālab*, 44, 8:

*gar Shāb du shāsh khwāst du yak zakhm usfīd,*  
*tā zan na-bārī kib ka'batayn dād na-dād.*

By the "two dice" (used in the game of *nard*) Rūmī, no doubt, means to allude to the Divine *taqdīr* and *taqlīb*. Cf. VI 2142 and the note *ad loc.*

۴۱۹۲ عَيْنٌ مُغْتَسِلٌ. Cf. *Qur.* XXXVIII 41 and *Math.* I 2096, note.

۴۱۹۴ نَحْنُ الْآصَافُونَ. *Qur.* XXXVII 165. Cf. the note on *Math.* I 3415.

۴۱۹۸ Cf. vv. ۴۱۰۸-۴۱۰۹ *supra* and the note *ad loc.*

۴۲۰۱ تخصیص تو وقت خطاب, referring to the "Day of *Alast*" and pre-election of those destined for felicity. See II 1666-1668 and the note *ad loc.*

۴۲۰۲ شع مستان را الخ, *i.e.* they incur no penalty until they come to their senses.

۴۲۰۵ خالدین الخ. The rhyme demands *sukrubum*, which is the reading of G: "their intoxication is (described by the words) 'abiding for ever in a state of *fand*'". Fa and other commentaries read *fi fand'i sukrībim*.

۴۲۰۷ تو نه مست الخ, *i.e.* in reality the God-intoxicated lover is very essence of the Divine Love that intoxicates him. Cf. 2112 *sqq.*

۴۲۰۸ گرگان might signify mystics of high degree, but probably refer carnal-minded men, impelled by worldly pride and ambition: even the perfect saint can inspire with his own love of God. Cf. vi 157, 2 چونك بر بحر عمل الخ. See the note on ii 305.

۴۲۱۰ فتنه الخ. Cf. vi 4614 and i 3700, note. Divine temptation punishment have no terrors for the saint united with God; on contrary, their existence may be said to depend on his will pleasure.

۴۲۱۳-۴۲۱۴ As God caused the world to emerge from "not-being" *i.e.* mere potentiality, into actual existence, so He can make the p notwithstanding his utter "naughtedness" and self-abasement, mouthpiece of innumerable spiritual mysteries.

۴۲۱۴ با لطف و پر. So BG, but AK and also Fa have *ghusht u muk* which perhaps is more likely to be the original. Cf. vi 76, where anomalous forms *mukirr* = *karr* and *mufirr* = *farr* appear in the old MS. (P) alone. Rūmī uses *muqniṣ* in the sense of *qāniṣ* (ii 1315).

۴۲۱۵-۴۲۱۶ Cf. the opening verses of Book iv and v. ۲۳ *supra*: *N Haqq-i ā ba-Haqq jadhdhāb-i jān.*

۴۲۱۸-۴۲۲۲ In this passage "the Water of Life" (*dh-i baywān*) by which the animal spirit (*ruh-i bayāwān*) is fed and sustained in the world forms (cf. v. ۷۸۱ *supra*) is contrasted with the essential "Water" Divine Love which bestows immortality on the elect after they have drunk the cup of dying to self (*fanā*).

۴۲۲۳ Cf. *supra*, v. ۷۹۹ *sqq.*

۴۲۲۵ هفت دریا, *i.e.* the phenomenal universe. See i 1142-1148 and note *ad loc.*

۴۲۲۷-۴۲۲۹ While to mystics the truths revealed in the *Mathnawī* like the stars that enable an expert seaman to steer his course by night they are useless and misleading to the uninitiated. Cf. iii 4229 *sqq.*

۴۲۳۳-۴۲۳۴ See i 757, 3655-3656, and the notes *ad loc.*

۴۲۳۲-۴۲۳۶ Cf. vv. ۳۱۹-۳۳۰ *supra*. Here the poet, departing from his ordinary style, indulges freely in the rhetorical figures known *tajnis* and *ibām* (LHP, ii 48 and 54).

۴۲۳۲ اختران... چون عقربست. The construction follows the sense of *bar yaki* in the preceding verse. Cf. the note on i 2865.

۴۲۳۸ فاروق, a title (see ii 923) bestowed by the Prophet on 'Umar ibn al-Khaṭṭāb. It is related that the Byzantine Emperor despatched an ambassador to the Caliph with many valuable presents including a



of deadly poison. "What is this?" he asked. "If you give a single *mithqal* of it to your enemy, he will die on the spot." 'Umar immediately put the cup to his lips and emptied it, saying, "My worst enemy is my 'self' (*nafsi*)."

ترىاق فاروقى, "the most approved sort of theriac, so called because it makes a distinction between disease and health" (Lane). In medieval works on Arabian Medicine the term *siryāq* (θηριακή), originally an antidote to the bite of venomous beasts, is applied to a panacea or electuary made up of various ingredients. See Achundow, 412, note 1, and cf. *Firdawsu 'l-Hikmat*, 449 sqq.



*COMMENTARY ON BOOK VI*

## PREFACE

- P. ۲۷۰, l. ۱ مصباح. For the analogy, cf. Book I, Preface, p. ۱, l. ۳, and the note *ad loc.*
۱. ۳ اسفل سافلهين. See *Qur.* xcv ۵.  
از بهر عمارت صورت عالم. Cf. I 2063–2070 and the note *ad loc.*, and the *Ḥadīth* cited in the note on IV 240.
۱. ۵ ذلك تقدير العزيز العليم. *Qur.* vi 96.
۱. ۶ All my MSS. except G have *miqdār-i rasādan-i nazār-i ishān n jawādn-i 'amal-i ishān*, which is probably the correct reading.
- ۲ حسامی نامه. See the Preface to Book I, p. ۱, l. ۱۳ *sqq.* Fa (vi 7, 10) mentions another title—*Sāmī-nāmab*—bestowed on the *Mathnawī*, and says that many dervishes gathered round Ḥusāmu'ddīn to hear him recite the poem which they afterwards studied in copies made by themselves.
- ۹ با قبول الخ. See III 141, note, and cf. IV 3580–3585. The saint, like the prophet, must deliver the message with which God has inspired him.  
۱۳–۱۱ Cf. IV 1464 *sqq.*
- ۱۷–۲۱ Cf. I 298, 498 and the notes *ad loc.* Creation, *i.e.* the manifestation of the Divine Attributes, involves the appearance of contrariety (vi 2151 *sqq.*), conflict between good and evil, faith and infidelity, etc., and maintenance of a certain equilibrium, without which the world-order would be ruined; but God sees to it that the Perfect Man, representing His Unity and Universal Mercy, finally prevails against all opposition.
- ۲۲ عَبْدُ الْعَلَى, a technical term, defined by Kāshānī (*Istīlāḥāt*, 100, penult) as *man 'alā qadrubū 'an aqrānibi wa-'rtafa'at bimmatubū fī ṭalabī 'l-ma'dlī* (v.l. 'l-ma'dnī) 'an bimamī ikhwānibi. The reading *ṣad qirn-ast*, which the above definition might suggest, would be an anticlimax in this context.
- ۲۳ Cf. *infra*, v. ۸۱۳ *sqq.*
- ۲۵ كه قرین شد الخ. See II 142, note. In mystical union the mortal disappears and man, created of earth, becomes *mazharu 'llāh*.
- ۲۶ Cf. the saying of Junayd cited in the note on III 4621.
- ۲۷ An apology for bringing the Perfect Man into any connexion with worldliness and sin.
- ۲۹ يَفْعَلُ مَا يَشَاءُ. See *Qur.* III 35.
- ۳۰ بوی کل الخ. See I 3744, II 3232, and the notes *ad loc.*
- ۳۱ Only one of my MSS. (P) has the reading of Fa: *anbān-i shakar*.

۳۹ چنگ نهان, *i.e.* the diversity of the Divine Attributes and Name and of the archetypal ideas (*a'yân-i ḥabibīyah*) in God's knowledge which determine all actual differences of character and individuality in the shadow-world. Reference may be made to the notes on I 298, 2461-2475, II 2812.

۴۱ چنگ خورشیدست پس. Cf. I 3789.

۴۲ إنا الخ. *Qur.* II 151.

۴۳-۴۵ Here the poet identifies himself with those who have returned to Unity.

۴۵ نور عین = *nūr-i Dhāt-i Ilāhī* (Fa). According to WM, 'ayn here is *chashm-i dil* (*oculus cordis*).

بهن اصبعت. See the *Hadīth* cited in the note on I 395.

۵۸ که نباشد شمس الخ. Cf. *Qur.* LXXVI 13: *lā yarawna fīhā shamsan wa-l-ẓamharin*.

۵۹ بی رنگی. See I 1121-1135, 2467, 3521-3522, and the notes *ad loc.*

۶۱ چون نبی الخ. Cf. I 3948 *sqq.*, III 4550 *sqq.* and *Fihī mā fihī*, 3c 6 *sqq.*

۶۱ Cf. the Arabic proverb cited in the note on v 17.

۶۷-۶۸ *I.e.* "break through the words and expressions (*alfāz*) of the *Mathnawī* and gain access to its inner meaning". Rūmī likens the form of his poem to an island in the ocean of Reality, which flows in wherever it finds a channel of spiritual perception.

۷۲-۸۱ These verses illustrate the doctrine of *wahdatu 'l-wujūd* (I 1112 note).

۷۳-۷۵ Although "dust unto dust" is a true saying as regards the *form* of all existents in the sensible world, it is not applicable to their *essence* (*a'yân-i ḥabibīyah*), which as modes of Divine Being are at once different and identical (*SIM*, 95 *seq.*). Cf. IV 431-446 and see the notes on I 606 1939; II 689, 762.

۷۶-۷۷ See I 388-402 and the notes on I 3330, 3340-3342, and cf. *Dīwān SP*, XX 2-4:

*chib naqsh-bā kib bi-bāzād, chib ḥīla-bā kib bi-sāzād;*  
*bā-naqsh ḥāqir bāshād, ẓi-rab-i jān bi-gurtzād.*  
*dar āsmān-sh bi-jūyī, chu māb dār āb bi-tābād;*  
*dar āb chānkib dar āyī bā-āsmān bi-gurtzād.*  
*ẓi-lā-makān-sh bi-jūyī, nishān diḥād bā-makān-at;*  
*chu dar makān-sh bi-jūyī, bā-lā-makān bi-gurtzād.*

۷۸ پس له اَنخَلَق الخ. from *Qur.* VII 52. See the note on II 1103.

۸۰ Fa omits this verse.

۸۱ نقیبان, *i.e.* the guardian angels.

٨٤-٨٦ *I.s.* "cultivate the faculty of mystical apprehension (*dhawq*) which scents out the truths and realities (*ma'dal il haqā'iq*) hidden behind the words that symbolise them".

٨٧ See II 3232 and the note *ad loc.*

٩٠ *تبخ خورشید حسام الدین*. Cf. IV 16 *sqq.*

٩٣ *با منجم*. For the astronomer or astrologer as a type of those who follow false lights, cf. I 540.

٩٥ *ناخوست ناید*. So all my MSS. originally: see the *app. crit.* Fa reads *id khwāsh-at*.

*لا أحب الخ*, *Qur.* VI 76.

٩٦ *قُزَح*, an old Arabian sky-god (see *EI*, art. *ḵaws Ḵuzah*), described by some Moslem authorities as a *shayṭān*. Astronomers would naturally be familiar with him.

*وَأَنشَقَّ الْقَبْرُ*, *Qur.* LIV 1. See the note on I 1077.

٩٧ *شَمْسٌ كُتُورَت*, *Qur.* LXXXI 1: *idhā 'l-shamsu kaxwirat*.

٩٨ *از ستاره الخ*. Weather forecasts from the risings and settings of the stars form part of the Moslem science of astrology. Cf. Lane, art. *نَوَؤ*.

*إِذَا أَتَجَمَّرَ هَوَى*, a misquotation of *Qur.* LIII 1: *wa-'l-najmī idhā hawā*, "(I swear) by the star when it sets". Rūmī, however, adopts the view of many theologians who interpret the text as a reference to the dissolution of the stars and heaven itself on the Last Day.

٩٩-١٠٠ All effects are determined and produced by God (*Mu'aththir-i baqlq*): if it be His will, even that which is indispensable to life becomes an instrument of death.

١٠٢ *ای کلان*. BKP, and Fa have *ay fulān*.

١٠٣ *که مقالید الخ*, from *Qur.* XXXIX 63: *lahu maqālidu 'l-samāwāti wa-'l-ardi*.

١٠٥ *این ستاره بی جهت*, *i.s.* the Light of Divine inspiration displayed in Ḥusāmu'ddīn and, through him, in the *Mathnawī*. For the metaphor, cf. I 754 *sqq.*, III 2965, IV 513 *sqq.*

١٠٦ *کُرُک*, *i.s.* the *nafs* or the Devil. Fa, perhaps rightly, reads *gurg-i māt* and translates it by *gurg-i mawt*.

١٠٧ *لمعه*. Fa: *sha'sha'a-i*.

١٠٨ *پیک ماه الخ*. The moon is depicted as a lover consumed by his passion.

١١٥ *نجمر ما*. The Universal Spirit of the Perfect Man.

- ۱۱۶ جای سوز اندر مکان. Fa has *jân-i bt-sâ dar makân*, a reading which does not occur in any of my MSS.
- ۱۱۸ مثل نبود الخ. See the note on III 1942.
- ۱۲۶-۱۲۸ See the note on I 3165-3168.
- ۱۳۲ For the allegorical meaning of *shahr* and *dib*, see III 515-523, 26 and the notes *ad loc.*
- ۱۳۳ *خاک آن دُر باش*, *i.e.* "follow devotedly any one who in spirit (really) is travelling towards the Truth, though in the body (superficially) he turned the opposite way".
- ۱۳۴-۱۳۷ Cf. III 1437 *sqq.*
- ۱۳۹ *کَرَمَنَا*, *Qur.* XVII 72. See the notes on II 3773-3774, III 246 2407.
- ۱۴۲-۱۴۷ Cf. II 702 *sqq.* and the notes *ad loc.*
- ۱۴۷ Fa reads *dar zamân az šad 'ajkz-at*.
- ۱۵۰ After this verse Fa adds two verses which are omitted in all my M. See the *app. crit.*
- ۱۵۲ *جان اول*, *i.e.* the rudimentary ("animal" or "intelligential") soul that has not yet attained to real knowledge of God (*ma'rifa*). *Math.* III 3080 the phrase is used in a different sense. See the note *ad loc.*
- جان جان*, *i.e.* the transcendental "prophetic" soul, which is a mirror of God. Cf. *Diwân*, SP, XXII 7: *jân-i dawum-râ kib na-dânand keb*.
- ۱۵۳ *جان نو*, *i.e.* the spirit of Adam. All powers in heaven and earth are subject to the Perfect Man: their relation to him is that of body to its spirit. For "(till)" in the Translation read "(but)". Pure thou the angels were, they paid homage to the Divine glory revealed Adam.
- ۱۵۴ See I 2647-2666 and the notes *ad loc.*
- ۱۵۷ The Perfect Man, acting as God's *Khalîfah*, can re-unite with himself those who are severed from him by infidelity and sin: cf. *Qur.* XXXII 1 *wa-law shi'nâ la-âtaynâ kulla nafsîn buddâbâ*, and the *Hadîth* cited in a note on II 2675.
- ۱۶۰ *زَن زَكَات*. For *zakât* = *pâkî*, cf. *yâqût-i zakât* (I 2924). Fa takes it in the sense of *'afâ-yi rūhânî*.
- ۱۶۱-۱۶۲ *خَر عِیْسَى*. See the note on II 1850.
- ۱۶۳ *نُخْتِمُ عَلَیْ أَفْوَهِیْمِ*, *Qur.* XXXVI 65, where these words refer to infidels unable to deny their guilt on the Day of Judgement. Rûr however, is thinking of hearts that are closed against reception of the Truth in the present life.
- ۱۶۶ *اِنَّا فَتَحْنَا*, *Qur.* XLVIII 1. See the note on Book III, p. 10 Heading.

١٦٨ تو مَهْشَانِ نَمَا. Cf. the *Hadīth*: *sa-tarawna Rabbakum yawma 'l-qiyāmati ka-mā tarawna 'l-qamara laylata 'l-badri lā tuḍammāna*. For *in jabān* = *dar in jabān*, cf. III 3468.

١٧٤ المَوَاد = *al-ḥaṣil*, "to sum up". Cf. I 659, II 3690.

١٧٦-١٧٧ These verses refer to the Moslem saints, the Faithful *par excellence*, who are spiritual children of the Prophet, according to the *Hadīth* *ana min Nūri 'llāhi wa-'l-mu'minīna minnī*. *Khalīfab-ḥādagān* may be = *Adam-ḥādagān* (cf. Book IV, p. 1315, Heading), but see I 2496, note.

١٧٨-١٧٩ Metaphors illustrating the essential unity of prophets and *awliyā* with the *Nūr-i Muḥammadī*, which first manifested itself in Adam. See II 909, note.

P. 281, Heading. ناموسهای پوسیده. See I 1546, note.

١٨٣ صَقَال رُوح. G writes *ṣiqāl-i*, but *ṣaqqāl-i* = *ṣaqqāl-i* is an equally good reading.

١٩١ Cf. I 136 and the note *ad loc.*

١٩٤-١٩٩ Abū Ṭālib, the Prophet's uncle, died a pagan. See art. in *El* and Margoliouth, *Mohammed*, 175.

١٩٧ كُتْلِ سِرِّ الْخ. See I 1049 and the note *ad loc.*

٢٠٢ زَيْنِ كَمِين, literally, "on account of this ambush", *i.e.* the terrible dangers involved in the power to choose good or evil. This and the following verses allude to the *amānab* (see the note on I 1958-1959), which implies free-will and moral responsibility.

٢٠٦ رُزْرِ هَمْچُونِ بَزْمِ نِیْسْت. Cf. IV 3782 *sqq.* and see I 308-312, 683-685, 1456-1466, with the notes *ad loc.*

٢٠٧ أَشْفَقْنَ الْخ, *Qur.* XXXIII 72.

P. 283, Heading. چنانکه بیمار باشد الْخ. Cf. I 623 *sqq.*

٢١٧ اِیْقَاطِ الْخ, *Qur.* XVIII 17: *wa-taḥsibuhum ayqāṭan*. Fa and my MSS., except G, read *ḥ-ayqāṭ*. See the note on I 392.

٢١٩ Referring to the same verse of the *Qur'dn*.

٢٢٠ صَدِ هِزَارَانِ سَالِ الْخ, *i.e.* in eternity (*azāl*) before the material world came into existence. Cf. *Dīwān*, SP, xxxv 9:

*dil gusf: ba-kadr-ḥabānab bīdām*  
*tā ḥabānā-i āb u gil pāzīdām.*  
*az ḥabānā-i šun' mi-parīdām*  
*tā ḥabānā-i šun' āfarīdām.*

٢٢٢ چارمِیخِ چارشاخ, an allusion to the four elements which compose the prison-house where the soul is crucified.

٢٢٤ دَرِ سَرِ سُرْمَسْتِ خُود. Fa: *dar su-yi*. All my MSS. give the text-reading.



۲۲۸ نیستی, *i.e.* 'adam-i *ikhtiyār* artificially induced. Such *nistī*, un-  
that which God bestows on His elect, is invariably followed by a rel-  
into self-consciousness. The context shows that the subject of  
*ni-kasht* cannot be any one who refrains from using wine, etc.,  
means of escape from himself, though some commentators explain  
verse in this way.

۲۲۹-۲۳۰. A paraphrase of *Qwr.* LV 33. See the note on *Math.* I 1924.

۲۳۱ یقی من حراس الشهب, *i.e.* saves (the devout spirit) from be-  
repelled when it seeks union with God. See the note on I 757.  
plural *birds* (GK) is anomalous. Fa reads *burds* (for *burds*). *Hi*  
*'l-shubbi* may be translated: "the shooting stars by which Heave  
guarded", but cf. *Qwr.* LXXII 8: *paras<sup>an</sup> shadid<sup>an</sup> wa-shubhub<sup>an</sup>*, where *p*  
refers to angels.

۲۳۴ See v 1855 *sqq.*, 1918 *sqq.*

۲۳۷ متباه کار او الخ. See the note on v 1959. Two of my MSS. *aj*  
with Fa in reading *mahmūd shud*, which would necessitate the substitu-  
of *dād shud* for *dār shud* in the first hemistich.

۲۳۸ Translate: "the steadfastness of Ayáz was too firm for him to  
(those) precautions in fear of arrogance", *i.e.* since he was a Per  
Man, utterly selfless, it would be absurd to suppose that he was at  
of egoism: his motive, as explained in the verses immediately follow  
was something quite different. The translation given in Vol. VI, p.  
though supported by *Mq* and *Nahífi*, is clearly erroneous.

۲۴۰ بی تعلیم. Cf. the notes on III ۱۴۰۰-۱۴۰۵ and ۲۴۰۸-۲۴۰۹.

۲۴۲ تا گشاید الخ, *i.e.* "in order that the body in which the soul  
entombed might open", referring to the mystical resurrection (I 2  
note). *Dakhmah* is used (I 1928) in the sense of *ghr-i tan*. Fa, howe  
says that *dakhmah* here signifies *dafina-i wujud-i haqqání d asrār-i rab*,  
*i.e.* the buried treasures of the world that is "founded on not-bei  
(has no material existence). This interpretation may appear to acc  
better with *nistī* in the preceding verse; but *Rúmf* often leaps from  
meaning to another. *Dakhmah* inevitably suggests decay and corrupt  
and *vv.* ۲۴۳-۲۴۸ favour the view that *dakhmah k-an bar nistī-st*  
poetical image of *dmyd-yi fání*.

۲۴۶ See the note on I 3700.

P. ۲۸۵, Heading. This Story, illustrating the vanity of worldly pleasu  
may be compared with the Story of the Prince and the Witch of K.  
(IV 3085 *sqq.*).

۲۶۰ See the note on I 3216.

۲۶۲ The master of exoteric knowledge resembles a magnate whose ho  
is crowded with guests, but all he knows about them is the nar

titles, and 'descriptions whispered into his ear by the functionary (*mufarrif*) who announces and presents each one in turn. See *infra*, vv. ۴۴۰-۱ *seq.*

۲۶۷ دست پیمان, a form of betrothal like the Irish "hand-promise".

۲۷۱ ستی. See the note on ۱ 2396.

۲۸۱ مادرغری. For this term of revilement, see III 1602, v 3496, and cf. III 1571.

۲۸۳ گُراوکی. *Garra* (to which the diminutive suffix is here added) means (1) slave, (2) barber. In the latter sense it is sometimes used as the equivalent of "low fellow" (*siflab*).

P. ۲۸۷, Heading. نه سیخ سوزد الخ, proverbial. See the note on ۱ 1671.

۲۸۵ تا مکر. Fa: *tā ba-makr*.

۳۱۳ ده هداد. The phrase *dab* (*angush*) *dādan* is not explained in the lexx., nor have I met with it outside of the *Mathnawī* (see *infra*, vv. ۳۳۰-۳۳۲, ۳۴۱, ۳۴۴, ۳۵۰). For the meaning, cf. Dante, *Inferno*, xxv, 1-3:

al fine delle sue parole il ladro  
le mani alzò con ambedue le fiche,  
gridando: "Togli, Dio, chè a te le squadro."

۳۱۵ The second hemistich alludes to a Story related in Book v 1333 *seq.*

۳۲۴ بر زمین دو الخ. Cf. *Qur.* xxv 64: *wa-'ibbādu 'l-Rahmāni 'lladhīna yamshūna 'alā 'l-ardī bawḥan*.

۳۲۶ Cf. Ibn Sirīn, *Muntakhabu 'l-kalām fī tafsīri 'l-ahlām*, 41, marg., 5: *fa-in ra'ā ka-annabū rufī'a wa-waḥdī'a 'alā jindazasim wa-hamalabū 'l-rijālū 'alā akdāfihim fa-innabū yandū sulṭānū wa-rif'asim wa-yudhillū a'ndaq 'l-rijāl*.

۳۳۰-۳۳۲ An exhortation to abandon worldliness in good time. Fa and Mq misinterpret this passage. The words *aknūn kib ghūn shahr-at numūd* cannot be translated: "now when the city (of Reality) has appeared to you"; and *ṣad bustān-i hast* refers to worldly, not spiritual, possessions.

۳۳۳-۳۳۶ It is related that the Prophet said to his freedman (*mawla*), *Thawbān ibn Bujdu'd* (see Nawawī, 182 *seq.*): *lā tas'ali 'l-nāsa shay'an adman laka 'l-jannab*.

۳۳۵ عیار with *fatḥab* (GK) may represent either عیار (for the omission of the *tasbīd*, cf. III 2081) or Arabic عيار, which Persian lexicographers write with *fatḥab* instead of *kasrab*. Fa, adopting the latter explanation, renders 'ayār by *khablīs az ghishsh u ghill* (like a touchstone); but in my opinion the word stands for 'ayyār and means "adept (in *tanakkuṭ*)".

۳۳۶ از گفش افتاد راست. Fa offers alternative constructions and renderings of *rdst*: (1) *az kaf-i rst-ash nfiād* (obviously inadmissible); (2) *ṣaḥīb az kaf-ash nfiād*. Although my translation, "fell right out of his hand", may be justified, I am now rather inclined to join *rdst* with *khwad firūd āmad* in the sense of "straightway", "directly".

۳۴. See the palmary text: *Qur.* xviii 64-80.

۳۴۳ تا وهد دستان تو. For the construction, cf. II 787, v 4232, s. ۱۸۲ *supra*. Fa suggests that possibly *dastān* = *qisṣab*, but this is not the question here. *Dā dast*, followed by a verb in the singular, would be normal.

۳۴۴ After this verse my MSS. (ABK) add three verses (see the *crit.*) which have been supplied in the margin of G by a later h. As two of them end with the words *dab mi-diband*, it is practically certain that their omission in G is due to a mistake of the scribe, therefore I give the translation:

"When bitter pain is produced in a thief by the amputation (of hand), he curses, like a woman, the pleasure of stealing.

You have observed the gesture of malediction made by the h. of the aggrieved (woman): (now) observe the same gesture n. by this one (the thief) whose hand is cut off.

Similarly, at the moment when pain (punishment) is inflicted, coiner, the murderer, and the dissolute scoundrel execrate pleasure (which they enjoyed)."

۳۴۵-۳۴۹ Cf. IV 2291-2300. In s. ۳۴۵ Fa reads *siy-i ndr*.

۳۵۲ كَاوَهْنَ الرَّحْمٰنِ الْغ. Cf. *Qur.* VIII 18: *wa-inna 'llāba mūbinnu k 'l-kāfirin*.

P. ۲۹۱, Heading (۱). كَلَّمَا أَوْقَدُوا الْغ, *Qur.* v 69: "as often as they (Jews) kindle a fire for war, God shall extinguish it." Rūmī's interpretation of the Verse has no reference to the Qur'ānic context.

۳۵۷-۳۶۲ Cf. I 384-386, where the same ideas and metaphors are used, though not in the form of a story.

۳۶۴ Cf. IV 153.

۳۷۰ Fa translates *sham' rāshān* without the *idāfat*, and this seems to be the better reading.

۳۷۱ بهکیرایی. Fa and three of my MSS. have *zi-girdyl*.

۳۷۳ Concerning the legend of Nimrod's attempted ascent to Heaven for the purpose of making war on the God of Abraham, and his shooting an arrow at God, see art. Namrūd in *El*.

۳۷۴ According to Fa, when a Mongol fell dangerously ill it was custom among some tribes for his next of kin to assemble and shoot arrows at Heaven in order to scare away the Angel of Death.

۳۷۵-۳۷۶ Cf. I 970 and the note *ad loc*.

۳۸۰ A paraphrase of the Ḥadīth: *istafī qalbaka wa-in afāka 'l-muḥī* i.e. "let the inner light be your guide".

۳۸۴ کار خود را الْغ, i.e. Divine justice will take its course whether we perceive it or not.

۳۹۶ *فِرّ*, *i.e.* unable to attack (a problem) successfully.

See II 3150, note. The Amīrs exemplify the limitations of the discursive reason in contrast to Ayāz, who is a type of Universal Reason.

۳۹۷-۳۹۸ The Qur'ānic citations are from VII 22 and 15.

۳۹۷ See the note on I 617. Students of the *Mathnawī* are already familiar with the argument of this passage: for references, see I 472-473, note.

۳۹۹ *كُود*. See the note on I 3766.

۴۱۵ *جُنُبِش از خور بین*. Notwithstanding the obvious antithesis of *khwar* and *sayab*, Fa reads *junbish az khwad bin* and explains *sayab* as meaning "suggestions of the Devil". This hemistich, however, merely illustrates the blindness of one who blames others instead of imputing his sin to himself.

۴۲۰-۴۲۱ See III 3445-3463 and the notes *ad loc.*

۴۲۴ *احکمر این، حاکمین*. Cf. *Qur.* XI 47: *wa-anta aḥkamu 'l-bdkimīn*.

۴۲۹ *كَلْبِ رَا* = *nafs-rā*: see I 2876-2877, note.

*كُبدانی*, not *gub-dāni*, "frequenting the dung-hill" (which Fa gives as an alternative), is the correct reading. Cf. *Ḥadīqah* (Stephenson), p. 18, penult:

*sag-i kab-dāni arḥib farbih shud,*  
*nab xi-tāzi ba-kār-hā bih shud.*

For the pronunciation of *كاهل* with *fatḥah* in rhyme, cf. I 1236, note.

۴۳۱ *قَمَن يَفْعَلُ الْخ*. See *Qur.* XCIX 7-8.

P. 296, Heading. The "clever bird" in this Story represents the man of carnal reason, while the "fowler to whom it falls a prey" is the Devil or one of his agents—a self-centred hypocrite—posing as a *murshid* and ascetic. As Whinfield says, "the moral is that it is not destiny which leads people into afflictions, but their own errors and vices".

*كاد الفقر الخ*. See II 517, note.

۴۵۷ *أَتَمَّا الدُّنْيَا لَعِب*. See *Qur.* XLVII 38.

۴۵۸ *جامه*, *i.e.* *jāma-i 'umr ā libās-i dīn*.

۴۶۲ *بَسَّك*, *bass* (Persian *bas*) + the Arabic pronominal suffix. Dozy (*Supplément*, under *بَسَّ*) gives examples from *Alf Laylāh*.

P. 298, Heading (2). *لا رهبانیه الخ*. See the note on Book V, p. 38, Heading.

۴۸۲ *خَيْرُ نَاسِ الْخ*. The reading *an yanfa'u 'l-nās*, if genuine, is a metrical substitute for *man yanfa'u 'l-nās*; but possibly *an yanfa'a 'l-nās* (K) should be preferred. The *Ḥadīth*, in the form given by Fa, is *khayru 'l-nāsi anfa'ubum li-'l-nāsi*.

۴۸۳ امت مرحوم. See the Ḥadīth cited in the note on ۱3120. *A* this verse *Fa* and my 14th-century MSS. (ABK) add two verses; and after *v*. ۴۸۵; and four more after *v*. ۴۸۶ or ۴۸۷. See the *app*. In my opinion all seven are interpolations, and the rhyming of *v*. with *tarā* (though parallels occur at ۱3525 and *v* 1270) may be regarded as circumstantially suspicious.

۴۸۹ گلرخان. For the use of the plural suffix *-ān* when a neuter noun personified, cf. *durūgh-ān* (II 3639).

۴۹۳ نبی سیف. Cf. the verse of Ka'b ibn Zuhayr (Nöldeke's *Dele* 114, 5):

*inna 'l-Rasūla la-nūr<sup>um</sup> yustadā' n bibi,  
mubannad<sup>um</sup> min sayyifi 'llābi maslūlu.*

۴۹۶ Cf. the saying *al-firāru mimma lā yutāqu min sumani 'l-mursalīn*.

۴۹۷ یاران گم نیاید یار را. For a plural subject followed or preceded a verb in the singular, see *v*. ۳۴۳ *supra* and the note *ad loc*.

۴۹۹ See *Qur.* XII 11 *sqq*.

۵۰۲ *Fa* and my 14th-century MSS. (ABK) insert three verses here. the *app. crit*.

۵۰۴ GK omit the verses added in AB and *Fa* after this verse and *v*. ۵۰۹

۵۰۹ در ره این ترس الخ. Translate: "on the road... by this terror."

۵۱۰ پُرشان پاهیا, *i.e.* (the road) trodden by prophets and saints true believers.

۵۱۱ *I.e.* "I will suppose that *tarabbub* enables you to elude the Dev *Fa* reads نیاید instead of نیاید.

۵۲۱ بر روی کاغذها رقم.

۵۲۲ گر نه پیوند. *Fa*: *paywand-ash*.

۵۲۳ حق زهر جنسی الخ. Cf. *Qur.* LI 49.

۵۲۶ گندم, *i.e.* "the forbidden fruit" with which Satan tempts destroys the God-forsaken folk who entrust him with their fortune

۵۲۸ من مضطرب الخ. Cf. *Qur.* II 168, *v* 5, and the note on *Math.* p. ۹۶, Heading. The Qur'anic indulgence is not applicable to cases involve a sinful intention (*ghayra mutajannifim li-ithmim*).

۵۳۳ یاسین والانعام, *i.e.* Sūrahs xxxvi and vi.

۵۳۴ افسوس. *Fa* reads افسون.

۵۳۶-۵۳۷ These verses refer to the proverb *ba'da kharābi 'l-Ba*, (*Arabum Proverbia*, III<sup>1</sup>, No. 774), *i.e.* it is useless to send or imp. help after all has been lost. Baṣrah was sacked by the Zanj negroe. A.D. 871 (see Nöldeke, *Sketches from Eastern History*, 158 *sqq.*).

۵۳۸ **وَأَعْتَفِرَ**. So Fa correctly. None of my MSS. gives this reading. BGK have **وَأَعْتَفِرَ**.

۵۴۵ **آمَدَنَد اِنْدَر نِقَاب**. Cf. the Arabic phrase *laqitubn niqāb*, "I met him unexpectedly". Fa translates: "they came with their faces veiled."

۵۵۲ **أَهْوَذ**. See *Qur.* CXIV.

۵۵۶ **لَا تَأْتُوا النِّخ**, *Qur.* LVII 23.

۵۵۸ **كَشَاف**, *metri causā* for *nashshdf*.

۵۶۱ **شُكْرِخَشِي**. Three of my four MSS. (AGK) have this reading, which Fa only mentions as a variant of *sukr-bakhsht* (B).

۵۶۵ See I 610 and the note *ad loc.*

۵۶۷ **بَنَج نِهَان**. See the note on I 3576.

۵۷۸ **او ندارد خواب و خور**. Cf. *Qur.* II 256 and VI 14.

۵۷۹ **هَرِغَوِي مَن**. Cf. the *Hadīth takhalluqī bi-akhlāqī 'illāhī*.

۵۸۵-۵۸۶ The mystic is similarly described at III 1450 *sqq.*

۵۸۸ **خوابناگی الخ**, *i.e.* a worldly man who is inclined to rouse himself from the *khawāb-i ghāfilat* and turn to God in repentance.

۵۹۰ In the first hemistich read *ax bikh-i khawāb* and translate: "you (if you are wise) will uproot yourself from your slumber."

**همچو تشنه الخ**, alluding to a Story related in Book IV 745 *sqq.* (cf. II 1192 *sqq.*).

۵۹۱ **كه بهختر الخ**. Cf. v. ۴۰۲۹ *infra* and I 2408, note.

۵۹۹ **گُرم‌دار**. *Garm-dār* (I 3270, note) would seem to be the better reading in this context.

**بار غار**. See the note on II 2252.

۶۰۴ **آنچ بر ما می‌رسد الخ**, referring to the proverb *ax mād-st kib bar mād-st*. See *Amthāl u Hikam*, I 147, and a passage (cited *ad loc.*) from the *Diwān* of Nāṣir-i Khusraw (Teheran, A.H. 1304-1307, p. 449 *sqq.*), in which an eagle is described, soaring on high and exulting in its power and freedom:

*bisyr manī kard u zi-taqdīr na-tarsid:  
bi-ngar kib ax-tu charkh-i jafā-ptshab chib bar khast.  
nagab zi-kamin-gāb yakī sakht-kamānī  
tīrī zi-qadā u qadar andākht bar-ū rast.  
bar bāl-i 'uqāb amadab an tīr-i jigar-dak,  
ax 'ilām-i afrāz-ash zi shlb firū kāsť.  
bar khāk biy-afīdā u bi-ghalīd chū māht,  
w-angab nazār-i khwīsh figand ax chap u ax rast.  
sakht-ash 'ajab amad kib zi-chūbī u zi-dhān  
an tīzī u tūnd ba-chīb sām gashtab bnwaydā-st.*

*zi tîr nigab kard a par-i k̲h̲wāsh dar ān did:*  
*gūftā: zi-kib mālīm kib az mā-st kib bar mā-st.*

١٠٦ گروگان ما الخ، *i.e.* "our bodies are crushed in the mill of Divine Love". Cf. I 706.

١١١ Cf. III 3850.

١٢٥ See the account of the conversion (*tawbah*) of Faridu'ddīn 'Attār (*Nafahāt*, 698, 3 sqq.), which concludes with the words *dukkān bar-baw qad ā ba-in farīq dar āmad*.

١٢٦ تَمُوتُنَّ الخ. See *Qur.* CXII 4.

١٢٧ اى مَزُور الخ. Cf. III 678 sqq. The gist of this passage lies in the doctrine that mystical "intoxication" (*sukr*), though indispensable, is only a prelude (and therefore relatively inferior) to the complete unitive experience denoted by the term "sobriety" (*sabw*) in which the mystic rises from negation of the Many to affirmation of the One revealed in the Many. See I 2066, 2102, 3752-3756; *Tā'iyyab*, 233-235, 481-482 = *SIM*, 221, 243, and the notes *ad loc.* Here Rūmī calls the *abl-i sukr* "false" (*muzawwir*) because their *fand az did-i basti-yi k̲h̲wad ā basti-yi k̲h̲walq* ignores the fact that all things are *manjūd ba-wjūd-i Ḥaqq* and that *man 'arafa nafsahū fa-qad 'arafa Rabbahū*.

١٢٨ در جهان حى الخ، *i.e.* *ashyā-rā ba-Ḥaqq zindab ā ba-dhāt-i ā qā'im ā pāyandab bi-bīn* (WM).

١٣٠ مستی بخش باش (cf. V 4207 sqq.), *i.e.* "be the Perfect Man who having attained to *baqā ba'da 'l-fand*, can inspire others and make them perfect (*kāmil-i mukmil*)".

زین تلوی الخ. See I 1435-1437 and *Tā'iyyab*, 230-232 = *SIM*, 220, with the notes *ad loc.* *Istiwā* depicts the Divine Essence transcending all spatial and temporal relations: cf. *Passion*, 634.

١٣٢-١٣٣ See II 188 and the note *ad loc.*

١٣٥ أَرْضُ اللَّهِ. See I 3182, note.

١٣٧ رَو سَافِلِی شُو الخ. Cf. I 1930 sqq.

١٣٩-١٤١ Cf. the mystical interpretation of *lā ilāha illā 'llāh* (I 1926, 3054; IV 2948, and the notes *ad loc.*).

P. ٣٠٩ Heading. اِنَّ لِلّٰه تَعَالٰی شَرَابًا الخ. The remainder of the Ḥadīth (in the version given by Mq) runs as follows: *wa-idhā fāshū fāshū wa-idhā fāshū fāshū wa-idhā fāshū balaghū wa-idhā balaghū ṣalū wa-idhā ṣalū 'ttaṣalū wa-idhā 'ttaṣalū 'nfaṣalū wa-idhā 'nfaṣalū fanū wa-idhā fanū baqū wa-idhā baqū fāshū mulūkūn fi maq'adi ṣidqū 'inda malikūn muqtadīrūn* (*Qur.* LIV 55).

اِنَّ الْاَبْرَارَ يَشْرَبُونَ. See *Qur.* LXXVI 5.

٦١٢٦ The two "minstrels", *i.e.* producers of spiritual or sensual delight, are the *ḥadīṣī* 'l-*riḥ* and the *ḥadīṣī* 'l-*naḥs*. See I 1505-1507, IV 1319-1323 and the notes *ad loc.*, and cf. the saying of Dhū 'l-Nūn (*Lama'*, 271, 8 *sqq.*) cited and explained by Hujwiri (*Kashf*, Eng. 404).

٦١٢٧ اَيْنَ حَسَنٍ تَا اَنْ حَسَنٍ. See IV 1234 *sqq.*

٦١٢٨ كُوْا اَسْمَانِ الْخِ, *i.e.* in reality they are as different as chalk and cheese.

See *Amthāl ā Hikam*, I 34 under *dsman ā risman*.

٦١٢٩ See *Qur.* II 24 and cf. *Math.*, Book I, Preface, p. 1, ll. ٦-٨.

٦١٣٠ مَعْدُومٌ شَيْءٌ, an allusion to the Mu'tazilite doctrine that "the non-existent is a thing". See *Shahrastānī*, *Nihāyat* 'l-*iqdām*, ed. Guillaume, 151, 2 *sqq.*

٦١٣١-٦١٤ Fa identifies *muṭrib* in these verses with the "spiritual minstrel", *i.e.* the *murshid* who, in co-operation with Divine Love, leads the *sālik* to the "tavern" of Reality (*ḥaqīqah*): cf. I 1925 *sqq.* and the note on Book I, p. 119, Heading. But this passage, I think, develops the topic of v. ٦١٢٦ *supra* and refers to sensual as well as spiritual influences.

٦١٣٢ دَرِ سَرِ اَنْجِ هَسْتِ الْخِ. Cf. *Kashf*, Eng. 402: "auditors (*mustami'*an) may be divided into two classes: (1) those who hear the spiritual meaning, (2) those who hear the sensible sound... When the stuff of a man's temperament is evil, that which he hears will be evil too." The usage of the *Mathnawī* does not support Fa's view that *dar sir* suits the context better than *dar sar* (G).

دَرِ سَرِ اَوْ صَفَرِ اسْتِ الْخِ, a medical analogy. The bilious humour, when inflamed, becomes atrabilious; similarly, the desires and emotions kindled by the *muṭrib* produce effects corresponding to their nature. Fa interprets *ṣafrā* as 'aql and *sawdā* as bi-'aqlī.

٦١٣٣ *I.e.* at the moment of "intoxication" all distinctions of subject and object, cause and effect, disappear: the *muṭrib* and the *mustami'* are absorbed and unified in the essence of *samā*.

٦١٣٤ غَايَةُ الْقُرْبِ الْخِ. Cf. I 1115-1120 and GR, 122 *sqq.* In the first hemistich Fa and three of my MSS. (ABK) read *in lam arāb*, and G has *in lā arāb*. Probably the former reading should be restored. We need not defend it by reference to Wright, II § 252, for in such matters Rūmī is very often a law unto himself.

٦١٣٥ جِئْتُ أَقْرَبَ الْخِ. See *Qur.* I 15.

أَقْرَبُ, *metri causā* for أَقْرَبُ.

يَا اِلٰهِي لِيُبْعِدْ. The invocation *yā ilāhī* implies consciousness of duality and separation. Cf. *Tā'īyyah*, 218 = *SIM*, 219 and the note on *Math.*, Book I, p. 188, Heading.



- ۶۶۹ مِمَّنْ أَغَار, *i.e.* from the uninitiated. (*agh-yār, ud-maḥramān*). To divulge the mystery of "union" is to incur Divine jealousy (*ghayrat*). See I 1760-1763 and the notes *ad loc.*
- ۶۷۳ غُیُورِی رَسُول. See the Ḥadīth cited in Book I, p. ۱۰۸, Heading.
- ۶۷۸ در افکندم بکیوان کوی را, a metaphor depicting the transcendence of the *Nūr-i Muḥammadi*.
- ۶۸۰-۶۸۱ Although the Logos is never absent from the world, its temporary occultation in "dark night" (cf. II 299, note) is a merciful dispensation of Providence whereby the worldly are enabled to display themselves, like stars after sunset. See I 2063-2070 and the note *ad loc.*
- ۶۸۳ بنکرید آن پای خود را. See II 3757, v 498, and the notes *ad loc.*
- ۶۸۵ اَمِرْ کُن, *i.e.* the Perfect Man (Logos), mystically identified with the Creative Word of which he is the final object. Cf. I 1789, note. Here too Fa and other commentaries read *amr-kun = dmiṣ*.
- ۶۸۷ با دستها, *i.e.* symbolically, because lovers are dumb in the presence of those who cannot see and understand.
- ۶۸۸ این نَصُوح (so G), referring to the *Mathnawī*. Fa reads *naṣīb*, an epithet applicable to the spiritual Reason (*'aql-i ma'ād*), though the commentator thinks it refers to Rūmī.
- ۶۹۳-۶۹۴ The passionate lover of Divine Beauty is jealous of his own senses and faculties: see the note on I 2696-2697 and cf. *Ta'dīyyab*, 144-147.
- ۶۹۶ Cf. the verse:

*mikā-rū tāb-i mastūrī na-dārad:*  
*chu bandī dar ḡi-rawḡan sar bar ārad.*

In the Translation read "(and display Himself)".

- ۶۹۷ در خموشی گفت ما الخ, *i.e.* "when the *lisān-i qdī* is reduced to silence, the *lisān-i ḥdī* (the tongue of inward rapture) speaks with an eloquence more revealing than any words". This is the interpretation given by Fa, but WM, reading *ḥamāshī-(yi) guft-i mā* (with *fakḥ-i idāfat*), translates: "In the silencing of our speech, He becomes more manifest (than in our speaking)."
- ۶۹۸ The effect of the Divine *tajallī* in the mystic's heart is frequently likened to waves and foam: cf. *Divān*, SP, XIX 4 sqq.
- أَحَبِّتْ الخ. See I 2861 sqq. and the note *ad loc.*
- ۷۰۰-۷۰۲ The ecstatic expressions (*shabihyāt*) used by saints do not convey the real knowledge of God which can only be gained from immediate experience: their purpose is rather to disguise the mystery and guard it from persons unfit to enter the inmost shrine.
- ۷۰۱ بَقْل = *ba-qawl*. See II 862, note.

۷.۳ Cf. IV 731-743 and the notes *ad loc.*

۷.۷ The reading *mi-kasbf*, sanctioned by Fa in both hemistichs, is not admissible in either.

۷.۹ حواره. See II 536, note, where it should have been stated that WM explains the meaning of the word correctly.

۷.۱۰ عَلیها. I have not been able to verify my conjecture that this is equivalent to 'ald' *'l-fawr*, "on the spot". WM renders it by *bughlatan* *š ndgāb*, Fa by *sharr š darar*, while others take it in the sense of *jazā* and suppose a reference to *Qur. xli 46: man 'amila šāliḥ fa-li-nafsibi wa-man asd'a fa-'alaybā*.

۷.۱۳ مقصود بر. Cf. I 1216, note.

۷.۱۵ مری, *muri* with *imālah*, stands for *murd* (Arabic مُرَا) = *riyā kamandāb*, not for *muri* (Arabic مُر) = *ird'at kamandāb*, which is Fa's reading. The rhyme requires *yā-yi majhāl*, but there is no necessity to read with WM *miri* (cf. I 281, note) = *šāhib-miré*.

۷.۱۷ تنقیح مناط, "pruning and trimming the problem", i.e. eliminating false ideas about it in detail instead of declaring its true nature at once.

۷.۱۸ ناشتاب. The readings *nd-šhidb* (Fa) and *bd-šhidb* are incorrect. None of my MSS. gives the latter.

۷.۲۰-۷.۲۲ Here the *mufrīb* speaks as a *murshid* exhorting his disciples to follow the path of self-negation (*fanā*) in order that they may attain to the reality of union with God. Cf. the note on v. ۱۲۷ *supra*.

P. ۳۱۳, Heading. مَوْتُوا قَبْلَ أَنْ تَمُوتُوا. For the full text of this celebrated *Hadīth*, see the note on IV 2272.

گی ادریس الخ. The legend of Idrīs, who was transported to Paradise after he had given up his spirit to the Angel of Death and received it back again, is summarised in *El*, II 449 *seq.*

۷.۲۷ مَنَ الْآخِر. The poet likens *mawt-i iḥtiyārī* (IV 2543-2544, note) to the last bale put into an overladen ship, causing it to founder, and to the morning-star of Truth which rises at the end of the night of error and delusion.

۷.۲۸ کُو طارِقت. See *Qur. lxxxvi 1-3*; but the epithet may also describe *fanā* as "death coming suddenly in the night": cf. the phrase *šāriḡ 'l-manāyā* (Lane, under طَارِق).

۷.۳۰ مات شود در صبح الخ. Cf. I 475-478 and the notes *ad loc.*

۷.۳۲ کَرَز بر خود زن, alluding to v. ۷.۱۰ *supra*.

۷.۳۳-۷.۳۵ See the notes on I 1319-1332.

۷.۳۶ نَفی, i.e. *bastī-yi mawbūm*, which is relatively non-existent as opposed to *bastī-yi haqlqī*.

۷۳۸ ذُو لِبَاب probably means "possessor of 'aql-i ma'dd": cf. iv 301; note.

۷۴۲-۷۴۹ These verses paraphrase and expound the Ḥadīth *man arda an yanqura ilā wayyis jamshī 'alā wajhi 'l-ardī fa-l-yanqur ilā Abi Bakr* (or *ilā 'bni Abi Qubāfab*).

۷۴۶ Cf. the Ḥadīth *al-mu'minūna lā jamitūna bal yunqalūna min dārīn ilā dārīn* and *Math.* III 3429 sqq., 3527 sqq.

۷۴۸ On the *ṣiddīqīn* and the pre-eminent *ṣiddīqiyyab* of Abū Bakr, see *Qut.* II 78, 19 sqq. and cf. *Math.* I 2688, note.

۷۵۰-۷۵۳ See iv 1478-1481, a closely parallel passage, and the note *ad loc.*

۷۵۱ زَادَهُ ثَابِتٌ. Cf. I 3675, III 3576 sqq. and the notes *ad loc.*

۷۵۳ I.e. "do not presume to question me about the lesser (temporal) resurrection (*qiyāmat-i suḡhrā*), but concern yourselves with the greater (spiritual) resurrection (*qiyāmat-i kubrā*), of which I am the very essence"

۷۶۰ See I 580, 2763, with the notes *ad loc.*, and cf. the line: *nukta-bā ba-bāṣī, maḥram-i asrār kajā-st?*

۷۶۱-۷۶۴ I.e. "die to self, escape from the illusion of time, and the you will regard not only your neighbours but human beings in general as suffering the agony of death here and now, and your heart will be filled with compassion for them, no matter what evil they may speak of you".

۷۶۶ In the first hemistich read *نظر* for *این نظر* (misprint).

۷۶۷ دانك با عاجز الخ. Cf. v. ۳۶۱: *supra*.

۷۷۰ نفی خسوم. See *Qur.* CIII 2.

۷۷۱ I.e. "while professing to worship God alone (*lā ilāha illā 'llāh*) I was in fact making an idol of my 'self' (*a-fa-ra'ayta man ittakhadh ilāhabu hawdhū*)".

۷۷۲ This verse is addressed by the poet to the reader. Translate: "is more incumbent (on you) to think of what you (yourself) have made (*sun'-at = maṣnū'-at*) or of death? (Of death): death is like autumn, and you are the root of the leaves (which autumn destroys)."

P. ۳۱۷, Heading. The following passage is interesting as an early reference to the popularity of the annual Muharram celebrations in a city whose inhabitants were largely Shī'ite. The verse,

*bi-shmarand ān zulm-bā ā imtīhān*  
*k-az Yazīd ā Shīmr did ān khabānādān,*

foreshadows the subsequent development and dramatic presentation of this theme in the Persian passion-play (*ṭā'ziyab*).

۷۹۱ قدر عشق الخ, i.e. the more one loves the Prophet, the more will he love Husayn. Cf. the proverb (*Amthāl ā Hikam*, III 1333): *qadr 'aṣṭ-ast gūshwār-ash ham 'aṣṭ-ast*.

- ۷۹۵ **خفته بودستید الخ**. This analogy depicts the worldly man's *khudb-i ghaflat*, which remains undisturbed till on his death-bed he rouses himself, realises what has happened, and breaks into lamentations as belated and futile as those of the Shī'ites of Aleppo.
- ۷۹۷ **چه درانهر**. Fa: *chib darrim*.
- ۸۰۳-۸۰۵ The true mystic is known by the qualities which he displays: *al-ṣābir 'unwadan 'l-bāṭin*.
- ۸۰۵ **آنک جو دید**. Translate: "he that has seen (found) a river."  
**میخ**, *i.e.* the infinite grace and bounty of God.
- ۸۰۶ Fa reads *larzān buvad* in the first hemistich and '*unydan buvad* in the second.
- ۸۰۸ **معدوم شی**. See the note on v. ۱۵۷ *supra*.
- ۸۰۹ Perhaps it would be better to translate: "thou hast regarded... because thou art devoted..."
- ۸۱۰ **کیوان را بین**. Cf. *Qur.* LI 22: *wa-fi'l-samā'i rizqukum wa-mā tū'adūna*.
- ۸۱۲ **آدمی دیدست الخ**. See the note on I 1406.  
**هرچه چشمش الخ**, *i.e.* the real nature of a man is that of the objects of his vision and aspiration. Cf. the saying *qīmatu 'l-mar'i kullu mā yudrikuhu* and *Dīwān*, SP, XVIII 6, note.
- ۸۱۳-۸۱۴ Rūmī often uses this metaphor. Cf. II 1361 *sqq.*
- ۸۱۵ **قُل**. See v. ۷۰۱ *supra* and the note *ad loc.*
- ۸۱۶ For the rhyme, cf. III 3780 and see the note on I 796.
- ۸۱۷ **در ماهی دریا بود**. Cf. the Ḥadīth-i qudsī cited and translated in the note on I 1017. WM, reading *gar* for *dar*, interprets the verse as follows: "since Divine grace (*ṣayy*) reaches the people of this world through the medium of the Perfect Man, who resembles a jar open to the Sea of the Absolute and, like a fish, derives his being from that Sea and depends on it for his subsistence, no wonder if he is (essentially) the Sea itself ('*ayn-i daryā*)."
- ۸۱۸ **مَهر** in this verse refers to the "jar (*khum*)" through which the "water" passes, *i.e.* the Perfect Man; and **مُسْتَقَرّ** to the "Sea", *i.e.* the Divine Essence whence all things emanate and whither all return. The translation of the second hemistich should run: "thou regardest him as (only) a thoroughfare, while (in reality) he is the permanent resting-place."
- ۸۱۹ Cf. I 332, note, and *Qur.* LVII 3: *Ḥuwa 'l-anwālū wa-'l-ākhiru wa-'l-ṣābiru wa-'l-bāṭinū*.
- ۸۲۰ **سبب**. The Truth (*baḡiqab*) cannot be plucked like an apple, *i.e.* attained by means of self-activity. *Sayb*, "benefit", is an inferior reading.

٨٣١-٨٣١ | This passage illustrates the doctrine that Divine grace, though infinite, is bestowed only where it is ardently and unselfishly desired. See, however, I 2694, note.

٨٣٣-٨٣٥ Cf. *supra*, v. ٩ *sqq.*, and the note *ad loc.* Here the poet addressing himself or Ḥusāmu'ddīn.

P. ٣٢١, Heading. *سحوری می زد*. See Lane, *Modern Egyptians*, II 207 *sq* "Every night during Ramadān criers called 'Musahhirs' go about, first to recite a complimentary cry before the house of each Muslim who is able to reward them, and at a later hour to announce the period of the 'saḥoor', or last meal (before the recommencement of the fast at dawn). He (the Musahhir) begins his rounds about two hours, or a little more after sunset (that is, shortly after the night-prayers have been said) holding with his left hand a small drum called 'bāz' or 'ṭablat = musahhir', and in his right hand a small stick or strap with which he beats it." Rūmī, of course, uses the *musahhir* as a type of the saint whose immediate vision of Reality seems irrelevant and absurd to people sunk in the slumber of ignorance.

٨٥٣-٨٦١. Cf. IV 3524-3539 and the notes *ad loc.*

٨٦٥ Cf. II 2244 *sqq.*

٨٦٦ *I.e.* there is really nothing in hearts that lack the inner light, however full they may be of worldly thoughts and sensuous images.

٨٦٧ *I.e.* in order to find any one's essential form and character, the illumined mystic need only look in his own heart. Cf. I 3485, note.

٨٦٨-٨٦٩ *I.e.* the 'drift' at all times has God dwelling in his heart: to him the "House of God" is never closed, while in the case of other men it is not opened except when they turn thither in want and distress.

٨٧٠-٨٧١ | See the note on I 1578.

٨٧٩ See the note on I 2709.

٨٨٠ *نَجَس...مُقْتَسَب*. So two of the best MSS., but I agree with F that the readings *najas* and *muqtabas* are preferable.

٨٨٤ *مرخلیلی را الخ*. The epithet *amwāb* is applied to Abraham in *Qur.* IX 115, XI 77.

P. ٣٢٤, Heading. The oldest source of this Story concerning the persecution of Bilāl (the Abyssinian slave who afterwards became the Prophet's muezzin) is Ibn Hishām, 205.

*خواجہ اش از تعصب جہود الخ*. The owner of Bilāl was not a Jew as Rūmī represents him. His name was Umayyah ibn Khalaf and he belonged to the tribe of Jumah.

*ہیچون سحرہ فرعون*. See *Qur.* XXVI 44-51.

*و جرجیس*. See the note on III 1727 and cf. Book V, p. v' Heading.

۸۹۴ گفت کردم توبه *i.e.* "I will refrain from divulging the mystery of the Divine Unity". With this passage cf. *infra*, v. ۹۱۷ *sqq.*, and ۳۵۲۸-۳۵۵۴.

۹۰۴-۹۰۵ Bilál is said to have been tall and thin. We need not assume, however, that the poet reversed an historical fact for the sake of a play on words. Here "Bilál" may signify the gross (bodily) nature as opposed to the subtle (spiritual) essence of man. Cf. *vv.* ۱۱۱۱-۱۱۱۲ *infra*.

۹۱۱ Cf. ۱ 821 and the note *ad loc.*

۹۱۲ See ۱ 394 and the note *ad loc.*

۹۱۵ بگسلد. Fa: بگسلد, which is in none of my MSS. except A. The "branch" symbolises the secondary causes (*asháb*) that men grasp in the vain hope of saving themselves from being swept along by the "River" of Divine action.

۹۱۹ دو گاو خراس. Cf. ۱ ۱632 and the note *ad loc.*

۹۲۲ Cf. ۱ 388 *sqq.*

۹۳۰ See ۱ 92 and the note *ad loc.*

۹۳۱ گز ذنب الخ. See the notes on ۱ 2453 and 3991.

۹۳۲-۹۳۳ Fa cites the *Ḥadīth*: *malakum min malā'ikati 'llāhi munwakkalun bi 'l-sahābi ma'abn makhbārīn min nārīn yasūqu bibā 'l-sahāba bayṣṭu shā'a 'llāhi*. Cf. ۱ 3123, note.

۹۳۵ آن خسوف رو. Fa: آن خسوف او, and in the next verse *munkasif* for *munkhasif*.

۹۳۷ این بود تقریر الخ. So all my MSS. with the possible exception of K, but the correct reading must be تقدیر (Fa, Bul., and the Teheran ed.). Translate: "this is (the principle of) adaptation in (dealing) justice."

۹۳۹-۹۴۷ In this description of rapture and ecstasy Rūmī, though apparently speaking in his own person, identifies himself with Bilál.

۹۴۵ اسپند سوز. Cf. ۱ ۱27, note.

۹۵۱ از سوی معراج. According to Traditions cited by Bukhārī (19, 17; 62, 23), the Prophet declared that he had heard the sound of Bilál's sandals in Paradise.

P. ۳۲۸, Heading. باز گردانیدن has here the meaning of Arabic *radda* in the phrase *radda 'l-amra ilayhi*. Abú Bakr referred the whole matter of Bilál's maltreatment, etc., to the Prophet. Correct the Translation accordingly.

۹۵۵-۹۶۴ Cf. ۱ ۱۱۳۱ *sqq.* and the notes *ad loc.*

۹۷۱ عشق الخ, a controversial statement (*Kashf*, Eng. 310). See v 2186-2187 and the note *ad loc.*

۹۸۲ عاشق و معشوق *i.e.* the false lover and the unreal object of his desire.

٩٨٣ امر نور اوست. *Amr* stands for '*alamu 'l-amr*, of which '*ala 'l-khalq* is only the shadow. See the note on II 1103.

٩٩٥ See III 1163-1164 and the note *ad loc.*

بنماید. Read پیماید (BGK and Fa) and translate: "he measure out such moonshine." The text-reading (also given in Bul.) is *corru*

١٠٠٠ این کبر. *i.e.* a saint like Bilal.

١٠٠٣ در سبزه زار. Cf. V 2467 and II 1289, note.

١٠٠٥ احسن التقوی. See *Qur.* xcv 4: *la-qad khalaqnd 'l-insāna fi aḥs 'l-taqwīm*, which Najmu'ddīn Kubrā interprets by *jama'na fībi 'l-baqa' 'l-labūtiyyah wa-'l-daqa'iqā 'l-jabarūtiyyah wa-'l-raqa'iqā 'l-malakūtiyyah*.

جان, *i.e.* *rah-i insān*; see the notes on I 1978, II 188.

١٠١٦ Cf. the *Hadīth innā 'l-lāha yaqūlu 'l-baqaqa 'alā lisāni 'abdihi*.

١٠١٧ از سنگی الخ, alluding to *Qur.* II 57.

١٠١٨ اشهر خود الخ. Cf. III 3149 *seqq.*

١٠١٩-١٠٢٠ The eye is supposed to be the source of vision; but in real God brings vision into existence by creating light in the eye and causing it to emanate (see the note on I 676-677). There is no *essential* connexion between sight and the eye, hearing and the ear, etc. Cf. IV 2402-24 and the notes *ad loc.*

١٠٢١ باد جاذبش. According to Moslem physiologists, the internal air the cavity of the ear receives, assimilates, and conveys to the brain the sounds that are brought in by the external air.

١٠٢٤ الأذنان من الرأس. This *Hadīth* refers to the ritual ablution. original meaning is that the ears may be reckoned as part of the head and therefore do not require a fresh supply of water for the purpose of cleansing them; but the poet uses it analogically in the sense that *hush* speech and hearing are mere derivatives, of no account in relation to their ultimate principle—God, who is the only real Speaker and Hearer.

١٠٢٢ دیدۀ این هفت رنگ جسمها. Cf. II 756 *seqq.* and the note *ad loc.* *Haft rang* cannot be, as Fa thinks, synonymous with *haft andām*.

١٠٢٣ مکیسی (GK), for *mikāsi* (AB) by *imlāb*.

١٠٥٢ لکمر دین الخ, alluding to *Qur.* cix 6.

١٠٥٣ همچو کور کافران الخ. Cf. III 230 *seqq.* and the note *ad loc.*

١٠٥٧ قَر و قَر, an onomatopoeic phrase, not in the *lexx.*

١٠٦٨ در حمل. See II 1593, note.

١٠٧١ سبب. For the omission of the plural suffix, cf. IV 2463 and the note *ad loc.*

١٠٧٥ انہاز. Fa: *ham-bāz*.

١٠٧٧ یار غار. See II 2252, note.

- ١٠٨٣-١٠٨٤ Cf. II 74-75, 93-108, and the notes *ad loc.*
- ١٠٨٨ يوسف ثاني, *i.e.* "I beheld in thee a complete manifestation of the Attributes of Beauty (*sifdt-i Jamāl*)". The reading ثاني (Fa) is a misprint.
- ١٠٨٩ جنتی بنمود الخ. The Paradise of gnosis (*maʿrifat*) was revealed to Abū Bakr in the person of the Prophet. Fa quotes a mystic saying: *inna fi 'l-dunyā la-jannatun 'd-jilāt min dakhḥalabā lā yashḥidqu ild 'l-jannati 'l-djilab.*
- ١٠٩١-١٠٩٢ See II 1720 *seq.*
- ١٠٩٨ أرخنا يا بلال. See I 1986, note, and cf. V 217-225.
- ١١٠١-١١٠٢ *Man 'arafa 'llāba kalla lisannahu*: this rule of silence should be carefully observed; for though he who has "attained" may proclaim the mystery of *tawḥīd* implicitly (*bi-lisāni ḥalīḥi*) to those capable of understanding, any attempt to express it in words is sure to mislead the ignorant.
- ١١٠٣-١١٠٤ These verses depict the *khawḍ-i ghaṣṣat*, which causes men to spurn the teaching of the saints and blindly resist the *jadbbā-i Haqq* that would draw them along the Path of tribulation to everlasting felicity.
- ١١٠٧ God in one aspect or another is the *real* object of all seekers, whether they know it or not. See II 2927-2928, 2987-2997 and the notes *ad loc.*
- ١١٠٨ Cf. the Ḥadīths cited in the notes on IV 100 and V 1993 and see I 1565-1566, note.
- ١١٠٩ نیز هوران را الخ. Cf. the Ḥadīth cited in the following Heading.
- P. ٣٣٧, Heading. The hero of this Story is another Abyssinian slave, Hilāl, who belonged to Muḥṣirah ibn Shuʿbah (see art. in EI). Abū Hurayrah relates that one day the Prophet saw Hilāl entering the mosque and said, "Here comes a man of Paradise (*rajulun min abli 'l-jannab*); he has such real faith (*yaqīn*) that if he were to adjure God to pardon all mankind his prayer would be granted" (Mq, VI 164 *seq.*, where Abū Hurayrah's account of the veneration of this hidden saint by the Prophet and ʿUmar is given in full from a work entitled *Kitābu 'l-Taʿrīf*). The Persian verse is probably quoted from the *Ḥadīqah* of Sanāʿī. For its mystical application, see the note on V 698.
- تُبَصِّرُهُ بِهَا الْغَيْبُ. ABK, Fa and other edd. conclude the Heading with a Persian verse (see the *app. crit.*) which has been supplied in the margin of G and is probably genuine. Translation: "Obtain this way (of access to the Unseen) by (leading) the spiritual life, for the bodily life is characteristic of (him who is merely) an animal."
- ١١١١ ضعف هلال, *i.e.* his self-mortification.
- ١١١٢ Fa, like G, reads *bi-sh* in both hemistichs.



- |||<sup>۴</sup> بهر رسید. See iv 1810 and the note *ad loc.* Further examples given by Vullers, *Lex. Pers.* II 37, col. 1.
- ||۲۷-||۲۸ See *Qur.* xviii 39 and the note on *Math.* III 1968-1969. The precise meaning of *majma'u 'l-baḥrayn* in the *Qur'an* is doubtful. So use it as a description of the mystic's *ultima Thule*, which for enraptured lovers of God is no farther off than "the breadth of a blanket": v 2180-2182 and the notes *ad loc.*
- ||۳۰. در سبالت تاختند. See the note on v 3739. For *shab-sawār-dn* this connexion, cf. II 907.  
در پایگه انداختند, *i.e.* they rested in the low world instead hastening on the Way to God.
- ||۳۱-||۳۴ A parable showing the necessity of *tajrīd* in preparation *wiṣḍl*. Cf. I 2770-2772 and the note *ad loc.*
- ||۳۷. بلیسانه نظر. See I 3216, note.
- ||۴۰-||۴۹ Holy men are regarded from different points of view infidels, ordinary believers, and mystics. Their essential nature (as which Rūmī likens to a hair because it is so subtle and abstruse, beyond the range of the unilluminated intellect.
- ||۴۶. مرد اوسط. *i.e.* one who stands midway between ignorance and knowledge. See II 477 *seq.* and the note *ad loc.*
- ||۵۰. غیبار حال. Cf. I 33-34, note, and 1268.
- ||۵۲. مُحْسِنِی. See the notes on I 1763, 3179; II 1253.
- ||۵۷. اصحابی نُجُومِ الخ. See the *Ḥadīth* cited in the note on I 29; وللطافی رجوم. Cf. I 3636 and the note *ad loc.*
- ||۶۱ Here Fa adds a verse (see the *app. crit.*) which G omits; it occurs in ABK and may be genuine.
- ||۶۸ بهر جاسوسی. Cf. a saying of Aḥmad ibn 'Āṣim al-An (II 1478, note).
- ||۷۶. بوی جنسیتِ الخ. Cf. iv 2669 *seq.* and *infra*, v. ۲۹۸۱ *seq.*
- ||۷۸. دوست کی گردد الخ. Translate: "how should he (any one) made a friend by having his neck bound?"
- P. ۳۱۴۲, Heading. لَو اَزْدَادِ یَقِیْنِه الخ. The promised explanation this *Ḥadīth* is given in v. ||۸۸ *infra*: since the faith (*yaqīn*) of Jesus less than that of Mohammed, he could not attain to the Prophet's unitary mystical experience on the night of the *Mī'rāj*.
- ||۸۷. یَقِیْن. Read یَقِیْنَش (ABK and Fa).
- ||۸۸. مستصحب شدم = *bd Haqq muṣṭaḥib shudam* (Fa). Cf. the note iv 2588. BU suggests that the meaning is: "I took my body along with me", an interpretation which seems to me improbable. There is no

to be said, however, for taking *mustashib shudam* in connexion with *rāḥib shudam* and translating: "I was accompanied" (by the Burāq of Divine Love: cf. I 3437-3440 and the notes *ad loc.*).

119. For the description of the *wālī* as a "lion", cf. II 1427, note.

119<sup>3</sup> چونی بخش. The Perfect Man in his absoluteness bestows all that appertains to contingency, *i.e.* he supplies earth-bound souls, not only with material goods, but with whatever *riḡq* in the way of discipline or instruction is most suitable to their conditions and capacities. Cf. IV 698, note, and V 875-880.

119<sup>4</sup> دهدشان استخوان. Cf. I 2752, note.

در جنابت الخ. So long as the *murīd* is spiritually "unclean", he must not presume to approach the saintly *murshid*, whose heart is pure as the *Qurʾān* itself.

این سوره مخوان. Cf. II 158-159 and the note *ad loc.*

119<sup>5</sup> تو برین مضمف الخ, alluding to *Qur.* LVI 78: *lā yamassuhū illā 'l-muṭabbirūn*.

119<sup>6</sup> Here the poet expresses the thought of the *murīd*. See the note on V 2663.

119<sup>7</sup> در آب حوض. For the analogy, cf. II 1361-1370 and the notes *ad loc.*

119<sup>8</sup>-120. Cf. the fine description (V 200-235) of the saint as water that washes away all defilement.

120<sup>1</sup>-120<sup>9</sup> In this passage *hādī* does not specially refer to the negro slave who was visited by the Prophet, but to the sincere seeker of God (*ṭalīb-i ṣādiq*) in general, while *badr* signifies the adept (*ṭīr-i ḥamīd*) under whose guidance he advances, stage by stage, towards perfection until at last the "new-moon" becomes the "full-moon", *i.e.* he realises his essential oneness with God revealed in the Perfect Man. See II 74, :987, and the notes *ad loc.*

121<sup>1</sup> دیگر را الخ. Cf. II 4159-4189 and the notes *ad loc.*

تدریج, for *ba-tadrīj*.

جوش. Other references to verses in which Rūmī uses *jāshidan* as a transitive verb have been given in the note on V 2110.

121<sup>3</sup> Cf. *Qur.* II 111.

121<sup>4</sup> See *Qur.* VII 52 and XXII 46.

121<sup>6</sup> چل صبح بود, according to the Ḥadīth-i qudsī: *ḥamartu ʿīnata Adama bi-yadayya arbaʿīna ṣabāḥan*.

121<sup>7</sup>-122. These verses depict the upstart who poses as a *murshid* without having undergone the slow and painful discipline of the Path.

P. ۳۴۴, Heading. چنדרه, a pair of tweezers for plucking out hair on the face (cf. v. 121<sup>8</sup> *infra*).

P. ۳۴۵, Heading (1). The following anecdote illustrates the folly judging by appearances, but we can only guess *why* the Khawájah Gilán was so unhappy in his home.

۱۲۴۰-۱۲۴۲ Apologies of this kind, based on the Ḥadīth kallimū 'l-'alá qadari 'uqūbihim, are frequently offered by Rūmī. In the first hemistich of v. ۱۲۴. three of my MSS. (ABK) read *bad-dil kumand*. Fa gives text-reading (G).

P. ۳۴۵, Heading (2). Omitted in Fa.

۱۲۴۲ پیغامه, "scandal", probably refers to low-minded persons in *majlis*.

۱۲۴۳ افسانه عجزه, *i.e.* the allegory of the religious hypocrite.

۱۲۴۴ مرد. See ۱ 90, note; v 4025 *seq.*

P. ۳۴۶, Heading. می گفت. *Mi-guftand* (so all my MSS. except G) i better and more idiomatic reading.

۱۲۵۱-۱۲۶۳ This passage, in which the attributes of the true saint described as birds, may be compared with II 3749-3758.

۱۲۶۳ نه چو لکلك. See II 1662, note.

۱۲۶۴ ترا با چه خوردند, "you are inedible and indigestible", *i.e.* good-for-nothing.

۱۲۶۵ دکان با میکانسان, *i.e.* 'alam-i asbāb. Fa and B read *bā-miklisan* (see note on v. ۱۰۴۳ *supra*).

کالاه آشتری. See the note on I 2709.

۱۲۶۷ زآنك قصدش الخ. Cf. II 2635-2637 and the note *ad loc.*

۱۲۶۸ از آن خریف may be rendered "that crazy one", as Fa prefers; the metaphor of "the sere, the yellow leaf" is more apropos.

۱۲۷۱ عَشْرهای مُصَصَّف. 'Ashr denotes one of the subsections (literary ten verses) into which every *ḥizb* of the *Qur'an* is divided by Mosler. Here the term is applied loosely to any small fragment of the H Book or perhaps in particular to the coloured circular figure ('*ashir*' that in some copies marks the end of each '*ashr*).

۱۲۷۷ بی ورود. See 1 980, note.

۱۲۸۰ دزد پيس. Fa reads دزد پيس, "leprous thief"!

۱۲۸۱ از علمر كتاب. The variant از دیز-ی كتاب (A and Fa) means "of letter (as opposed to the inward sense) of the *Qur'an*".

۱۲۸۲ ت شود الخ. = *tā surkh-rū shavī*. This line supports Fa's view that '*ashr*' in v. ۱۲۷۱ *supra* is synonymous with *unqta-i mulawwan*.

۱۲۸۷ دفتر خود الخ. Cf. II 158 *seq.*

۱۲۸۸ يوسف صاحبقران represents the Perfect Man in whom the Divine Beauty is revealed.

۱۲۹۰ Cf. IV 3497 and the note *ad loc.*

١٢٩١ نَدِّدُ جَوَّالِغَ، *i.s.* "seeing that your hypocrisy is incurable, you may as well indulge it without any regard to the penalties which you are eternally predestined to incur hereafter". This ironical prescription for a hopeless case (cf. II 70, note) is illustrated by the following Story.

١٢٩٥ زُوِّجُوا بِجَوَّالِغَ، *i.s.* "consult a *ṣaḥib-i ilāhī*, who is in immediate touch with men's hearts" (Mq). According to Fa, the pronouns in the second hemistich denote the pulse itself, which bears the same relation to the physical heart as outward actions (*a'mālū 'l-jawāriḥ*) to inward feelings (*al-ḥawāḍi 'l-quḥūḍ*); but surely the point is that the sick soul cannot diagnose and treat its own malady: cf. the notes on Book I, p. 8, Heading; I 97. 149-153.

١٢٩٨ Though Divine Love is hidden, yet in God's lovers the signs thereof are evident: *simāḥum fī wajhībīm* (Qur. XLVIII 29).

١٣٠٠-١٣٠١. In this interesting passage Rūmī argues that it is the essential nature of all miracles to bestow spiritual life, knowledge, and power on those who are capable of being "converted". Nevertheless there is a distinction in that respect between the evidentiary miracle (*mu'jizah*) of the prophet and the secret miracle (*karāmah*) of the saint. While the psychological effects of the *mu'jizah* are associated with a manifest breach in the world-order, the miraculous influence of the *murshid* on the *murīd* is a gift of Divine grace (*karāmah*, *mu'jizah-i ḥāṣin*) working invisibly and directly (*bī wāsiṭah-i jam'iddat*) in the heart.

١٣٠١ This verse alludes to Qur. XXII 2, where it is said that on the Day of Resurrection *tarā 'l-nāsa suḥarā wa-mā hum bi-suḥarā*.

١٣٠٢ پس جلس الله الخ. Cf. I 1529 sqq., a passage which explains the inner sense of the saying *man arāda an yajlis ma'a 'l-lāhī fa-'l-yajlis ma'a abli 'l-taṣawwuf*.

١٣٠٤-١٣٠٦ Real faith is the fruit of immediate spiritual experience; no external evidence can be more than a secondary cause (*sabab*), and faith produced by that means is inferior in degree. Cf. I 3633 sqq.

١٣٠٧ خَوَانِ مَسِيحِي (see Qur. V 114), *i.s.* the pure food of *ma'rifaḥ* and *yagīn*.

مِيوَةُ مَرْيَمِ، referring to Qur. III 32.

١٣١١-١٣١٢ Mystics intuitively recognise a saint when they see him; to others he is made known through acquaintance with his holy words and works. Knowledge thus acquired may serve as a stepping-stone from *taqlīd* to *taḥqīq*. Cf. II 2987-2998 and the notes *ad loc*.

١٣٢٦ اَعْمَلُوا مَا شِئْتُمْ، Qur. XLI 40: "do what ye will! Verily, He seeth what ye do"—a veiled threat. See the note on v. ١٢٩١ *supra* and cf. the Ḥadīth *idhā lam tastahī fa-'ṣma' mā shī'ta*.

- ۱۳۲۷ چانِ عمر, a curious form of address in this context, but cf. v. *infra*. Here the phrase seems to be used colloquially in the sense "my dear sir". Cf. also *ay pīdar*, addressed to a girl, at v 3382.
- ۱۳۳۱ حمزه پورست, implying that the Šūfī was a greedy fellow. See note on v 3777.
- ۱۳۳۳ لَا تَلْقُوا الْخ, *Qur.* II 191. See the note on I 3930.
- ۱۳۳۴ چون دیگران occurs in G only. The variants are *kedhilān* (A) *bad-dilān* (BK and Fa). I think دیگران may be a corruption of لَنْ "cowards", which is probably the original reading.
- ۱۳۳۶ Here Fa adds an obviously spurious verse. See the *app. crit.*
- ۱۳۴۲ تَكُونَا خَالِدِينَ, for *takūnā minā 'l-khālidīn* (*Qur.* VII 19).
- ۱۳۴۵ Cf. II 3464 *seq.* and the notes *ad loc.*
- ۱۳۴۸ قعر نیلرا: See the note on I 1188.
- ۱۳۴۹ اَوْتَقِید. WM's assertion that *istīd* = *istīdd* written with *in* (*i.e.* with *yā-yi majbūl*) is erroneous. Another example of the *istīddān* (with *yā-yi ma'rūf*) occurs in the *Diwān-i Shams-i Tabrīz* (Lucki A.H. 1302), 305, 9:
- اَز دُن بَازِ اَز نِیْدِ اَز 'dām-i kull  
bad-in dāmā-yi fānt *istīddīm*.
- ۱۳۵۱ زین مناره, *i.e.* from prosperity and high estate.
- ۱۳۵۳ رسن بازی. See III 4214 and the note *ad loc.*
- ۱۳۵۶ Translate: "The beginning of the line (the present life regarded as a preparation for the life hereafter: cf. v 600) is permanently successful (only) in the case of one who does not take the bait, etc.", *i.e.* no resistance to temptation can be maintained without clear vision of the final consequences of yielding to it. Cf. II 2996-3007 and the note *ad loc.*
- ۱۳۵۷ تَن را از فساد, *i.e.* they preserve him from bodily actions (*a' jawāriḥ*) that lead to perdition.
- ۱۳۶۱ عَدَمبارا, *i.e.* the unseen, ultimate and eternal things.
- هستبارا, *i.e.* everything belonging to the phenomenal world.
- paradoxical terminology is found in many parts of the *Mathnawī*. the notes on I 606-610, 1448, 3093, 3684-3685; II 688-690, 938- which sufficiently explain the ideas illustrated in the present passage.
- ۱۳۶۳-۱۳۶۵ که نیست = *ma'dūm*. The pronoun is certainly relative though Fa regards *istīfādīm* as admissible throughout.
- ۱۳۶۶ سوی پس. Fa: *sāy-i pūsh*.
- ۱۳۶۸-۱۳۷۱ See I 3201-3211 and the notes *ad loc.*
- ۱۳۷۲ اندر عدم, *i.e.* in the *'dām-i l-ghayb*, the realm of ends and causes. The real object of all seekers is Allah whose "non-existent (invisible) action brings their quest into being and carries it to

appointed result; yet, unless they be gnostics, they remain in ignorance of God and turn away from the "non-existence" (*fand fi 'l-lab*) that unites them with the essential source of everything desired and sought.

۱۳۷۳-۱۳۷۴ In these verses my MSS. are equally divided between the readings طبع (BG) and طبع (AK; also Fa and most edd.). The irregular form *ṭam'* (for *ṭama'*) is common in the *Mathnawī*.

۱۳۷۴-۱۳۷۷ Is. "in pursuing a worldly ambition, you fix your thoughts and hopes on some object that is only potentially existent: why, then, will you not devote yourself to Him who can actualise all the spiritual potentialities He has bestowed on you?"

۱۳۷۸ بهرگاه. Cf. v. ۱۴۵۲ *infra* and see the note on I 2237. *Marg*, of course, is *marg-i ikhīyārī*, the mystical dying to self.

۱۳۷۹-۱۳۸۱ Concerning the Divine *maker* and *sībr*, see v 420-453, 1036 *sqq.*

۱۳۸۱ تا که مرگ الخ. Translate: "so that (its false conception of) death (as hideous and hateful) has cast it into the pit (of perdition)."

۱۳۸۲ بهنو دم عطار نیز. Dr Ritter (OLZ, 1935, No. 4, col. 244) has identified the following Story of Sultan Maḥmūd and the Hindū slave with the Story of Maḥmūd and Ayāz in *Mantiq*, 3057 *sqq.*; but though the weeping slave is a feature common to both, other details, including the reasons given in each case for his display of emotion, are different; moreover, I think Rūmī must have known as well as 'Awfī and the author of *Chahār Maqḍab* that Ayāz was a Turcoman (II 1049, note). In the Translation, p. 335, note 4, I accepted a precise statement (Fa, VI, 321, 4 fr. foot and foll.) that the Story with which we are now concerned is to be found in 'Aṭṭār's *Muṣṭabāt-nāmab* "near the end of the thirtieth *maqḍab*". This reference, however, seems to be erroneous: as I have ascertained from a MS. (V 7) in the Browne collection, the Story that occurs in that part of the *Muṣṭabāt-nāmab* is about Maḥmūd and a thief who suffered in silence the penalty—*dast burīdan*—publicly inflicted on him by command of the Sultan. In my opinion 'Aṭṭār's version of the present Story (which looks like a "doublet" of the Maḥmūd and Ayāz legend) has not yet been discovered. Nowhere else in the *Mathnawī* does Rūmī acknowledge his numerous debts of this kind to the druggist of Nīshāpūr. Allegorically, the "slave" is Man, whose "father" (*aqī*) and "mother" (*nafs*) pull him in opposite directions when he endeavours to advance on the Way to God.

۱۳۸۹ فوق املاکی الخ. If this line be interpreted in its mystical sense as referring to the Perfect Man, *faṭṭiq-i amīd* would naturally mean "above the angels" (I 2650-2651 and the note *ad loc.*). Rūmī uses both *amīd* (II 1614) and *mīd* or *malīd* (v 3620) = *malīd'ik*. For *amīd* = *mulīd*, see Dozy (*Suppléments*) under *مَلِك*.

- ۱۴۰۰ فقر is here synonymous with *faqd* and 'adam. Cf. *infra*, v. ۱۴۱۶.
- ۱۴۰۱ عالیت محمود باد. See v 1959 and the note *ad loc*.
- ۱۴۰۳ کردی is a better reading than کردی.
- ۱۴۰۹ See the opening verse of Book II and the note *ad loc*.
- ۱۴۱۱-۱۴۱۷ An exposition of the saying *al-ṣabrū miftāḥu 'l-faraj* and a description of the signs of *bi-ṣabri*. Cf. IV 1739 *sqq.*, V 2434 *sqq.*
- ۱۴۱۳ مُسْتَوْشِش (not *mustawbhash*, which Fa reads), *i.e.* distressed in consequence of having no friendship (*usu*) with God.
- ۱۴۱۴ In the first hemistich Fa has *ḫi-ilf-i bi-wafd*.
- ۱۴۲۵-۱۴۲۹ These verses depict the character of a religious hypocrite in terms applicable to a hermaphrodite.
- ۱۴۲۸ رَأَى كُفْسٌ مَكْتُمٌ أَوْ الْخِ، *i.e.* "We will expose the vicious nature which he conceals." The verse alludes to *Qur.* LXVII. 16, where an enemy of the Prophet—Walīd ibnu 'l-Mughīrah—is threatened with "branding on the nose" (*sa-nasimnahu 'alā 'l-khawṣim*). Walīd, in fact, had his nose slashed while fighting in the ranks of the Quraysh at Badr and bore this conspicuous mark of ignominy for the rest of his life.
- ۱۴۳۰ از هر ذکر ناید نری. Cf. I 90, note; V 4025 *sqq.*
- ۱۴۳۲ نَفْرَویدت (GK and Fa). Two of my 14th-century MSS. read *n-afṣāyad-at*, but the anomalous form is required by the rhyme: it occurs again in *Diwān*, SP, XVIII 5, and *Diwān*, Tab. 167, 1; cf. *na-farsāyad* (*ibid.* 167, 2).
- ۱۴۴۲ For the distinction between *jabr-i mahmūd* and *jabr-i madhmunim*, see I 470-471, 637-641, 1068-1075, 1463, and the notes *ad loc*.
- ۱۴۴۸ هیچ نی الخ. 'Translate: "a mere nothing has waylaid (captivated) a mere nothing." *Hich ni = lā shay'*.
- P. ۳۵۱, Heading. Another *Hadīth* to this effect is cited in Book V, p. ۴۰, Heading. See the note *ad loc*. and cf. *Qur.* XXXIX 57: *yā ḥasratā 'alā mā farrattū fī janbi 'llābi*.
- ۱۴۵۲ مَرُکُور. See the note on v. ۱۳۷۸ *supra*.
- ۱۴۵۶ آن کفها، *i.e.* the bodies of the dead.
- ۱۴۵۷ The medical term *bubṛān*, which suggests a state of pause and suspense, is here opposed to *jawān* and used (for the sake of the *tajnis* with *babr*) to denote the immobility of a corpse. Cf. v. ۲۰۰ *infra*.
- ۱۴۶۱ Cf. *supra*, v. ۸۱۱ *seq.* and I 1406, note.
- ۱۴۶۲ In respect of his body, Man is of less account than the animals whose flesh supplies him with food, while their fat produces wax candles for his benefit.
- ۱۴۶۵ سرمه، *i.e.* the means of curing spiritual blindness, namely, *dhikr* (cf. v. ۱۴۷۵ *infra*) and *ma'rifa*. See also II 1119-1125.

أَعْلَمُ بِالسِّرِّ. G writes *bi-'l-sirr*. There is no authority for *sirr* in the sense of *asrār*; perhaps we should read *sarār* and explain it as a contracted form of *sarā'ir*. Cf. v 3620, where *malāk* may stand for *malā'ik*. *Sirr*, however, may be used by Rūmī in the sense of *sirr*: cf. v. 255v *infra*, where it stands in antithesis to *jihād*.

21-129 Cf. vv. 136-137 *supra*, and see especially II 688-690 and the notes *ad loc*.

27-127 See the note on I 3201.

27 Fa: *bald-tar tabaq*.

27 بی چسرو مال, *i.e.* he is *faqir* both inwardly and outwardly: he has mortified his carnal nature (*fand'n 'l-bashariyyab*) and abandoned all his possessions. See the notes on II 830, 3497.

27 See Book I, p. 119, Heading, and I 2752-2756, with the notes *ad loc*. The real dervish does not beg from God's creatures, for he is content with God alone.

27 سوی نیست. Fa: *siy-i dāst*.

27-128. Though the *salik* cannot either begin his journey or reach his goal without Divine grace (*jadbab*), he must exert himself in seeking God by every means in his power (*sulūk*, *mujābadab*). See the notes on I 683-684, 929-947, 1938.

27 *I.e.* "do not speculate on what God has eternally decreed concerning your salvation or perdition: fulfil His commandments". See II 2645, note.

28 چون بدیدی صبح الخ. For the metaphor, cf. I 476: *kushab bāshī nimshab shām-i wiṣāl* and the note *ad loc*. The meaning is expressed in *Qur.* xv 99: *wa-'bud Rabbaka hattā ya'tiyaka 'l-yaqīn*, if *al-yaqīn* (which in this text is said to signify "death") be understood in its mystical sense. *Jadbab* does not bring 'ibādab to an end, but raises it to a higher plane: see the notes on I 423, 935.

28 می جوَد. See the note on I 3766.

29 ذیو در شیشه الخ. See the note on III 471.

29 Having drawn an analogy between the *cadi* as the emblem (phenomenal manifestation) of Divine Justice, and the red afterglow of sunset (*shafaq*) as an emblem indicating the existence and reflecting the nature of the sun, Rūmī proceeds to quote a Qur'ānic verse (LXXXIV 16) where, according to his interpretation, *shafaq* is used as an emblem of the body of Mohammed in which the Sun of Reality (the Divine Essence) is immanent. The words *kallā wa-'l-shafaq* do not occur in the *Qur'ān* but represent nearly enough the actual text: *fa-lā nqsimu bi-'l-shafaq*. Cf. the poet's exposition of *Qur.* xciii 1-2 (*wa-'l-duhā wa-'l-layl*) in *Math.* II 295 *sqq*.

.. According to Fa, the "ant", the "grain", and the "stack" sym-



bolise the seeker of justice, the *cadi's* justice, and Divine Justice respectively; but the verse is better explained by WM, who translates: "wherefore should the ant (*Mān*) have trembled for (dreaded to lose) the grain of corn (bodily existence), if from that single grain it had known (inferred) the stack (God who is the Essence of all phenomenal forms)?"

۱۵۰۶ *مستب* may refer to the Wrath of God or to one of the *mald'ikatu* 'l-'*adhbāb*.

۱۵۰۷ *ما*. So AK. There is no authority in my MSS. (see *app. crit.*) for *ya muhibb* (Fa) = *ay muhibb* (Mq). After this verse Fa has the Heading which is given in Bul.

۱۵۱۴ *دیت بر عاقلهست*. Here the '*aqilah*, on whom the responsibility falls, is God himself, as the following verse (interpolated in the Teheran edition after v. ۱۵۱۴) explains:

'*aqila-i ā kist dān?* Hast Haq:  
*siy-i baytu 'l-māl bar gardān waraq.*

See III 2470 and the note *ad loc.*

۱۵۱۱ Fa cites the opinion of Abū Hanīfah to this effect: *idbā daraba 'l-abu 'bnabu 'alā ta'limi 'l-Qur'āni awi 'l-adabi fa-māta qāla Abū Hanīfah 'alaybi 'l-diyatu wa-lā yarīthubu*. Other Moslem jurists, however, took the contrary view. Inasmuch as the son is bound to serve his father's interests, Rūmī argues that the father's motive in correcting the faults of his son (*ta'dib-i walad*) is really self-interest: therefore he must be held responsible if his unsparing use of the rod has fatal consequences. On the other hand, a father who flogs his son "for God's sake", i.e. inflicts on him the penalty prescribed in certain cases by the religious law, enjoys immunity, whatever the consequences may be.

۱۵۱۸-۱۵۲۰ Goldziher (*ERE*, v 204) gives interesting details on the subject of corporal punishment in Moslem schools. Though excessive severity was discouraged by regulations which it was the business of the *muhtasib* to enforce, an exasperated teacher knew that if the worst came to the worst he had, as Rūmī says, nothing to fear. The author of the *Nuqdayab* (Brockelmann, I 377) states this definitely: *al-mu'allim idbā daraba 'l-ṣabiyya bi-idhni abīhi fa-māta lam yaḍman*. If the *mu'allim*, acting as deputy of Him who "taught Adam the Names", finds it necessary to chastise his pupils, the benefit is wholly theirs: his position in regard to them is that of a trustee (*amin*) who incurs no personal responsibility for unavoidable damage or destruction of property placed in his charge.

۱۵۲۲ *ذو القفار* (II 2300, note) = *qāfi-i sar-i nafs*. Cf. I 132-133 and the notes *ad loc.*

۱۵۲۳ *ما وسمت النع*. See the note on I 615.

۱۵۲۴ The selfless mystic is *amīn 'l-lāb*: all claims against him are paid from the Divine Treasury. Cf. the verse cited in the note on v. ۱۵۱۴ *supra*.

۱۵۲۵-۱۵۲۸ Since the preceding verses have touched on questions of law (*fiqh*), it is natural for the poet to remind his hearers that the essence of the *Mathnawī* is pure mysticism (*asrār-i taḥqīq*), although, like many other books devoted to a particular subject, it includes matter that is merely accessory and incidental to its main purpose.

۱۵۲۸ آن بُست. Any one who delights in the stories and anecdotes of the *Mathnawī*, without perceiving their real significance, resembles a worshipper of false gods; nevertheless by this means he may be led to the Truth. Cf. I 111, note.

۱۵۲۹-۱۵۳۱ This passage refers to two notorious verses which, in the original text of the *Qur'ān*, immediately followed vv. 19-20 of Sūrah LXXI (*Sāratu 'l-Najm*) but were afterwards expunged and replaced by vv. 21-23 of the standard text. They record an attempt by the Prophet to compromise with idolatry (see LHA, 155 *seq.*; Nöldeke-Schwally, 100 *seq.*).

الغرائق العلی, a phrase of doubtful meaning, is quoted from the verses in question—*tilka 'l-gharāṭiq 'l-'ulā, wa-inna ṣḥafātubunna la-turtajjā*—and describes the so-called “daughters of Allah” (al-Lāt, al-'Uzzā, and Manāt) as venerable beings who intercede with Him on behalf of their worshippers.

۱۵۳۱ هر سوری بود, i.e. the mystery of Divine Unity (*al-majāzūn 'aynu 'l-haqīqab*). God reveals Himself in all forms of worship: an idol in its essence is not unreal (*kib but aḥ rity-i basti nist bāfil*: GR, 869). See SIM, 130 *seq.*

۱۵۳۲ با سلیمان الخ, i.e. “the truth of this matter is known to the elect: be guided by them and do not engage in discussion with those who lack the inner light”. Cf. IV 1263 *seq.*

۱۵۳۴ The proverb *ṭḥabbī 'l-'arṣ ṭḥumma 'l-naqṣh* is applied here in the sense of “you must first establish the *corpus delicti*: until that has been done, I cannot give judgement in the case”.

۱۵۳۵-۱۵۵۸ Throughout this passage the “sick man” who struck the Ṣūfī (*supra*, v. ۱۳۲۱ *seq.*) is represented as virtually “dead” (cf. the Ḥadīth *al-naṣu kullubum mawtā illā 'l-'ālimūn*) and therefore beyond the Cadi's jurisdiction. Rūmī takes full advantage of the ambiguity of the term “death”, which, in addition to its literal meaning, may denote the state either of worldlings or of mystics who have “passed away” from the world. The “sick man”, of course, belongs to the former class.

۱۵۳۹-۱۵۴۰ Cf. IV 2960-2965 and the Ḥadīth-i qudsī cited in the notes *ad loc.*

۱۵۴۱ در سوار. See the note on v. ۱۴۶۵ *supra*.

۱۵۴۴ Cf. II 667 and the note *ad loc.*

اهل کورستان. Cf. III 517-523 and the *Hadīth*s cited *ad loc.* in which *ahl 'l-kurṣṭān*, i.e. persons devoid of understanding, are likened to *'l-qubūr*.

۱۵۴۵ See the Translation, p. 344, note 1.

۱۵۴۷-۱۵۴۸ Fa quotes Sa'dī (*Bāstān*, V, 136 *seq.*):

*dar-in naw'ī az shirk-i pāshidab bast*  
*kib Zayd-am biy-dzurd u 'Amr-am bi-khast.*  
*gar-at didab bakhshad Khudāwand-i amr,*  
*na-bīnī digar šīrat-i Zayd u 'Amr.*

۱۵۴۹ زنده, i.e. one whom God has inspired with real life (*baqd ba 'l-fand*).

۱۵۵۱-۱۵۵۴ For the metaphor, see III 4681 and the note *ad loc.*

۱۵۵۵ همن بر آ الخ, i.e. practise self-mortification and thereby attain gnosis.

۱۵۵۶ نهشتش بر رخ نشاندن الخ. The Cadi who plays a leading part in the Story of the Greedy Insolvent disagrees with this view. I II 648 *sqq.*

۱۵۵۸ See the note on I 2354.

۱۵۶۳ The commentators (Fa and Mq) regard this verse as a description of the Šūfī; but see v. ۱۵۷۴ *infra*.

۱۵۶۹ Cf. the *Hadīth*: *lā yu'minu ābadukum hattā yubibba li-akhbi yubibbu li-nafsibi*.

۱۵۷۱ See I 1308, note.

۱۵۷۶ Cf. Bayhaqī, *al-Maḥāsīn wa-'l-masāwī*, ed. Schwally, 132, 13: *wa-aḥḍaba a'rḍiyyim jirwa dhi'bim fa-'htamalahu ild khibd'ibi wa-qarraba l shāt' fa-lam yazaḥ yamtaṣṣu min labanibā hattā samina wa-kabura thum shadda 'alā 'l-shāt' fa-qatalabā*. Numerous parallels (Greek, Arabic, & Persian) are given by Nöldeke in his article *Das Gleichniss vom Aufzie eines jungen Raubtiers* (E. G. Browne Presentation Volume, 371 *sqq.*).

۱۵۷۸ حکم زبر, i.e. the Divine decree inscribed in the *Lawḥ al-mahf.*

۱۵۷۹ Cf. I 819-820 and the note *ad loc.*; V 134-143.

۱۵۸۰ A poetical version of the *Hadīth*: *kathratu 'l-dahl tumitu 'l-qalb*.

۱۵۸۱ وَأَبْكَوْا كَثِيرًا. *Qur.* IX 83 has *wa-'l-yabkū*. See V 137, note.

۱۵۸۵ چون جهنم رخ, equivalent to *chān yād-i jahannam giryah ārad*. This construction would be normal in Arabic. *lammā anna jabannama y: dhikrūhā bi-'l-bukā*. It is impossible to accept the translation (Fa & Mq): "since Hell causes weeping, the thought of it (also causes weeping)." Hell, considered as an object of meditation for the *sā* has greater spiritual value than Paradise.

۱۵۸۸ بازگوله نعل. See I 2481, note.

۱۵۸۹ Cf. II 24-32, V 738 *sqq.*, on the necessity of associating with a *murshid*.

۱۵۹۰ اَمْرُهُم شُورَى, *Qur.* XLII 36. Cf. V 167, note, and *infra*, v. ۲۶۱۱ *sqq.*

۱۵۹۱ پارسِت راه. Cf. the saying of Jesus (St John xiv 6): "I am the way, the truth, and the life: no one cometh unto the Father but by me."

۱۵۹۲ Cf. II 158 *sqq.* and the notes *ad loc.*

۱۵۹۳ چُون نشان جویی. The meaning is made perfectly clear by the next two verses. Fa mistranslates: "if you seek to become a (man of) mark", i.e. an eminent *Şūfī*.

۱۵۹۵ Referring to the *Ḥadīth* (cited in the note on I 2925-2926), which *Şūfīs* often apply to their *Şaykh*s.

۱۵۹۸ Translate: "haven't you read, O distraught one, that talk is entangled (so that) the draw of talk draws it along (into various topics)?" See II 1562 and the proverb cited *ad loc.*

فِي شَجُون. The metaphor is derived from tangled branches: if you pull one branch, it inevitably draws others after it. Cf. the saying *al-ḥadīthū dhī shajūn* (Lane under شَجْن) and the Persian phrase *shākh u barg sākebān*, "to talk at large". WM, explaining *shajūn* as the plural of *shajan*, "grief and anxiety", and reading *jarrabu jarra 'l-kalām*, renders the verse literally as follows: *kālm kardan dar waqt-i hajat-bā mt-kashād ān kalam-rā kālm kashidān*. The words *ay mustabām* lend plausibility to this interpretation, but on the whole I think it must be rejected.

۱۶۰۲ مَا يَنْطِقُ الْخ. *Qur.* LIII 3.

۱۶۰۳ هَمِچُو مَن. The Cadi, speaking as a *murshid*, exhorts the *Şūfī* to be free, as he himself is free, from attachment to outward forms.

P. ۳۶۴, Heading (۱). The following questions are prompted by the Cadi's insistence on *riḍā bi-'l-qadā* (v. ۱۵۷۷ *supra*). Since all things are eternally decreed, why are some good and others evil? Is it credible that God reveals Himself in everything that exists? How can the Many—this ever-changing world of opposites—have their ultimate source in One Real Being which in its essence transcends all plurality and mutability?

۱۶۱۰ چُون خُدا فرمود الْخ. Cf. *Qur.* VI 154: *wa-anna ḥādḥa širdī mustaqīm*<sup>m</sup>; XXXIX 69: *wa-'lladhīna jabadū finā la-nabdiyannabum subulān*.

۱۶۱۱ الولد بِرِ اَبِه. For a mystical interpretation of this *Ḥadīth*, see V 1927-1931, and cf. the *Ḥadīth-i qudsī al-insānu sirr<sup>m</sup> min asrārī* (I 1938, note).

۱۶۱۴-۱۶۱۶ This analogy illustrates the relation of the Essence as the sole Ground and Cause (*mu'aththir*) of existence to the phenomenal forms in which its effects (*athār*) are manifested.

۱۶۱۹-۱۶۲۱ If things (*ashya*) are essentially other than God, they must be either like Him (*nidd*) or unlike (*didid*), and in either case the consequence involves an absurdity. Would God create anything irreconcilable with His nature?—for *al-diddni lā yajitami'ni*—or so similar in essence, attributes, and actions that it might fairly claim the title *absamu 'l-hādiliqt* which He has bestowed on Himself (*Qwr.* XXXII 14)?

۱۶۲۳ بُرُو و مات بحر, *i.e.* the contrary aspects of Divine action—Mercy and Wrath, etc.

۱۶۲۴ این چگونہ و چون جان الخ. Even the nature of the human spirit is a mystery: cf. *Qwr.* XVII 87 and *infra*, v. ۲۸۷۷ *seq.*

۱۶۲۵ See the Translation, p. 348, note 3. Fa reads *dar bar qatra-i dn.*

۱۶۲۹ عقل کوید الخ. Reason describes the *martaba-i Haqiqah* as “the abode of bewilderment”, because intellectual superiority counts for nothing where knowledge of Reality is concerned; here ordinary standards of merit are reversed: the master of exoteric learning finds himself left far behind by the dervish whose “ignorance” he despises. See I 311-312 and the note *ad loc.*

۱۶۳۲-۱۶۳۴ It is related that the Prophet used to ask a blessing from poor and homeless Moslems (*yastaftihū bi-ṣa'āliki 'l-Muḥdijim*). His motive, according to Rūmī, was a purely mystical one: in the hearts of these *fugard*, emptied of self and illumined by Divine *tajalliyāt*, he discerned “the treasure buried in ruins” (cf. *vv.* ۱۱۶۷-۱۱۷۰ *supra*); since there could be no question of his divulging that secret to Moslems generally, the view that his object was to give them instruction (*ta'lim*), whether mystical or moral, is clearly inadmissible.

۱۶۳۶ حقیقت در حقیقت غرقه شد. Reality in its outward and “con-tingent” aspect = Man is essentially one with Reality in its inward and “necessary” aspect = God. This is the *sirr-i tawhīd*, realised by the mystic who, in escaping from the illusion of selfhood, “sinks into the Eternal and Absolute and apprehends and feels in everything the Image and Presence of the Divine” (Hegel). He *is* the Truth, which other men seek by so many diverse paths (cf. *infra*, v. ۲۲۵۹, II 2923 *seq.*, and the note on Book III, p. ۷۲, Heading).

۱۶۳۷ The questions asked by the Šāfi were apparently (but cf. v. ۱۷۵۵ *infra*) those of a novice. Here the Cadi admonishes him in terms suitable to his understanding. For a similar transition from *'ilm-i haqiqah* to *'ilm-i farīqah*, see v. ۲۲۵۳ *infra*.

۱۶۳۸ In Fa and other edd. this verse is followed by a verse which occurs in my three 14th-century MSS. (ABK) and may well be genuine. See the *app. crit.* and note on v 3422.

۱۶۴۳-۱۶۴۴ See I 381, note, and 1951 *seq.*

P. ۳۱۷, Heading (۱). *قصه ترك و درزی را*. A skeleton version of this story is quoted by Damiri in his extraordinarily discursive article on the domestic ass (*al-ḥimār al-ahlī*) from an unknown work entitled *Nuṣbatu 'l-abṣār fī al-ḥikāyi mulūkī 'l-amṣār*. The translation (Jayakar, I 567) runs as follows: "A tailor in the service of a nobleman was once present to cut a coat for him; he commenced to measure and cut for it, but could not find an opportunity (to steal), as the nobleman kept on looking at him that he might not deceive him and steal some of the cloth. The tailor then broke wind with a sound, upon which the nobleman laughed so much that he fell down, while the tailor took as much cloth out of the coat as he wanted. The nobleman then sat up and said, 'O tailor, out with another emission of wind', but the tailor replied, 'No, for fear of the coat becoming too tight.'" Damiri's anecdote also occurs in *Kitābu 'l-ḥikāyi*, 106, penult, which agrees with Rūmi in describing the tailor's employer as a Turk. For the moral of the story, see *infra*, v. ۱۷۰۹ *sqq.*

۱۶۵۰ *تی‌رو*, from *tibt raftan* (see Vullers, I 485, col. 2), "to make a useless journey". The reading *tibt-rā*, which Fa gives as a variant, is inferior.

۱۶۵۴ *درزی‌نامه*. Though all my MSS. have *duzdī-nāma-i*, "a book of thievery", I ventured to make this emendation without being aware that it is the reading of the Teheran edition. Now, however, I think the MSS. (and Fa) are probably right. Cf. v. ۱۶۱۵ *infra*.

۱۶۵۵ *جمله اجزایش الخ*. Cf. III 1147-1148 and the note *ad loc.*

۱۶۵۶ Fa reads: *garmi-yi wajd-i mu'allim*.

۱۶۵۷ *بهست و چار*. See I 2193-2194 and the note *ad loc.*

۱۶۶۱ *آن دم تولاك الخ*. See the notes on I 589 and II 974.

*نظار* = *naẓār*.

۱۶۶۳ *I.e.* God bestows on worldly folk the only goods they are fit to receive. Cf. I 3604 *sqq.* and the *Ḥadīth* cited in the note on I 2325.

۱۶۶۴ See I 1022 *seq.*, II 1425, III 208 *seq.*, and the notes *ad loc.*

۱۶۶۶ The Turk was indignant at the idea that a person of *his* intelligence could be bamboozled by "tricks of the trade".

۱۶۷۳ *Pūr-i Shush* is the correct form of the name; not "*Pīr-i Shush*", as inadvertently stated in the Translation, p. 351, and the Index, p. ۵۱۳.

۱۶۷۸ *مطمعانش*. Translate: "those who excited his desire", *i.e.* egged him on by opposing him. Cf. the proverb *al-insānu ḥarīṣun 'alā ma' muni'a*. There is no evidence that the Turk had any "backers".

*وہان را ہر کشور*. So all my MSS. except A, which (like Fa) has

a corrupt reading: *dabān-rā*.

۱۶۸۴ رُحْدَ تَرَكْ بَیْش. Translate: "exceeding (what was due to) the Turk's (social) rank."

۱۶۸۹ رَوِی طَار. Cf. v. ۱۸۱۷ *infra* and *Marzabán-adnab*, 26, 21: *bar rāy-i kār-i khabīsh bakhya-i shaynī uftādab dāmad*.

۱۶۹۱ رَحْشِیْرَاثْشَان. For *tahshīr* in the sense of miserly "hoarding", cf. v. 2791 and v. ۱۷۳۴ *infra*. Fa reads *takhshīrāt*, deriving the word from *khusbārāb*, "worthless leavings of food": see the note on ۱ 84.

۱۶۹۷ دَر لَافِ اَجِی (BGK); *dar lāgh-i akhī* (A); *dar lāgh ay achi* (Fa). The reading *achi* is supported by the very similar verse (۱۴۵۷۱, *infra*):

*dah-i chib ā habl-i chib ā charkh-i chī?*  
*in mīthāl-i bas rakik-ast ay achi.*

It is quite in Rūmī's style to confer the title *achi* = "vizier", "pasha", or "efendi" on the tailor, and though *akhī* (see the note on Book ۱, Preface, p. ۲, l. v) might describe him more accurately, this does not justify departure from the reading favoured by the rhyme and confirmed by the best MSS.

۱۶۹۸ خُدا...مُغْتَدَا. The MSS. write خُدا. See the note on ۱ 796.

۱۷۰۳ مَوَلَه. If the final *e* is not merely added for the rhyme's sake, it may be the Arabic feminine ending; in which case the Turk is depicted as a distraught woman.

۱۷۰۹ فِسانَه كُشْتَه, *i.e.* absorbed in vanities. Cf. v. ۱۶۵۵ *supra* and the note *ad loc.*

۱۷۱۰ بَر لَب كُورِ الْغِ, *i.e.* "meditate on thy spiritual corruption and endeavour to repair it". Cf. III 128-137 and the notes *ad loc.*

۱۷۱۴ اَیْنِ دُرُزِیْ عَامِ, *i.e.* "Father Time" (*Pir-i falak*) or "Fortune", according to the astrological conception of the (ninth) celestial sphere. See Gibb, *Hist. of Ottoman Poetry*, I 44, note 3.

۱۷۲۰ خُطَاطُ غُرُور. Fa and WM read *gharīr*.

۱۷۲۲ زُتْرَبِمَعَاتِ او. See III 472, note.

۱۷۲۴ زُهرَه طَرَب. See I 2077, note.

۱۷۲۶ The meaning of this verse is explained by the poet himself in vv. ۱۷۳۳-۱۷۳۵: *qallābi-yi in akhtarān* refers to sorrows and anxieties arising from love of the deceitful World (*qalb-zan*). The Turkish commentator (Fa) gives what seems to me a very artificial and far-fetched interpretation, though it is suggested by the parable that immediately follows: he reads *qalb-i zan* and, taking *qalb* in its rhetorical sense, regards *zan* as an anagram of *nar*, which by means of another figure (*taḥlīf*) becomes *nar*; "male". So, according to Fa, the purport of the verse is: "do not find fault with those who are beguiled by the charms of women: think how much viler is your own addiction to *livāḥab*!"

P. ۳۷۲, Heading (۱). This parable illustrates the point of the preceding verse. The *fons et origo mali* is man's inordinate sensuality; he has no right to complain of being tempted and seduced by the multitude of pleasures which God has provided for his benefit.

۱۷۳۴ تحشیر. Fa reads *takhsīr*. See the note on v. ۱۶۹۱ *supra*.

۱۷۳۶-۱۷۳۸ See the notes on I 547, II 929.

P. ۳۷۳, Heading. Many passages in the *Mathnawī* enforce the argument used here. Cf. I 1130, II 1816 *sqq.*, 2938 *sqq.*, and the notes *ad loc.*

۱۷۵۱ صابرين... و منفقين. See *Qur.* III 15.

۱۷۵۳ راه و بی‌رهست. Divine Wisdom involves *biddiyat* and *iddāl* (*Qur.* II 24). This is the reading of GK, while AB and Fa have *rd̄b-i bt-rab̄t-st*.

۱۷۵۹ خواری چرا. G writes *chard* (= *charīdan*), but *chird* (Fa) is possible: "how long (and) for what purpose?"

۱۷۷۱ Cf. I 1578 and the note *ad loc.*

۱۷۷۲-۱۷۷۴ The poor in spirit who suffer for God's sake are loved and cared for by His saints: cf. the *Ḥadīth-i qudsī* cited in the note on II 1737-1739 and the Story of Hilāl, *supra*, II 50 *sqq.*

۱۷۷۶ For the metaphor, cf. III 4159 *sqq.*, and for *turk-jūsh* in the sense of *nīm-pukhtab*, III 3749.

۱۷۷۷ ناشی تری = *nā-mahram-tarī*. Cf. v. ۱۶۲۵ *supra* and the Translation, p. 348, note 3.

۱۷۷۸ شاکردیش. The pronominal suffix refers to God or Love.

۱۷۷۹ I.e. "you complain of tribulation and ignore God's lovingkindness shown in the fond care and affection of your parents and countless other blessings bestowed on you every day and night".

۱۷۸۳ ثرید, i.e. worldly goods and sensual pleasures.

۱۷۸۵ Cf. IV 3030 *sqq.*

۱۷۸۸ See II 2484, note.

۱۷۹۰ See III 374, note.

۱۷۹۱ Fa and two of my MSS. (BK) read *girdāb-i ʿāft*.

۱۷۹۲ این عجلی الخ, i.e. the body and its faculties.

۱۷۹۳ کاوطبعی. See the note on I 534.

۱۸۰۱ و آن یخ پیش. Cf. v. ۱۸۱۹ *infra*. References to the use of ice as a refrigerant in hot weather are given by Mez, *Renaissance*, 381, 408.

۱۸۰۷ همچو مَرَبَر الخ. See Book III, p. ۲۱۱, Heading, and the note *ad loc.*

۱۸۱۲ این موالید, mystical "states" and ecstatic expressions (*shabīyyāt*), contrasted with the *mawālīd-i thalāthab* of the sensible world. See the note on I 1287.



۱۸۱۵ شاه قل. Fa, reading *sháh qul*, translates: "in order that the King may say, 'Speak'"; but the *iddfat* (written in G) is correct. Cf. *abl-i qul* IV 3259 and the note *ad loc.*

۱۸۱۷ هر دو گون, *i.e.* *bál u maqál*.

۱۸۱۸ احوال و حشر ما مضی, *i.e.* past impregnations (by Divine grace) and (spiritual) resurrections (revelations of Reality). This may refer to the experience of the souls of the blest in pre-existence (*ráq-i Alast*). See II 1666-1668, note. Fa has *ahbál-i bashr*. The reading *ihyd u bashr*, found in some edd. but in none of my MSS., is obviously a copyist's emendation.

۱۸۱۹ در تموز مُستَجِد. *Mustajadd*, an epithet applicable to a new garment depicts the change from winter frost and gloom to fine bright summer weather.

۱۸۲۴-۱۸۲۷ *I.e.* "when overtaken by affliction, do not lose faith and hope but call yourself to account: how can you, whose whole being bears witness to the bounties God has heaped on you, have any thought of ingratitude towards Him?"

۱۸۲۴ یا جُستی (G), a better reading and rhyme than جُستی given by Fa as a variant. Cf. *wá purs* in the preceding verse.

۱۸۳۳ زیرکان و عاقلان. Fa: *zīrakán-i mab-shikáf*.

دیده بر خطوط الن. See the note on v. ۱۴۲۸ *supra*.

P. ۳۷۸, Heading. باقی قصه فقیر. So all my MSS. Fa and other edd omit *bāq-i*, but the following verse would seem to indicate that the dervish mentioned here is the same one whose argument with his wife was related in vv. ۱۷۵۸-۱۷۶۱ *supra*.

۱۸۳۵ نگهبان رعا. *Rā'ad* (plural of *ra'īn*) may = *mullūk u salāṭīn*. But in this context it should be understood in the sense of *ra'īyyab*. God is the Shepherd of all His creatures.

۱۸۳۷ پنج حس دیگری. See I 3576, note.

۱۸۴۱-۱۸۴۲ See III 1450 *sqq.*

۱۸۴۵ ارجاء, *i.e.* God's causing him to have good hope that his prayer would soon be answered.

۱۸۴۷ خافض است و رافع است الخ. Cf. the Ḥadīth: *inna 'llāba lā yanām wa-lā yanbaghl labu an yanāma: yakhṣidn 'l-qisṭa wa-yarfa'ubu*.

۱۸۵۳ See I 393, II 1554, and the notes *ad loc.*

۱۸۵۴ در شحال الخ. The construction is *dar shamāl-i ba'th u dar samūn-marg*: the former a state of *raf'*, the latter a state of *khaṣḍ*.

۱۸۵۵ خمر يك رنگی عیسی ما. For the metaphor, see I 500 *sqq.*, 766, and the notes *ad loc.*

- 1856 Cf. II 1344 *seq.* and the notes *ad loc.*
- 1861-1862 The mystic, when his heart is purified and illumined by the *Nūr-i Muḥammadi* (I 1947-1950, note), realises that all forms of worship are essentially one: see III 2124-2132 and the notes *ad loc.*
- 1865-1867 At the Resurrection every "shadow" and veil by which the Truth is obscured in this world will disappear: the real relation between the diversity of religious beliefs and the absolute Divine Unity will be made evident to all. Cf. I 2445-2468 and the notes *ad loc.*
- 1866 Cf. the notes on II 965-967, IV 3662 *seq.*
- 1867 این بطانه الخ, *i.e.* all *sard'ir* (secret thoughts, motives, and intentions) will be turned inside out. Cf. the Ḥadīth: *yub'athu 'l-ndsu 'ald niyyatibim*.
- 1868 سرها مثال گاو پيس. See the note on II 1345, where پيسها is used in a similar context.
187. For the metaphorical sense of *Zangī* and *Raimī*, cf. I 3511-3522 and the notes *ad loc.*
- 1875 جوهر انسان الخ, *i.e.* the victory of the essential men (true believers) will be complete: they will possess "a Paradise as wide as are the heavens and the earth" (*Qur.* III 127).  
پيسه کاوان. Cf. *Qur.* VII 178: *ald'ika ka-'l-an'dmi bal hum adallu ald'ika 'l-ghafilān*.
- 1877 مورغان آب. Cf. III 3487 and the note *ad loc.* The elect are assured of a safe and easy voyage at the Last Judgement.
- 1878 While the first half of this verse contains an exact quotation from *Qur.* VIII 44, the second hemistich paraphrases the words that immediately follow it: *wa-yahyā man hayya 'an bayyinat*.
- 1879-1880. The "Day of Slaughter" will reveal and justify the *sirr* 'l-qadar which makes some men "falcons" (lovers of God) and lets others wallow, like crows, in sensuality. In the Translation, read "is bones and pieces of dung".
- 1881 همچون مريمي. According to a Ḥadīth cited in Fa, there are only two perfect women: *Āsiyah*, the wife of Pharaoh, and *Maryam*, the daughter of 'Imrān (cf. *Qur.* III 31 *seq.*).
- 1891 Cf. I 3121 *seq.*
- 1892 پرو پای مرغ. Fa: *parr u bāl-i murgh*.
- 1895 عقبه و ذو الخمار. 'Utbaḥ ibn Rabī'ah, a chieftain of Quraysh, fought heroically against the Moslems at Badr (Ibn Hishām, 443). For Dhū 'l-Khimār, who headed a rising in Yemen shortly before the Prophet's death, see art. al-Aswad in *EL*.
- 1896 گعبه جبریل و جانها. So all my MSS. Fa and other edd. read *Jibril-i jān-bā*, "spirits endowed with the qualities of Gabriel".

سدره. See I 1066 *sqq.* and the note *ad loc.*

١٨٩٨ قَبْلَهُ مُطِيع. Fa renders *muṭīʿ* (so vocalised in G) by *dhā famaʿ*, "covetous"; and this seems to be the sense required here. Cf. *muṭīʿ* = *qānīʿ* (II 1315) and the note on V 4214. The meaning "flatterer" (see v. 1778 *supra*) does not make such a good antithesis to *ʿadīb* in the first hemistich.

١٩٠٢ عَقَار = *sharab-i 'ishq* & *ma'rifa*.

وَأَن سَكَانُوا الْخ. Cf. *supra*, vv. 1712-1714 and 1872.

١٩٠٣-١٩٠٤ These verses give a mystical turn to *Qmr.* XLIII 31: *Nahma gasamná baynabum ma'ishatubum fi 'l-hayáti 'l-dunyá wa-rafa'ná ba'dabum sawga ba'din darajáti*.

١٩٠٥-١٩٠٦ Cf. vv. 1425-1429 *supra* and the notes *ad loc.*

P. 381, Heading. This Story is one of many allegories in which the object of the mystic's quest is represented as a hidden treasure: see IV 2540 *sqq.* and the notes *ad loc.*

١٩٠٨ وَاقَعُهُ بِيْ خَوَاب. See the note on II 224 and cf. II 1670 *sqq.*

١٩١٥ لَا تَقْنَطُوا. *Qmr.* XXXIX 34.

١٩١٩ شَدَّ. So written in G only.

١٩٢٠ شَدَّ سَوَافِرَاز. The reading *saxáwár* (B and Fa) is corrupt.

١٩٢٢ In the second hemistich Fa has *ghib-i si bi-shubh* & *Haqrat khibab* and gives the text-reading, which is that of all my MSS., as a variant.

١٩٣٢ Cf. I 3445 *sqq.*

١٩٣٣-١٩٣٤ See the note on I 3486.

چَرخِ بَا نَهَب, referring to the formidable influences which were supposed to emanate from the planets and the Ninth celestial Sphere (I 149, note).

١٩٣٥-١٩٣٦ Universal Reason, the first thing that God created, is the essence of the Perfect Man. Cf. *infra*, v. 2102 *sqq.*, II 970-974; Book IV, p. 309, Heading; IV 2179; and the notes *ad loc.*

١٩٣٩-١٩٤٢ The allegorical meaning of these verses is explained as follows: "go forth from the 'city' of human nature and turn your back on the 'dome' of carnal reason and the 'shrine' of the animal soul; then face the 'qiblah' of Unity and shoot the 'arrow' of aspiration from the 'bow' of *mujaḥadab* in order that you may attain to *mushāḥadab*."

١٩٤٠ دَرِ فَدَقْدَسْت. Cf. I 396, note. Fa: *dar farqad-ast*.

١٩٤٢ سَعَاد, a woman's name associated with Arabian love-poetry: here it might be rendered by "beloved soul", but probably is used as a substitute for *sa'id*.

١٩٤٥ خُودِ نَدِيدِ الْخ. For the cause of his failure, see *infra*, v. 2347 *sqq.*

۱۹۵۸ همچو عنقا. See III 4694, note.

۱۹۶۲ كه بسوزد كل الخ, *i.e.* to sacrifice what is pleasant and useful for the sake of what is painful and unprofitable.

۱۹۶۹ سخت‌رویی الخ, *i.e.* one who faces temptation with fortitude and relies on nothing except God.

۱۹۷۲ فتوت. See I 711, note, and cf. the *Hadīth-i qudsī*: *al-faṭṭawatu an tarudda nafsaka ilayya fābirat<sup>am</sup> ka-mā qabiltahā minnī fābirat<sup>am</sup>.*

۱۹۷۳-۱۹۷۴ Cf. the description of the disinterested lover of God at III 1905-1922.

۱۹۷۸ در ده, *i.e.* in the material world. Cf. III 2618 *seq.*, 2711.

۱۹۸۲ طَبَّ جَمِلَةً عَقْلُهَا الخ. Cf. IV 1287 *seq.* Earthly knowledge and beauty are but shadows of Love, *i.e.* the Real Beloved (I 23, note).

۱۹۸۳ در روی خود, *i.e.* "towards Him who is thy essential self".

۱۹۸۴ لَيْسَ لِلْإِنْسَانِ الخ, *Qnr.* LIII 40. For the use of *sa'd* in this context, cf. *laborare est orare*.

۱۹۸۶-۱۹۸۸ See the note on I 1578.

۱۹۹۱ Concerning the ideas to which the poet gives expression in the following passage, see II 74-76 and the notes *ad loc.*, and cf. I 1727-1733, where his mystical devotion to Ḥusāmu'ddīn typifies, as it also does here, the *fanā* of the lover in the Beloved and the union of the individual soul with the Soul of the world.

۲۰۰۰ بحر آن اوست... بُحْرَانِ اوست. For the word-play, cf. v. ۱۴۵۷ *supra*. At the critical moment (*buhrān*) of his self-mortification the mystic attains to the Essence of all life and energy (*bahr*): *man kāna lī-'llāhī kāna 'llāhu labu*. See IV 2613-2615 and the notes *ad loc.*

۲۰۰۱ All that Rūmī, inspired by Ḥusāmu'ddīn, divulges in the *Mathnawī* is only a partial revelation of the Truth; there are mysteries ineffable and incommunicable which remain hidden in his inmost consciousness. Cf. the saying of Abū Hurayrah: *ḥaṣṣṭu min Rasūli 'llāhī (sallā 'llāhu 'alayhi wa-sallama) wa-'a'ayni minā 'l-'ulūmī fa-baṭḥaṭḥu abādabumā fa-lam abuṭṭihā 'l-'ākḥara fa-law baṭḥaṭḥu la-quṭī'a bādhā 'l-bu'imm*.

۲۰۰۲-۲۰۰۶ The metaphor of the reed-flute (*ney*) is familiar in this connexion. See, *e.g.*, the opening verse of the poem and the note *ad loc.*

۲۰۰۶ گر نبودی با لبش الخ. Cf. I 27-28. It makes no essential difference whether the pronouns in this and the preceding verse are referred to God, *Nafīk-i ḥaqīqī u Fayyāḍ-i aẓall* (Fa), or to Ḥusāmu'ddīn, the God-Man.

۲۰۰۷ با كه خفتی الخ. Cf. I 137 *seq.*

۲۰۰۸. أبوت عند ربی. See the *Hadīth* cited in Book IV, p. ۳۷۵, Heading and Cf. I 3740-3741, note. The second hemistich depicts mystic "absorption" (*irtighāq*): see *Kashf*, Eng. 383, under *Kulliyat*.

۲۰۰۹. یا نار الخ. *Qur.* XXI 69. Cf. III 954 and the note *ad loc.*

۲۰۱-۲۰۱۱. See I 428 *seq.* and the note *ad loc.*

۲۰۱۲. در دل که الخ. alluding to the belief that rubies and other gems are formed by the action of solar heat (see I 1973, note). Here *Husāmu'ddī* (*Diya' n 'l-Hagg*) is the medium through whom the Divine Sun fills the universe with light and beauty.

۲۰۱۳. چون علی الخ. See IV 2232 and the note *ad loc.* The legend explains the significance of the *ney*: it was originally a shepherd's pipe fashioned from a reed that grew up in the well to which 'Alī had confided the Prophet's mysterious lore. See Afāki tr. by Redhouse, *Masnavi*, 84 *ms.*

۲۰۱۶-۲۰۱۷. The poet, transported by Love, now throws reserve aside and announces his intention to glorify *Husāmu'ddīn* in defiance of ignorant and envious critics.

۲۰۱۸-۲۰۲۱. *I.e.* "in my present state of ecstasy do not expect me to resume the Story of the Fakir and the Buried Treasure and help him (*i.e.* an one like him) on his way to the Truth".

۲۰۲۰. پروای آن اسناد نیست. So BGK correctly. Fa says that *isnād* is wrong and reads *ustād* in the sense of *ustād* = *irshād*; but this is clearly indefensible.

۲۰۲۲. در ده ای ساقی الخ. *i.e.* "O *Husāmu'ddīn*, inspire with love of God the sceptic who cavils at us".

۲۰۲۳. سبالی می زند. Some MSS. read *sibill* (with *imdlab*), which F confuses with *sabill*, taking *sabli qadam* as synonymous with *rah qadam* "to waylay".

۲۰۲۵-۲۰۲۶. See II 167, note.

۲۰۲۷. Cf. III 3564 *seq.* and the note *ad loc.*

۲۰۲۸-۲۰۲۹. An appeal to the "*Khawājah*". Cf. I 537-542.

۲۰۳۰. گوهر و ماهیش الخ. See the notes on I 504 and I 112.

۲۰۳۱. جز دوی الخ. "The reality of *tawhid* is silence outwardly and inwardly" (Ibn al-'Arabī). Any verbal profession involves the existence of a *munawhid* and a *munwahhid*, *i.e.* virtually a denial of Unity, as Ibn al-'Arabī says in the verse,

*ma-wahhida 'l-Wāḥidu min wāḥid*  
*ma-kullu min wahhadahu jāhid.*

۲۰۴۰. خوش مُدارا کن الخ. There is Prophetic authority for dissimulation of this kind. See IV 3811-3817 and the notes *ad loc.*

٢٠٤٣ نوحیان, with particular reference to Noah's wife (see *Qnr.* LXVI 10 and cf. *infra*, v. ٢١١٠), who told the people he was mad and whose character is exhibited in the following Story of Abū 'l-Ḥasan Kharraqānī.

P. ٣٨٩, Heading. Concerning this celebrated saint, see the note on Book IV, p. ٣٨٩, Heading (2).

The Story related here is a very free adaptation of an anecdote in *TA*, II 207, 7 *seq.*, which runs as follows: Bū 'Alī Sīnā (Avicenna), hearing of the Shaykh's renown, made a journey to Kharraqān for the purpose of paying his respects. When he called at the house, the Shaykh (as it happened) had gone out to gather fire-wood, so Bū 'Alī asked his wife where he was. She replied, "What business have you with that liar and *ẓindīq*?" and much else in the same strain. Bū 'Alī set out to find the Shaykh and saw him returning home, accompanied by a lion which was carrying a load of wormwood on its back. "O Shaykh," he cried in amazement, "what marvel is this?" "Yes," he answered; "unless I bore patiently the burden of such a wolf"—meaning his wife—"such a lion would not bear the burden I have laid on it" (cf. *infra*, v. ٢١٢٦ *seq.* and v. ٢١٣٨).

٢٠٤٤ طالقان was an important town in the Merv district.

هو الحسن, a metrical variation of Bū 'l-Ḥasan.

٢٠٤٥ با صدق و نهار. These words, I think, refer to the dervish, not to the Shaykh, and G writes شمع with *sukhn*, as in the text. Correct the Translation accordingly.

٢٠٤٩ ذو الكور. Fa and all my MSS. except G read *bū 'l-karam*.

٢٠٥٠ ریش بین, "look at your (his) beard!", i.e. "what a fool you are (he is)!" Cf. II 544 and the note on I 533.

٢٠٥٣ دوشاخه بر نهاد. For the metaphor, see v 158 *seq.*

٢٠٦١ Here the Shaykh's wife expresses a view held by many legalists and theologians who were shocked by the extravagances of saint-worship.

٢٠٦٢ جيفة التليست, i.e. he keeps no vigils. Cf. the phrase *mubtā' l-layl*, used in the opposite sense.

٢٠٦٣-٢٠٦٧ The legend of Abū 'l-Ḥasan Kharraqānī (*TA*, II 201-255) amply justifies this orthodox attack on Šūfī antinomianism: see also *MI*, 133-138; from Rūmī's standpoint, however, the critics are fools and knaves.

٢٠٦٨ روز روشن الخ, i.e. any attempt to shake the faith of those who "see by the Light of God" is as futile and irrelevant as a night-patrol at noonday.

٢٠٧٠ آفتاب حق الخ. The epiphany of the Perfect Man is likened to the rising of the vernal sun.

۲۰۷۳ عجل الخ. Cf. IV 3331-3334 and the note *ad loc.* The true mystic sees and worships God in the "calf" which He has inspired to low *i.e.* in the saint who displays His attributes. This verse alludes to v. ۲۰۶۱ *supra*.

۲۰۷۷ Cf. I 538-540, 2647-2666 and the notes *ad loc.*

۲۰۷۸ شمع حقرا یف کنی الخ. Cf. *Qur.* LXI 8 and *SIM*, 37.

۲۰۸۳ The spiritually purblind dream of a world in which they will no more be troubled by the dazzling light of prophecy and saintship.

۲۰۸۴ موجهای تیز الخ, *i.e.* the manifestations of the majesty of the Holy Spirit (*Rūḥn 'l-Quds*).

۲۰۸۵ موی رست. See I 1394, note. The Story of Canaan (*Qur.* XI 44 *sqq.*) is related in *Math.* III 1308 *sqq.* Cf. also IV 3360-3364.

۲۰۸۷ همرفان مه, *i.e.* those who follow a Perfect Man on the way to God.

۲۰۹۰-۲۰۹۳ The reply to v. ۲۰۶۵ *supra*. For this doctrine of perfection see *Asrār-n 'l-tawḥīd*, 42, 1 *sqq.*, translated in *SIM*, 62 *seq.*, and cf. *Kashf Eng.* 200 *sqq.*

۲۰۹۳ امر معروف الخ, *i.e.* the *Shaykh-i kāmīl* is not subject to the Law for he has passed beyond all distinctions: he is both the Law-giver and the Law, both the Hierophant and the Mystery (cf. the *Ḥadīth-i qudsī al-insān sirr-min asrārī*).

۲۰۹۵ چون انا الحق گفت شمع. I do not agree with Fa's view that *an 'l-lāqq* may be used here as a formula of mystical "deification" without reference to Hallāj, and that "the *Shaykh*" may signify either Bāyazīd or Abū 'l-Ḥasan *Kharraqānī* himself.

۲۰۹۶-۲۰۹۷ See I 3052-3055 and the notes *ad loc.*

۲۱۰۱ طبل غوار. Cf. v. ۲۰۶۰ *supra*.

۲۱۰۲-۲۱۰۷ See the note on IV 698.

۲۱۰۸-۲۱۰۹ Cf. v 2749-2751 and note 1 in the Translation *ad loc.*

۲۱۱۰ عیال کافر الخ. Cf. *rv.* ۱۴۷۲-۱۴۷۳ *infra*.

۲۱۲۵ آزر با خلیل. See v 1685, note.

۲۱۲۹-۲۱۳۲ In Moslem religious literature and art the saint is often depicted riding on a lion and manifesting by this miracle the triumph of the spirit over the flesh. For the comparison of the *nafs-i ammarā* to a *shīr-i bāṣin*, see I 1374.

۲۱۳۹ P has *bukhtī-yīm*; but there is preponderant MS. authority for the text-reading.

اندر سبق. Cf. v 3739 and the note *ad loc.* The explanation the *andar sabaq* = *andar aṣḡal* seems less appropriate here.

۲۱۴۲ God is represented as playing a game of dice with the selfless soul and throwing odd or even, *i.s.* determining all its diverse experiences. See the notes on I 393 *seq.* For "sensual desire" in the Translation, read "self-will".

۲۱۴۵ سنا برق الخ, from *Qur.* xxiv 43: *yakādu sand barqibi yadhbabn bi-'l-abṣār.*

۲۱۵۱-۲۱۵۲ Cf. I 1128-1135 and the notes *ad loc.*

P. ۳۹۵, Heading. اِنِّیْ جَاعِلٌ الخ, *Qur.* II 28. Cf. the notes on *Math.* I 2559 *seq.*

۲۱۵۳ Cf. I 3485 *seq.*, IV 1194, and the notes *ad loc.*

۲۱۵۵ دو عَلمَ, *i.s.* *mazhar-i nūr-i biddiyab* and *mazhar-i ḡulmat-i dāldāb.*

۲۱۶۰-۲۱۶۱ See I 547, note.

۲۱۶۶ See *Qur.* xi 70.

۲۱۶۷ See the note on Book I, p. ۵۳, Heading.

۲۱۶۸-۲۱۶۹ See I 864, note, and II 2367 *seq.*

۲۱۷۰-۲۱۷۸ An argument illustrating the unreality of all secondary causes (*asbab*) to which good or evil effects are imputed. See I 548, 830-853 and the notes *ad loc.*

۲۱۷۱۴ زو پناه آری الخ, *i.s.* "in order that when you feel the effect you may turn with entire submission to its Creator and Causer (*Musabbib*)".

۲۱۷۵ تو دو قلّه نیستی. For the metaphor, see the note on II 3309.

قَصَّةٔ عَذَابِ ظُلْمَةِ. See *Qur.* xxvi 189: *fa-kadhhababun fa-akhadhhabum 'adhabun yawmi 'l-ḡullati.*

۲۱۷۶-۲۱۷۸ The people of Shu'ayb (*Aṣḥābun 'l-aykab*: *Qur.* xxvi 176) are said to have been tormented by a heat so intense that their houses afforded them no shelter; then, after seven days, there appeared in the sky what they imagined to be a rain-cloud, which burst into flames and consumed them all.

۲۱۸۱ زین همی کوید الخ, probably referring to *Qur.* Lxvii 3-4. See the note on *Math.* I 3629.

۲۱۸۲-۲۱۸۳ For David and Isráfīl as types of the *murshid-i kāmīl*, see II 915, note, and I 1930 *seq.*

۲۱۸۵ محروم از وجود. Perhaps *wujūd* should be understood here in its ordinary meaning. Those who deny *ḥaqā'iq-i aṣḥyá* virtually deprive themselves of reason, senses, and real existence.

۲۱۸۶ The poet says he must refrain from divulging the *sirr-i Huniyyat-i Ilāhī*: he can only point out the right way to discover it.

۲۱۸۷ Here *im'ān* is derived from *mā'in*, "running water". For the metaphor, see II 1206-1209 and the notes *ad loc.*



- چون رتن جان رست الخ. Cf. IV 557 and the note *ad loc.* When the animal soul (*rub-i hayawānī*) is purged of its bodily affections, it assumes the name and nature of the spirit or reasonable soul (*rawdān = nafs nātiqab, rub-i insānī*).
- ۲۱۸۸-۲۱۸۹ In my opinion these verses refer to Sanā'ī of Ghaznah by the title (*Hakīm*) which in the *Mathnawī* is invariably used without addition of the *takhalluṣ*. WM identifies the "philosopher" with Ibn Sīnā, who (according to him) applied the terms *jan* and *rawdān* to the *rub-i hayawānī* and the *nafs-i nātiqab* respectively in his *Mi'rājīyyab* (s. Rieu, *BMPC*, p. 438, col. 2, where the treatise in question is entitled *Sharḥ-i Mi'rāj* and shown to be of dubious authenticity). It is incredible however, that Rūmī could have described Ibn Sīnā as a real mystic and pronounced a blessing on him. In the Translation substitute "sage" for "philosopher".
- ۲۱۹۰ کړ کلى را الخ, *i.e.* a prophet or saint can cause things normally beneficial to become harmful. Cf. *supra*, v. ۲۱۶۷ *sqq.*
- ۲۱۹۱ See the note on I 854.  
بادِ شایره, an irregular construction, which might have been avoided by writing *rub* instead of *bād*.
- ۲۱۹۲ The reading of BP (see *app. crit.*) is difficult to explain. I suggest that عسى is used as a noun equivalent to بولى, "may be" in the sense of "hope" (III 3091 and note *ad loc.*), in which case the translation would run as follows:  
"The Wind was (like) the Flood, and the line (drawn by Hūd) was (like) the ship (Ark): there is many a hope (of benefit resulting from such arks and floods (manifestations of Divine *lutf* and *qabr*)).
- ۲۱۹۳-۲۲۰۲ This passage illustrates the doctrine that partial evil (self-interest, worldly cares and anxieties, etc.) serves the ends of Providence and in reality is universal good. Cf. I 2063-2070 and the note *ad loc.* and *infra*, v. ۲۲۸۱ *sqq.*
- ۲۲۰۷ آن صور, *i.e.* the *ṣifāt* 'l-*Ḥaqq*, which are revealed only to the Perfect Man.
- ۲۲۰۹ *I.e.* "God causes you to pass through a continual succession of diverse 'states' (I 393, note): now He plunges you in the Flood of His wrath, now He brings you safe to shore in the Ark of His mercy".
- ۲۲۱۸ Fear is not originated by the *qawwat-i wāhimab*, as philosophers assert. For *wahm* and its effects, see I 2757, III 1558-1561, and the note *ad loc.*
- ۲۲۱۹-۲۲۲۲ See I 3454, II 2927-2930, and the notes *ad loc.*

۲۲۲۱۴ *پند دلست*. Fa and three of my MSS. (AKP) read *band-i dil-ast*, and Fa explains that God's "ships" are His eternal decrees (*ahkam*), by which the true believer's heart is enthralled and captivated. The relation between these Divine *ahkam* and all others, such as intellectual judgements and religious ordinances, is that of the "whole" to its "parts". See the note on I 2801.

۲۲۲۵-۲۲۲۹ Cf. I 1061-1065 and the notes *ad loc.*

۲۲۳۳۴ قاموا طمأنی (*Qur.* IV 141), referring to the so-called *Munafiqin*, whose lack of living faith was betrayed by their attitude in the ritual prayers.

۲۲۳۵ This number should have been placed opposite the preceding verse, and the error (caused by the occurrence of *آتشین* and *آتش* at the beginning of successive verses) affects the numeration in the Persian text as far as v. ۲۲۵۲ *infra*. The correct numbers are given in the Translation.

۲۲۳۶ *آتش دیدنی الخ*, *i.e.* the fire that belongs to the sensible world.

*آتش جان*, *i.e.* the fire of *fand* and *tawhid* which consumes the whole world of opposites.

۲۲۳۸ *كل شيء الخ*, *Qur.* XXVIII 88.

۲۲۳۹-۲۲۴۵ In these verses the nature of mystical union is illustrated by an analogy drawn from Arabic grammar, namely, the absorption and disappearance of the *alifu 'l-waṣl*, *e.g.* in the formula *بِسْمِ اللَّهِ*, where *بِسْمِ* stands for *بِاسْمِ*. The *alifu 'l-waṣl* typifies the "self" which by giving up its external individuality (*wajid-i 'ayn*) realises that its true existence is in the knowledge of God (*wajid-i 'ilm*) and that, as a mode of Divine being (*'ayn-i ṭhābitab*), it is essentially one with Him.

۲۲۴۰ Fa reads *chūn alif dar bi-sm pinbān gard u 1st*.

۲۲۴۱ *حروف گشته مات*. *E.g.* the letter ن in مّا = مینا.

۲۲۴۲ *وصل بی و سین الخ*. Cf. the verse of Ḥallāj (*Tawāsīn*, 162):

*bayni wa-baynaka anniy<sup>um</sup> yunāzi'uni,*  
*fa-'rfa' bi-luṣṣika anniy<sup>um</sup> mina 'l-bayni.*

۲۲۴۶ *ما رمیت الخ*. See the note on I 615.

*قال الله الخ*, *i.e.* God was really the speaker of the words uttered by the Prophet in the state of *fand*. Fa reads *az dimn-ash bi-jast*.

۲۲۴۷ Here Rūmī, borrowing the language of the *Qur'ān*, declares that the *Mathnawī*, in respect of its Divine origin and inspiration, is infinite and imperishable. Cf. *Qur.* XXXI 26: "and if all the trees in the earth were pens, and the sea with seven more seas to extend it (were ink), the words of Allah could never be exhausted." See also the notes on Book I, Preface, p. I, l. ۳, and II 3540-3546.

۲۲۴۸ The recitation of the *Mathnawī* will continue so long as there are bricks (bodies) moulded of clay, *i.e.* until the end of the material work  
 ۲۲۴۹-۲۲۵۰. The poem cannot die; though generations of its copyist and chanters (*mathnawī-khawān*) pass away, the ocean of Divine energy is ever producing new pens and voices to preserve and perpetuate the truths revealed in it.

۲۲۵۱ حَدِّثُوا عَنْ بَحْرِنَا, *i.e.* "relate the Holy Traditions (*shādīth-i qudsiyyat*) and other sayings drawn from the profundity of the Prophet's mystical knowledge (*'ilm-i ladunni*)". The words *ḥaddīthū 'an baḥrinā wa-lā ḥarā* are addressed to the '*ulamā-yi rabbānī* and allude to the following Ḥadīth *ḥaddīthū annī wa-lā ḥaraja fa-rubbā ḥamīlī fiḡbīn ḡhayru faḡībīn wa-rubb ḥamīlī fiḡbīn ild man hawa afqabu minhu*.

۲۲۵۲ باز کرد از بحر الخ, *i.e.* "let me leave these deep waters and return to the exoteric aspects of the Story" (cf. v. ۲۲۷۱ *infra*). For the metaphor see the note on v 802-803.

۲۲۵۳ جزو الخ. The particular and discursive reason ('*aql-i juz'ī*', '*aql-ma'dsh*'), which pursues "childish things", is indispensable as a stepping stone to the universal and transcendental reason ('*aql-i kullī*', '*aql-i ma'dd*).

۲۲۵۷ Fa makes *bi-riyā* an epithet of *faqīr*, but this is impossible.

۲۲۵۹ خود کنج اوست. Cf. the saying of St Augustine, "Man is what he loves." The true seeker (*ṣālib*) loses himself in the object of his search (*maḡlūb*) and becomes one with it. See the notes on *Diwān*, SF xvii 11, xviii 6.

۲۲۶۰. The selfless lover contemplates nothing but his own "face", *i.e.* the Divine Essence and Attributes reflected in his heart, which constitute his real "self". Cf. *Ta'īyyab*, 133-134 = *SIM*, 214:

*kildnā muṣallīn wdbidun sājidun ild  
 baḡlaḡatibi bi-'l-jam'i fī kulli sijdati.  
 wa-mā kāna li ṣallā siwāya wa-lam tākun  
 ṣalāti li-ḡhayrī fī adā kulli rak'ati.*

۲۲۶۲ دانش او الخ. See GR, 121 *sqq.* and the notes *ad loc.*

۲۲۶۳ اِنِّیْ اَنَا, referring to the epiphany from the Burning Bush (*Qur* xxviii 30): *yā Mūsā innī ana 'llāhu Rabbu 'l-'ālamīn*.

۲۲۶۴ اَسْجُدُوا لِآدَمَ, *Qur*. ii 32. The adoration of Adam, the God-Maid by the angels (i 540, note) symbolises the essential unity of all particular modes of being (*ta'ayyunāt*) with the Absolute. Cf. i 538, note, and *Ta'īyyab*, 476 = *SIM*, 242:

*wa-siyya shahidūn 'l-sājidina li-maḡharī  
 fa-baḡḡaḡtu annī kamīn Adama sijdati.*

۲۲۶۵ See I 2660 and the note *ad loc.*

۲۲۶۶ See I 1926, 3052-3053, and the notes *ad loc.*

۲۲۶۷ آن حبیب الخ. Probably this line is a description of Ḥusāmu'ddīn. WM says it refers to the Prophet, while Fa thinks God is meant. In my opinion, however, the words *dn khalīl-i bā-rashad* clearly point to the Perfect Man.

۲۲۷۰ This is the language of "deification". The saint in his unitive experience assumes the Divine *ihātib* and says: *ana asma'n wa-ana aqīlū, laysa fi 'l-ddri ghayranā dayyārūn*.

۲۲۷۲ Fa reads *chashma-i rdhat*.

۲۲۷۴ این چشمه دریا مدد, i.e. the man inspired by God.

مُتَنَسِّس (AK) is the correct reading here. The majority of my MSS. and most edd., including Fa, have *muktanas*.

۲۲۷۸ چشمه بند ختم. Cf. *Qur.* II 6: *khatama 'llāhu 'alā qulūbīhim wa-'alā sam'īhim wa-'alā abṣāribīm ghishḥawatūn*.

۲۲۸۵ آرد سازد الخ. See the note on II 379 and cf. Baydāwī on *Qur.* IV 124.

کوه الخ. See *Qur.* XXXIV 10 and *Math.* III 4268 *sqq.*

P. ۴۰۳, Heading. The dervish, having failed to discover the treasure by his own efforts, repents of his egoism and beseeches God for help and guidance. It now appears that the *ganj-nāmab* (*supra*, v. 19۰۸ *sqq.*) signifies the *Qur'dn*, which contains mysterious clues to the "hidden treasure" of gnosis.

۲۲۹۲ قول حقرا الخ, an injunction based on the claim of the Ṣūfīs that their interpretations of the inner meaning of the *Qur'dn* are derived immediately from God. See *Luma'*, 105 *seq.* and *MI*, 23 *seq.* Rūmī frequently expresses contempt for rationalistic and subjective exegesis (*tafsīr bi-'l-ra'y, taḥwīl*), e.g. I 1080 *sqq.*, 3740 *sqq.*, and indicates his agreement with the saying: *man fassara 'l-Qur'dna bi-ra'yihī fa-'l-yata-bawwa' maq'adabu minā 'l-nār*.

۲۲۹۶ هر سر خرقه شدن = *ba-jārib-i faqr ū qand'at raftan* (*ldẓim-ast*). The *lebrīqab* is a badge of self-abasement and self-abandonment. Fa has *shudam* in its text, but translates and explains *shudan*, which is the reading given by all my MSS. except K.

۲۲۹۸-۲۳۰۱. In these verses, as in a more familiar passage (I 387-406), Rūmī employs the imagery of night and sleep to depict the seeker's blissful escape from self-consciousness.

۲۳۰۰ Throughout the remainder of this section the poet identifies himself with the dervish and virtually speaks in his own person.

خود همی گوید الخ. See II 1666-1668, note. Complete *fanā* involves

the disappearance of all "otherness", *i.e.* the assertion and acknowledgment by God Himself of His absolute omnipotence. In the first hemistich Fa reads *an shab-i 'all*, which makes a bad rhyme.

۲۳۰۵ گاندر آن ظلمات الخ. Instead of this line three of my MSS. read *Yānus-wár tasbīhi kamand*. Cf. *Qur.* XXI 87: *fa-naddā fi 'l-ẓulumāti* *la ilāha illa anta subhānaka*. For a mystical application of Jonah's descent into the belly of the Fish, see III 4512 *sqq.*

۲۳۱۰ موسى آنرا الخ. The fire that Moses saw in the Burning Bush (*Qur.* XXVIII 29) was really a *tajallī-yi nūr-i ilāhī*.

۲۳۱۲ See V 3109 and the note *ad loc.*

۲۳۱۴ اصحابنا اصحابا. So all my MSS. *Ashāband* stands for *ashāband* and refers to members of the Mawlawī brotherhood, while *ashāb-rā*, as explained in the preceding verse, includes all *Ṣūfis* who are devoted to the *Musabbib* and entirely regardless of *ashāb*. At first sight the context might seem to support another reading, which occurs in the Teheran edition and is given by Fa as a variant, namely, *ashāb na-ashāb-rā*, a phrase corresponding to *na-mustabiqq ā mustabiqq* in the next verse; but the point is that attainment of the spiritual perfection and supreme felicity (*sadr-i sarā*) enjoyed by the *ashāb* depends ultimately on Divine grace, which takes no account of merit or demerit: see the note on I 2694.

۲۳۱۶ Cf. I 601-613 and the notes *ad loc.*

۲۳۱۷ اغیارا. See II 2186, note.

۲۳۱۸ خاك مارا الخ. Cf. I 432-434 and the *Ḥadīth-i qudsī* cited in the note on p. 1972 *supra*.

۲۳۱۹ تو امر کردی زابتدا. E.g. *na'ānī astajīb lakum* (*Qur.* XI 62).

۲۳۲۰ ای عجاب. Some commentators erroneously take *'ajīb* as an epithet of God = *'ajībū 'l-sha'n*.

۲۳۲۲ دریای رحمت. So G; but four of my MSS. (ABKP) have *daryā-ḥayat*.

۲۳۲۵ بُدی مرغان من. For the construction, cf. II 787, V 4232, VI 34 497.

۲۳۲۸ دیدورا, *i.e.* "all that I had in view and sought for".

۲۳۲۹ چون الف چیزی ندارم, *i.e.* "I am utterly destitute (of the power to seek)". See the notes on I 1514 and II 3084.

جز دلی الخ. A heart constricted by distress is often compared to the "eye" of the letter *ر*.

۲۳۳۰. Since *alif* and *mīm*, when combined, form the word *um* (*umm* "mother" (fundamental *materia*), Rūmī says that these two letters constitute the stuff of our sleeping and waking existence, in the sense that *alif* signifies privation of the activities of the conscious self which are symbolised by *mīm*.

میر امر الخ *i.e.* the soul of the mystic and quietist craves release from the prison-house of self-consciousness.

۲۳۳۱ غافلست. Elsewhere in the *Mathnawī* the term *ghāfil* is almost invariably associated with the worldly "sleep of ignorance" (*khawāb-i ghaṣṣat*). See II 39, note. 'Aqil, on the other hand, takes its meaning from the context, though usually it refers to the carnal rather than the spiritual reason.

۲۳۳۸ آب ده زعین. Fa translates as I have done, but perhaps a better rendering would be: "do Thou give me tears from the fountain (of Thy munificence)." Cf. the following verse.

عینین... هطاتین. The commentators cite *Ḥadīths* in which the Prophet, praying for the gift of tears, is said to have used these or similar words, e.g. *Allāhumma a'ṭinī 'aynayni ḥāṣilatayni qabla an yakūna 'l-dam'u dam' wa-'l-adrasu jamr'*.

۲۳۴۶ سخته or سخته (G) is synonymous with *sanjīdab* = *manẓūm*. Fa reads سخته and explains it as a "lightened" form of ساخته.

۲۳۴۷-۲۳۶۲ The faculties and attainments on which men plume themselves will never enable them to find "the hidden treasure". With this passage cf. I 1113-1120 and the notes *ad loc.*

۲۳۵۱ پریدن مجو. Fa reads *parrīdan*, and translates it (as the sense requires) by *āchārmaq* = *parrānīdan*, *i.e.* "do not seek to let the arrow fly (too far)". Apart from the difficulty involved in the causal use of *parrīdan*, the reading *parrīdan* is confirmed by *pur kun* (v. ۲۳۴۹) which Fa renders: *ṭālū ve qawī ṣṭek*.

۲۳۵۳ اقرب از حیل الوریذ. See IV 3241, note.

۲۳۵۸ جاهدوا فینا. Commentators refer to *Qwr.* XXIX 69: *wa-'llāḥina jāhadi fīnā la-nabdiyannabum subulān wa-inna 'llāha ma'a 'l-muḥsinin*. G writes *jābīdū* (imperative), in which case *jābīdū fīnā* would represent *wa-jābīdū fī 'llābi haqqa jābādībī* (*Qwr.* XXII 77; cf. V 39, IX 41).

۲۳۵۹-۲۳۶۰. See *Qwr.* XI 38-49 and cf. *Math.* IV 3360 *sqq.*

۲۳۶۴-۲۳۶۷ These lines describe philosophers and others who presume to set up their intellectual speculations as a challenge to inspired teachers of the Truth.

۲۳۶۶ کُلبَنان. So all my MSS. Fa and the edd. generally read *gul-sitān*.

۲۳۶۷ Cf. IV 1407 *sqq.*

۲۳۷۰ بهشت اصحاب جنت الخ. a translation of the *Ḥadīth* *akṭharu abli 'l-jannati 'l-bulbu*. See the note on I 2925-2926 and cf. IV 1419 *sqq.*

۲۳۷۲ زیرگی. See II 3204, note.

۲۳۷۳ دام بُرد و طبع و گاز. G writes *gáz*, but in the Translation I have followed WM, who reads *káz*, a sort of arbour constructed by fow for the purpose of snaring birds (see *supra*, v. ۲۳۵ *sqq.*) or, according to the lexx., a scarecrow that serves as a decoy. That this is the reading seems probable, since *dám* and *káz* are naturally connected. I cannot endorse Fa's view that *gáz* = *migrád*, "scissors", is here used in the sense of "duplicity", "secret dualism" (*shirk-i khaft*).

۲۳۷۵ طفل خردرا الخ. Cf. IV 1415. When the seeker has "passed away" from created things he rises to contemplation of their Creator alone and rests in God, like an infant in its mother's bosom. See v. ۲۳۷۴ and the note *ad loc.*

P. ۴۰۷, Heading. This Story illustrates the mystical saying *man lam yad lam yadri* (II 3566, note).

۲۳۷۹ مرغزی و رازی الخ. See I 288 and the note *ad loc.*

۲۳۸۴-۲۳۹۴ The discordant elements and faculties forcibly associated with each other during their confinement in the body are always seeking to return to the "wholes" of which they are "parts". Cf. III 44 4434.

۲۳۸۵ پر شوق و باد. *Bdd* is the reading of all my MSS. except G, which has *ydd*; and *ydd* may be right: cf. v. ۲۳۸۷ *infra*.

۲۳۹۰ رومی و گشی, *i.e.* widely divergent. Fa and other commentators read *gashl* (G) or *kushl* and offer interpretations that can only be described as fantastic. The phrase is obviously parallel to *Margharī* & *Rāzī* (v. ۲۳ *supra*). Cf. the similar use of *Bulghār* and *Qutū* (III 1414). For *Kash* ancient town (afterwards known as *Shahr-i sabz*) in Transoxania, Barthold's article in *EI*.

۲۳۹۲ We remain "snow-bound", *i.e.* deprived of spiritual life, so that the light of God's countenance is withdrawn from us. For metaphor, see I 518-520 and the notes *ad loc.*

۲۳۹۳ Cf. III 1008-1009 and the note *ad loc.* The second hemistich alludes to *Qur.* LVI 5 and CI 4.

۲۳۹۶ از مطبخِ اِنّی قریب. See the note on II 3601.

۲۳۹۱ والضايفه الخ. Cf. the *Hadīth*: *al-diyāfah 'alá abli 'l-wabar wa-lá 'alá abli 'l-madar*. In this passage the "tent-dwellers" and "village" represent "simple folk" (*ablabán*: cf. v. ۲۳۷۵ *supra*), *i.e.* mystics, contrast to the "townsmen", *i.e.* "clever people" (*qirakán*) who take pride in their book-learning and intellectual culture.

۲۴۰۱ سَوَى اللَّهِ مَجِيد. So G. Other readings are *majid* (B), *majid* (C). Fa has *simá 'llábi 'l-majid* in its text, but translates from the reading *'llábi majid*, *i.e.* "there is no generous one except God".

۲۴۰۶ Here the Moslem, speaking as a true Šūfī, upholds immediate experience (*waqf*) against procrastination (*sabr*, *ṭulu 'l-amal*, *iddikḥḥdr*). See I 132-134, III 2628, and the notes *ad loc.*

۲۴۱۰-۲۴۱۲ A mystical interpretation of the Ḥadīth *al-qasḍm* (*al-qusḍm*) *fi 'l-nḍr*, which originally (it is said) refers to those who in dividing an inheritance or other property take more than their fair share.

۲۴۱۳ In three of my MSS. (BKP) this verse is preceded, as in Fa, or followed by one which appears to be a doublet of it. See the *app. crit.*

۲۴۱۹-۲۴۲۰. See I 512-513, III 2124 *sqq.*, VI 1861-1864, and the notes *ad loc.*

۲۴۲۴-۲۴۲۵ These verses exalt the *insān-i kāmīl*, the man of perfect reason (I 2032, note), above all the rest of humankind. Cf. I 3308-3310 and the notes *ad loc.*

۲۴۲۶ Cf. the saying *ḥaydu 'l-'dīm ḥaydu 'l-'dām*, where *'dīm* is to be understood in the sense of *'dīm-i rabbānī* = *'aql* in this passage, and see *Fuṣṣṭ*, 11-14 = *SIM*, 155 *sqq.*, and the notes on *Math.* I 1679, 1811-1813, II 3558.

۲۴۲۸ *گوید بپند دلبه الخ*, i.e. the dreamer sees the object that he longs for. Other Persian proverbs to the same effect are cited in *Amṭḥal al-Ḥikam*, II 1018, under *shutur dar khwāb binād panab-dānab*.

۲۴۲۹-۲۴۵۴ The "dreams" of the Jew and the Christian naturally reproduce the highest mystical experience attained by their respective prophets, namely, the theophany on Mt Sinai (I 25-26, note) and the Ascension of Jesus (I 649, note). The Jew's vision, in some of its features, shows a family likeness to Daquqī's, as depicted in Book III 1985 *sqq.*

۲۴۳۰ *سایه*, i.e. phenomenal individualisation (*ta'ayyūn*).

*وآن نور*, i.e. from the *tajallī* of the Divine Attributes.

۲۴۳۱ *نور دیگر*, i.e. the *tajallī* of the Divine Essence.

۲۴۳۳ *که سه شاخ شد*. Cf. II 508-509 and the note *ad loc.*

۲۴۳۸ *عَرَفَات* (for *عَرَفَات metri causā*), a mountain near Mecca: see art. in *El.*

۲۴۴۲ Cf. the note on III 2001.

۲۴۴۴-۲۴۴۷ Cf. III 1991-1992 and the note *ad loc.*

۲۴۴۵ *أَرْنِي* (for *أَرْنِي*), *Qur.* VII 139.

۲۴۴۷ *اتحاد انبیا الخ*. See the note on I 325.

۲۴۴۸-۲۴۴۹ Angels with bodies composed of fire or snow are said to have been seen by the Prophet; they figure in popular Traditions concerning the *Mi'rāj*.



٢٢٥١-٢٢٥٢ It is characteristic of Rūmī that he regards every infidel as potentially a true believer and entitled to the full benefit of the doubt.  
 ٢٢٥٥-٢٢٥٦ Cf. *v.* ٢٢٨١-٢٢٨٥ *infra*. The Christian, who was transported to heaven, claims that his "dream" is superior to that of the Jew, who remained on earth. In the first hemistich of *v.* ٢٢٥٥ Fa has the same reading as AP: see the *app. crit.*

فَنُحِرَ الْبَنِينَ, according to Fa, stands for *fakhrū banī Adam*; but in this context *al-banīn* rather suggests *banī Isra'īl*.

P. ٢١٢, Heading (1). An apologue showing the futility of traditional knowledge (*naql*) and academic disputation (*qil u qāl*). The camel, of course, represents the mystic (*ṣāhib-hāl*).

٢٢٦. Fa cites the Ḥadīth: *man lam yuwaqqir kabīrand wa-lam yarham ṣaghrand fa-laysa minnā*.

٢٢٦٩ شرو وزرت. So GK, and P also has وزرت. The reading *sharr u zhr-at* (Fa), which occurs in two 14th-century MSS., is almost certainly corrupt. For *wizr* in this connexion, cf. *Qnr.* xvi 27: *alā ṣa'a md yazīrma*.

٢٢٧. Cf. III 3556-3560.

٢٢٧٦ با قیج قربان الخ. See I 227, note. The *Qnr'ān* (xxxvii 107) does not mention a ram specifically but says: *wa-fadayndhu bi-dhībhin 'aẓīm*. Cf. Baydāwī *ad loc.*

٢٥٠١ ما خَلَقْتُ الخ, an inexact citation from *Qnr.* xi 56. See *Math.* III 2988 and the note *ad loc.*

٢٥٠٢ سامری را الخ. See the notes on I 2258 and IV 3331-3334.

٢٥٠٣ قارون. See I 864, note, and art. in *EI*. For the legend that alchemy, which he is said to have learned from Moses, was the source of his riches, see *Fibrist*, 351, last line and foll.

٢٥٠٤ هو الحكم. See I 782, note.

٢٥٠٥ دَلَّ عَلَى النَّارِ الدَّخَانُ. Logical evidence (*istidlāl*) can never lead to real knowledge of God. Cf. *Kashf*, Eng. 268 *sqq.*

٢٥٠٨ This analogy is developed in Book I 2124-2136.

P. ٢١٥, Heading. See the note on Book II, p. ٢٧٦, Heading (1). Dalqak's headlong ride to Tirmidh exhibits the folly of all speculation and argument about God: it is lost labour, "sound and fury signifying nothing". The Story—in which Rūmī gives full play to his satiric genius—may have some sort of foundation in fact. During the second decade of the 13th century Tirmidh was ruled by Sayyids under the suzerainty of Muḥammad Khwārizmshāh (see *EI*, art. Tirmidh, IV 795, col. 2), and it is more than possible that relations between that prince and his vassals were not always friendly (cf. *infra*, *v.* ٢٥٣٦ *sqq.*).

٢٥٢٩ در عجایب عالمی. For the adjectival use of '*ajd'ib*' cf. III 2625: '*ajd'ib makbraji-st*.

۲۵۳۷ *خوارزمشاه*, as the metre requires, for *خوارزمشاه*. Cf. v 866, 868.

۲۵۴۲ After this verse Fa and my 14th-century MSS. (ABK) insert a verse (see the *app. crit.*) which the two oldest MSS. (GP) omit.

۲۵۵۰-۲۵۵۷ In exposing the hypocrisy of Šūfis of the class described here, Rūmī points out that their boastful pretensions are unsupported by any sign of real mystical experience: cf. iv 1739-1776 and the notes *ad loc.*, v 2434-2439. For the metaphor of marriage applied to the union (*wisāl*) of the soul with God, see i 428, 1435-1437, 1989-1992, and the notes *ad loc.*

۲۵۵۵ *زآند از دل الخ*. Cf. III 4390 *seq.* and the proverb cited in the note on II 1587.

۲۵۶۲ Fa gives this verse in a different and slightly unmetrical form, which is found in P alone. See the *app. crit.*

۲۵۶۵ *سَيَهْمُ فِي وَجْهِهِ*. *Qur.* XLVIII 29 has *fi wajhibihim*. Cf. the poet's exposition of *Qur.* XLVII 32 (*fa-la-'araftabum bi-simābūm wa-la-ta'rifannabum fi laḥmī 'l-qawli*) in Book III 790 *seq.*

۲۵۶۹ *إِنْ بَعْضُ الظَّنِّ إِثْرٌ*, *Qur.* XLIX 12.

۲۵۷۳ Fa mistranslates the first hemistich, taking the construction to be *mī-ḡanid iṣḥkam-ash tibi* (= 'uryān) *ghūn dubul*.

۲۵۷۶ Cf. the Ḥadīth *da' mā yuribuka ild mā lā yuribuka, fa-inna 'l-ṣidqa jum'a'ninat<sup>un</sup> wa-inna 'l-kidhbā ribat<sup>un</sup>*.

۲۵۹۱ This verse combines two sayings of the Prophet:

(1) *al-ṣadaqatū taruddu 'l-balā'a wa-taḡidū 'l-'umra;*

(2) *baṣṣinī amrddakum bi-'l-ḡakāṭi wa-dāwī amrddakum bi-'l-ṣadaqati.*

۲۵۹۳ Cf. v 1090 *seq.* and the verse of Mutanabbī cited *ad loc.*

۲۵۹۵ *فوس را در که است*. See i 1444, note.

۲۵۹۶ See the note on i 2354.

۲۵۹۷ *نُهِيتَ بِاطِلِ الْخ*. Cf. *Qur.* XXXVIII 26.

۲۵۹۸ See the note on i 1996-1997.

۲۶۰۰-۲۶۰۳ Cf. III 4008-4017.

۲۶۱۰ A paraphrase of *Qur.* LXVII 22: "is he who walketh (as though) falling on his face (*yamsḥi mukibb<sup>an</sup> 'alā wajhibi*) better guided, or he who walketh upright (*yamsḥi sawiyy<sup>an</sup>*) on a straight path?" According to Najmu'ddīn al-Kubrī, *mukibb<sup>an</sup>* = *mukibb<sup>an</sup> 'alā 'l-dalālati wa-'l-jablati miṭhla 'l-baḥā'im* and *yamsḥi sawiyy<sup>an</sup>* = *yamsḥi bi-'l-'ilmi wa-'l-ma'rifati wa-'l-lmāni miṭhla 'l-ḡamati 'l-mu'tadilati 'l-insāniyyab*.

۲۶۱۱ *شاورم*, from *Qur.* III 153.

۲۶۱۲ *أَمْرُهُمْ شُورَى*. See *Qur.* XLII 36.

- ٢٦١٦ سَمِرُوا, referring to *Qur.* XXIX 19: *strā fi 'l-arḍi fa-'uḡrū kayfa bada'a 'l-khalq, ihnamma 'llāhu yunshī 'n 'l-nash'ata 'l-dkhirata*. The meaning of the poet's injunction to the "traveller" to "try his fortune" is explained in the following passage: cf. III 1946 sqq.
- ٢٦١٨ وَأَنْتَ مِيرَاثُ رَسُولِ الْخ. Moslem saints have inherited from their Prophet the transcendental reason ('*aql-i ma'ād*) which endows them with knowledge of the Unseen.
- ٢٦١٩ أَنْ بَصُرَ, i.e. the Perfect Man. See III 3523-3526 and the notes *ad loc.*
٢٦٢٠. See the note on Book v, p. ٣٨, Heading.
- ٢٦٢٢-٢٦٢٥ This description of "the most righteous man" (*aṣṣāḥ*), though it may be applied to Ḥusāmuddīn, is intended (I think) to be understood in a general sense, its subject being the Ṣūfī *murshid-i kāmīl* regarded as the supreme hierophant (*Qutb, Ghawth*).
- ٢٦٢٤ حَجَّتْ إِيشَانِ الْخ. Cf. *Qur.* XLII 15: *wa-'lladhīna yubājjiḥna fi 'llāhi min ba'di mā'stujiba lahu bujjatunhum dāhidatun* 'inda Rabbihim.
- ٢٦٢٦-٢٦٢٧ See the notes on I 2285, 2371.
- ٢٦٣١ بَشْنُ الْقَرِينِ, *Qur.* XLIII 37.
- P. ٢٢٢, Heading. This allegory of the soul and its "bad companion" (see vv. ٢٧٣٥-٢٧٣٧ *infra*) is founded on the so-called Aesopian fable to which Dante alludes (*Inferno*, XXIII 4-6). "A frog having offered to carry a mouse across a piece of water, tied it to its leg; but when they got half-way, the frog treacherously dived and the mouse was drowned. Suddenly a kite swooped down and devoured both of them" (note in the Temple Classics translation).
- ٢٦٣٦ الْجَمَاعَةُ رَحِمَهُ. Cf. I 3017, note.
٢٦٤٠. The miraculous effects of companionship with holy men are illustrated by the legend of the roasted fish that was revived by contact with the Water of Life personified in Khadir. See *Qur.* XVIII 59 sqq. and *El* (art. Khadir), II 862-863. The preponderance of MS. authority favours the reading *mustaqirr* (BGK) against *mustafirr* (Fa), which has no support except from P: *zindab gasht u sūy-i daryā shud mufirr*.
- ٢٦٤٢ لَوْحٌ مَحْفُوظِيستِ الْخ. See the note on I 1063-1065.
- ٢٦٤٣ أَنْدَرُ قَدُومِ, "in (his) advent", i.e. when he (the *murshid*) comes into touch with the *murīd*. Cf. v. ٢٩٨٥ *infra* and correct the Translation accordingly.
- اصْحَابِي نَجُوم. See I 2925-2926, note.
- ٢٦٤٤ نَجْمُ أَنْدَرِ رِيكِ الْخ. P and Fa read *anjum*.
- ٢٦٤٨-٢٦٥١ See I 1234-1246, 1943-1944, and the notes *ad loc.*

۲۶۴۹ زوی گشتش زبان = *zabân-ash rivâjat kard*. For زوی = راوی, see III 1163, v 2483, and the notes *ad loc.* This meaning would seem to be applicable in other passages where the metaphorical sense of *rawi* has been derived from its use as a technical term in prosody.

۲۶۵۳ رساله, the famous treatise on Şûfism composed in A.H. 438/A.D. 1046 by 'Abdu 'l-Karîm al-Qushayrî. See Brockelmann, I 432.

قوت القلوب, an earlier and more extensive work on the same subject by Abû Tâlib al-Makki (*ob.* A.H. 386/A.D. 996). See Brockelmann, I 200.

۲۶۵۵ In the second hemistich Fa has the reading of P. See the *app. crit.*

۲۶۵۶ چون مسیح. Cf. *Qur.* XIX 30 *seq.*

۲۶۵۷-۲۶۵۹ See *Qur.* XXXIV 10 and the notes on *Math.* II 493, 913.

۲۶۶۰-۲۶۶۱ See *Qur.* XXXIV 11.

۲۶۶۹ فی صلاة دائمون. *Qur.* LXX 23 has *alladhîna hum 'alâ şaldtibim da'imîn*. Cf. the *Hadîth al-insân fi şaldîm mâ dama yantaziru 'l-şaldî*; but of course Rûmî interprets "continuing in (the ritual) prayer" as *dawâm-i dhikr ni mushâhadab*.

۲۶۷۱ زُر غُیا. The *Hadîth Qur ghibb<sup>em</sup> tarâdad hubb<sup>em</sup>*, implying that "absence makes the heart grow fonder", is a maxim for the worldly-wise.

۲۶۷۲-۲۶۷۳ See the notes on I 17 and 302-303.

۲۶۷۵ عشق = *ma'şhûq*.

مستقی طلب. For the comparison of the '*ashiq* to a man suffering from dropsy, see III 3884 *seq.* The mystical doctrine enunciated here has been set forth in the Story of the Wakîl of Bukhârâ: see especially III 4389-4399, 4442-4444, with the notes *ad loc.*, and III 4597-4600. Fa cites the verse:

*'ashiqân barchand mushîdâq-i jamâl-i dilbar-and,  
dilbarân bar 'ashiqân az 'ashiqân 'ashiq-tar-and.*

۲۶۷۶-۲۶۷۸ Cf. III 4417 *seq.*

۲۶۷۹ در دل عذرا الغ. Wâmiq is the hero and 'Adhrâ the heroine of a love-romance by 'Unşurî, of which only a few verses have been preserved. See the art. 'Unşurî in *EI*.

۲۶۸۱ بر یکی اشتراخ, i.e. "lover" and "beloved" are really nothing but names for different aspects of the One Essence (Love). See the note on I 1736-1741 and *Tâ'îyyah*, 377-378 = *SIM*, 231.

۲۶۸۵ چون بگوید نفس گش. Cf. *Qur.* II 51: *fa-tâbbi ilâ Bâri'ikum fa-'qtulû anfusakum*.

۲۶۸۹ After this verse Fa has a verse that is found in my 14th-century MSS. (ABK) but omitted in GP. See the *app. crit.* (misplaced) under v. ۲۶۸۸.

۲۶۹۱ ده زکات جاه. Cf. I 1793 and the note *ad loc.*

۲۷۰۱ در رصد, *i.e.* in the 'alamu 'l-*ghayb*, where God observes all the actions of His creatures: cf. *Qur.* LXXXIX 13. It is not admissible to translate: "the righteous who keep watch over their actions" (Fa).

۲۷۰۲ لَا عَيْنٌ رَأَتْ, from the *Hadith-i qudsi* cited in the note on I 245.

۲۷۰۳-۲۷۱۳ Here the mouse is represented as a sinner acknowledging his utter depravity and fixing all his hopes on the boundlessness of Divine grace. Cf. v 1835 *sqq.*

P. ۴۲۷, Heading. والصوفي ابن الوقت. See the note on v. ۲۴۰۶ *supra*.  
 نهري باشد نه دهري. "River" symbolises the indivisible continuity of the spiritual world, where all things "co-exist in an eternal Now". Cf. Inge, *Philosophy of Plotinus*, II 92 and note 1 *ad loc.* The phrase *dar gulzar-i sar'i'm 'l-bisabi-yi khwish* in combination with *nabst* suggests that Rûmî may have had in mind *Qur.* LIV 34-35: *inna 'l-muttaqina fi jannat'in wa-nabarin fi ma'adi fidq'in 'inda malik'in muqtadir'in*.

لا صباح الخ. See I 2201, note.

چنانك از الله واحد الخ. The edd. and probably more than one of my MSS. read إِنَّ اللَّهَ وَاحِدٌ, but seeing that this formula does not occur in the *Qur'an*, I prefer to retain the natural construction with از.

۲۷۲۱ آب معین. Three of my MSS. read مَاءَ (مَائِي) معین, *Qur.* LXVII 30.

۲۷۲۳ سیماءم ووجه, for *simâbum fi wajhibibim* (*Qur.* XLVIII 29). Cf. v. ۲۵۶۵ *supra* and v 2082.

۲۷۳۵-۲۷۳۷ These verses explain the inner meaning of the fable. The "mouse" is an emblem of the bodily nature, to which the spirit is tied by the "string" of phantasy (*khayâl*) and carnal reason ('*aql-i jawrî*): cf. the notes on I 400-401.

۲۷۴۳ مرد بهی, *i.e.* the holy man.

رافتی. So all my MSS. correctly. Fa has از فنی.

۲۷۴۴ Concerning *firdas* see the notes on I 32, 1331.

نور دل الخ. See the notes on I 1063-1065, f. 1851.

۲۷۴۵-۲۷۴۸ See *LHA*, 66-68, for an abridged version of Ṭabarî's account of the Abyssinian invasion which threatened to destroy the Ka'bah in "the year of the Elephant" (*circa* A.D. 570). Here Rûmî follows the traditional narrative.

۲۷۴۹ ولی با ورود. According to Fa, *bâ wurîd* = *ma'wâf ba-wâridât-i ilâhiyyab*; I think the phrase is nearly synonymous with *wâ'il*: cf. the use of *wârid* (I 980, note) and *bî wurîd* in v. 1177 *supra*.

۲۷۵۰-۲۷۵۱ See *Qur.* XII 11-13.

۲۷۵۸ در فلسفه بود = *izbâr-i hikmat-i ilâbî kard*.

۲۷۵۹-۲۷۶۳ Cf. the Story of the Hoopoe (I 1214-1261) and the notes *ad loc.*

۲۷۶۰ *يَفْعَلُ اللَّهُ الْبَع*, *Qur.* III 35.

۲۷۶۱ *هو العلاء*, *i.s.* the mystic exalted by virtue of his complete acquiescence in the Divine pre-ordainment (*riḍā bi-'l-qada*). Cf. III 1872 *seq.* For *ibtild* as a mark of holiness, see IV 100, note.

۲۷۶۵ *بر معارجها*. P and Fa read *ta'drūj-hā*.

۲۷۷۱ *زَانِ بِيَابَانِ الْبَحْرِ*. The "Desert" is the illimitable plane of "not-being" (*'dlamu 'l-amr*: II 1103, note), the ultimate source of everything that exists in the material world (II 688-690 and the notes *ad loc.*).

۲۷۷۲-۲۷۸۵ Our conscious life is nothing but an ever-changing succession of ideas, thoughts, and experiences emanating from the Unseen Power which creates them, determines their character, and causes them to come and go "like Snow upon the Desert's dusty Face".

۲۷۷۳-۲۷۷۴ For the comparison of the heart to a guest-house and of the *khandīr* and *khayālāt* that occupy it to travellers arriving and departing, see Book V, p. 233, Heading, and *iv.* 3676-3688 *ad loc.*

۲۷۷۵ The carnal man's "father", *i.s.* the *khandīr* 'l-nafs, packs off as soon as his spiritual reason (*khandīr* 'l-rūḥ) becomes developed and dominant. Cf. IV 1314-1323 and the notes *ad loc.*

۲۷۸۰ Cf. *Divān*, SP, p. 334, penult:

*al-ḥaq nihān sipābi, paishīdab pādīshābi,*  
*har labzab ḥamlab dīward, āngab ba-aṣl wa shūd.*

۲۷۸۲ Inasmuch as the ebb and flow of these ideas never ceases for a single instant, they must be phenomenal manifestations of an Essence which alone is changeless and permanent. See the note on I 1142-1148.

۲۷۸۳-۲۷۸۵ Cf. I 751-759, V 3686 *seq.*, and the notes *ad loc.*

۲۷۸۶-۲۸۱۵ In this passage the "mouse" is the earth-bound soul praying for deliverance.

۲۷۸۷ *وَأَسِيبُ ذُنْبَ*. See I 3991, note.

۲۷۸۸ *از چه و جور رسن*. See the notes on I 847-850, 3162.

۲۷۹۰-۲۷۹۵ The analogy is drawn from *Qur.* XII 43-54.

۲۷۹۱ *كَأَنَّهُ يُحِبُّ الْحَسَنِينَ*. Cf. *Qur.* III 128.

۲۷۹۲ Here the lean kine symbolise sensual qualities. This interpretation of the dream is reversed in another passage (V 932-936). See the note on Book V, p. ۵۹, Heading.

۲۷۹۵ Cf. *Qur.* XII 33, where Joseph says: "O my Lord, prison is more desirable to me than that unto which they (the women) urge me." Woman, of course, is a type of the appetitive soul (*nafs-i ammarāb*).

۲۷۹۶ *أَقْبِطُوا*, *Qur.* II 34, etc.

۲۷۹۸ *در خطم*. See Book IV, Translation, p. 323, note 1.

*كَيْدِ زَنَانِ الْبَحْرِ*. Cf. *Qur.* XII 28: *inna kaydakuḥna 'azīm*.

۲۷۹۹ و چون گشتر بدن. All my MSS. except G read *bastam badan*. Fa has *هشتر* (*sić*) but translates *گشتر*.

۲۸۰۰ یعقوب, *i.e.* the rational soul (*nafs-i nāfiqab*).

۲۸۰۳-۲۸۰۴ *I.e.* "when I repented and found favour with Thee, I sought to repel every satanic temptation; but my exorcism was of no avail".

۲۸۰۸-۲۸۱۱. He whose inward eye (*oculus cordis*) God has opened can aspire to nothing less than contemplation of God Himself. The mystic's soul hunts its Divine Hunter and makes Him its prey, *i.e.* becomes His prey: see IV 1052 *sqq.*, V 464, and the notes *ad loc.*, and cf. *vv.* ۱۴۳۹-۱۴۴۴, *infra*.

۲۸۱۱ لَا أَحَبُّ الْإِقْلِينَ. *Qur.* VI 76. See I 426, note.

۲۸۱۳ See II 3236-3241 and the notes *ad loc.*

P. ۱۴۳, Heading. This Story, illustrating the topic of the last four verses, shows that the spiritual sense *par excellence*, which transcends every other sense and faculty, is immediate vision and recognition of the Divine.

۲۸۲۱ زدیاری دو دانگ. On the small value *Šūfis* attach to hearing in comparison with sight, see V 3905-3908, 3918-3924, with the notes *ad loc.*, and IV 2063 *sqq.*

۲۸۲۳ اندر قهروان. Persian poets use *qayrawān* (the Arabicised form of *kdrwān*) in the sense of *aṭraf-i ma'murab*, as stated in *Farhang-i Rashidī*, *s.v.* Fa connects the word with *qir* and renders *shab andar qayrawān* by "in the pitchy night"!

۲۸۲۴ زلم من نقبا, referring to intellectual speculation (*baḥṭh*), which picks holes in the Sacred Law (*shari'ah*). Cf. *Qur.* II 183: *wa-laysa 'l-birru bi-an ta'ta 'l-bayda min zubūribā*.

۲۸۲۶ الناس معادن, a well-known *Ḥadīth*. See II 2077, note.

۲۸۳۱ که برد بوی از یمن. See the *Ḥadīth* cited in the note on II 1203.

۲۸۳۵ ما وَصَّيْتُ الْع, *Qur.* VIII 17. See note on *Math.* I 615.

۲۸۳۷-۲۸۳۹ In the allegory *Mahmūd* signifies God, without whose mercy no sinner is saved.

۲۸۴۱ This verse, omitted in the two oldest MSS., helps to elucidate the following passage and seems to have been put in for that purpose.

۲۸۴۲-۲۸۴۷ The "night-thieves" who break into "the King's Treasury" are types of the carnal soul and reason. Such knowledge of the Truth as they acquire is merely superficial: *e.g.* the *aṣḥāb-i sam'* recite "God is with you" (*Qur.* LVII 4), but actually they do not realise His presence at all. *Vv.* ۲۸۴۳ and ۲۸۴۵ illustrate the *firdās* of the worldly-wise, contrasted with "seeing by the Light of God" (I 32, note). *Ustād-i kamand* (*v.* ۲۸۴۶) describes any leader of those who "for their

bellies' sake Creep and intrude and climb into the fold". Cf. the *Hadīth*: *ald inna li-kulli malikim himan, ald wa-inna hima 'llabi mahārimubai*. For *naqb-zan* see the note on v. ۲۸۲۴ *supra*.

۲۸۵۰ گرفتند و بهست. Other examples of this construction occurring in the *Mathnawī* are given in the note on II 320.

۲۸۵۳ In the first hemistich Fa has the same reading as P. See the *app. crit.*

۲۸۵۶ The thief who recognised Maḥmūd when they met by night is now identified with the mystic ('*drif*') who knows and loves God in the dark world of illusion. Fa omits this verse.

۲۸۵۷ وهو معكم *Qur.* LVII 4.

۲۸۵۹-۲۸۶۰ Cf. IV 2934-2949 and the notes *ad loc.*

۲۸۶۱ ما زاغ بود. See II 3752, note.

۲۸۶۳ أَلَمْ تَنْفَرْ. See III 2356, note.

دید آنج جبرئیل الخ. See the note on I 1066-1068.

۲۸۶۴ مر یتیمی را. Some MSS. have هر, and so Fa, though it translates from the text-reading. The verse alludes to *Qur.* XCIII 6: "Did not He find thee (Mohammed) an orphan and protect thee?"

۲۸۶۶ نامش خدا شاهد نهاد. See *Qur.* XXXIII 44, *Math.* I 3824, note.

With the following description of the Perfect Man as God's own witness to all truth and reality, cf. v 242 *sqq.* and *Passion*, 601.

۲۸۶۷ و شب عزیزش. Cf. *Qur.* XVII 81 and Goldziher, *Richtungen*, 101.

۲۸۷۴ حُبُّكَ الخ. a variant of the *Hadīth* cited at I 2645, II 2724.

۲۸۷۶ سِرُّ رُوح. So all my MSS. Fa reads *sirr-i rāḥ*.

۲۸۷۸ رُوحِ رَا مِنْ أَمْرِ رَبِّي الخ. See *Qur.* XVII 87 and cf. vv. ۳۳۱-۳۳۳. *infra*.

۲۸۸۲ منظر حق دل بود. Cf. v 874 *sqq.*

۲۸۸۳-۲۸۸۴ See II 974, v 2735-2741, and the notes *ad loc.*

۲۸۸۵-۲۸۸۶ See I 1463, note; III 1905-1915. From one point of view, the Perfect Man's relation to God is analogous to that of an eye-witness who may be regarded as *ḥakim-i qadā* in the sense that his evidence determines the judgement and thus brings into clear light the justice and other hidden qualities of the judge.

۲۸۹۱ كَمَالُ الْبَرِّ الخ. Cf. the saying *md 'l-iḥṣānu illā bi-l-tamām*.

۲۸۹۲ يَا رَبِّ اَتِمِّمْ نُورَنَا. from *Qur.* LXVI 8: *yaqūlūna Rabbānā atimim lanā nūranā wa-'ghfir lanā*.

۲۸۹۸ کَلِّ شِءِ الخ. See the note on I 3923.

۲۹۰۵ ای مشتری. See I 2709, note.



۲۹۰۶ آنک یود الخ، *i.e.* "he (the gnostic) who attained to perfect union with God".

اندر شب قدر. See the notes on I 2935, III 2533.

۲۹۱۱ نگو ساریر. So all my MSS., except B.

۲۹۱۲ فی جیدنا الخ. *Qur.* CXI 5 has *fi jidibā ḥabl<sup>as</sup> min wasad*, and Fa reads *jīdībā*; but all my MSS. have *jīdīnd*.

۲۹۱۵ نظار, for نظاره. Cf. I 3623, note.

۲۹۱۶ سگ کفش الخ. Here "dog of the Cave" signifies a devoted follower of the saints (*khādīm-i aṣḥāb-i kabf-i ḥaqlqab*): being constantly in touch with them, he knows God, though his knowledge is not yet pure and undefiled. Cf. I 1018-1026, II 2362-2364, and the notes *ad loc.*

۲۹۱۷-۲۹۱۸ Cf. *supra*, vv. ۲۸۲۰-۲۸۲۱ and the note *ad loc.* Spiritual knowledge conveyed through an imperfect medium, *e.g.* a relat<sup>r</sup> of the sayings of the *awliyā*, is an excellent thing so far as it goes.

۲۹۱۹-۲۹۲۱ Cf. IV 2171-2172 and the note *ad loc.*

۲۹۲۰ نباید نام رست, *i.e.* he must never again desire what the world calls "a good name".

P. ۴۳۹, Heading. گاو بحری. Damiri (under *baqarw 'l-mā'*) mentions Qazwīnī as his authority for the belief that there is a cow which comes out of the water and grazes on herbage, and that its excrement is ambergris. According to Jayakar (I 329), this animal is the hippopotamus; but its description rather indicates a cross between the spermaceti-whale (see Lane under *عُتْبَر*) and the herbivorous dugong.

گوهر کاویان. Fa rightly connects *kāviyān* with *kāviyānī dirafsh*, the celebrated banner (originally a leathern apron worn by the blacksmith Kāvah), which after Faridūn's triumph is said to have been studded with jewels taken from the treasury of Dāhḥāk. The commentators make no attempt to explain the occurrence of such a peculiar phrase in the present context. Perhaps it was suggested by a word-play (*gāw*, *kāviyān*). Since *kāviyānī dirafsh* is also known by the name *akehtar-i kāviyān*, the epithet might easily be transferred to *gawhar* in the sense of *tābān*, "shining", as Nahfī renders it.

۲۹۲۶ هرکه چون زنبور الخ. See I 1008-1010, 1813, and the notes *ad loc.*

Fa reads *nūqal*, "the plural of *nūql*" (*sic*).

۲۹۳۲ ابلیس وار. See I 3216, note.

۲۹۳۳ گاو, *i.e.* a man of bovine nature.

۲۹۳۴ اَفِطُوا. See the note on v. ۲۷۹۱ *supra*.

۲۹۳۵ مقیل, referring to the siesta of worldliness (*khmūd-i ghaflat*).

۲۹۳۹ رَشِ حَق. Cf. the *Ḥadīth* cited in the note on I 760.

٢٩٤٤ غراب اليمين *i.s.* Death, which seizes and destroys the soul that is attached to the body. Cf. I 706-709 and the notes *ad loc.*

٢٩٥٢-٢٩٧٣ This passage brings out the real cause of friendship between persons no less incongruous in appearance than the frog and the mouse. See I 745, 889-894, and the notes *ad loc.*

٢٩٥٧ بگرفت و فرو. For the construction, cf. برگشت و گریز (v 2367) and the note on II 320.

٢٩٦٢ عقل گوید الخ. Translate: "Reason says to the eye, 'Look well!'"

٢٩٦٤-٢٩٦٥ Cf. III 3951 *sqq.*

٢٩٦٦ قرير. *Rajul<sup>um</sup> qarir<sup>u</sup> 'l-'ayn* is explained as meaning "a man whose eye sees that for which it has longed and becomes at rest" (Lane, *s.v.*).

٢٩٦٨ بهخسرای دمن. See II 1017 and note *ad loc.* and cf. the *Ḥadīth* *iydakum wa-leḥadrā'a 'l-diman*.

٢٩٧٠ Reason, though it can discern good and evil in the world of forms, falls into "another trap" (see I 115, note), from which the only means of escape is the knowledge of God's absolute unity as revealed to His prophets and saints.

٢٩٧٢ لی و لك. See III 3567, IV 3075, and the notes *ad loc.*

P. ١٤٢, Heading. According to Fa, 'Abdu 'l-Ghawth was a pious Moslem; but the name is evidently fictitious: it may be equivalent to 'Abdu 'l-Mughīth (cf. *Passion*, 16, note 2). The Story told here has some features in common with the legend of Tamīm al-Dārī (see art. in *EI*, IV 647, col. 1), a well-known Companion of the Prophet, who was spirited away by the *jinn*; he, however, after many wonderful experiences returned to live with his wife and family—a *dénouement* involving the elimination of "the other husband". Dāmīrī (tr. Jayakar, I 473 *seq.*) records several cases in which Moslems alleged that they had wedded a female *jinn*. Cf. *EI*, art. *djinn*.

٢٩٧٨ متواریه, for *mutawdri* on account of the rhyme.

٢٩٨٢ See II 1273 and the note *ad loc.* The *Ḥadīths* are: *al-sakḥā'n wa-ḥusnu 'l-leḥluqi ḡhuṣṣānī min shajarati 'l-jannab* and *al-sakḥā'n shajarat<sup>um</sup> min ashjari 'l-jannati aḡḥṣānibā mutadalliyāt<sup>um</sup> fī 'l-dunyā fa-man akḥadḥa ba'dan min aḡḥṣānibā qādabū dhālika 'l-ḡhuṣṣn ild 'l-jannab*.

٢٩٨٥-٢٩٩١ Idrīs, whom Moslems identify with Enoch, is described as the first astronomer (*awwalu man naẓara fī 'ilmi 'l-nujūm*).

٢٩٨٧ بعد غیبت. He is said to have asked the Angel of Death to receive his spirit, and it was taken up to heaven for an hour; then it was given back to him. See art. Idrīs in *EI*.

٣٠٠٣-٣٠٠٥ See I 535, note.

لَتَحْنُ الصَّاقُون, *Qur.* XXXVII 165.

٣٠٠٨ از مرد هر یابد شرف. All my MSS. have *mard*. Fa reads *murdab*.

٣٠١٠. الحار ثمر الدار. See *Arabum proverbias*, I 303, No. 88. Here the saying is applied metaphorically to the relation between spiritual essence and material form.

P. ٣٠١٤, Heading. از هیچ زنده وامر او الخ. Cf. the Ḥadīth cited in the note on II 2854, and see the Story of Aḥmad ibn Khidrīyah and his creditors (II 376 sqq.).

٣٠٢٧. See Book I, p. 99, Heading (2) and the verses following it.

P. ٣٠٤٥, Heading. Ja'far al-Ṭayyār (II 3565, note) represents the saint in union (*jam'*) with God.

از حق جمعیت عظیم دارد. Cf. the verse:

*laysa mina 'llābi bi-mustankar'in*  
*an yajma'a 'l-'ālama fi wāḥidi.*

٣٠٤٠. This verse seems naturally to belong to the vizier's description of Ja'far. Fa says the speaker is either Ja'far himself (in which case *an qubūd* refers to God) or Rūmī.

٣٠٤٣. موشان, i.e. those who look at things from the aspect of "separation" (*abl-i tafriqab*). See the notes on I 3752-3756, IV 2041.

٣٠٤٦. حَمَمَتِي. See I 3348, note.

٣٠٥٥. ماء مزن. Here *mā'* is used, like "water" by jewellers, in the sense of "lustre", "brilliance". Fa and two of my 14th-century MSS. read *māb-i mazzn*.

٣٠٥٨. ذات الصدور, a Qur'anic phrase (*Qur.* III 115, 148, etc.).

٣٠٦٠. که زمرد الخ. See III 2548, note.

مار کور. According to Damīrī, the "deaf serpent" (*al-ḥayyat al-ṣamūd*) is a very dangerous species; "the Arabs (he says) assert that vipers are deaf, and also the ostrich". *Ḥayyat' ṣamūd* may signify "a snake that will not hearken to the voice of charmers" (cf. Psalms, LVIII 4-5). Deafness was not attributed to all snakes, as appears from the proverb *asma'u min ḥayyat'in* (*Arabum proverbias*, I 645, No. 143).

٣٠٦٢. لباس عارفی. Translate: "the garment of one who is a knower of God," and cf. v. ٣٠٨١ *infra*. 'Arif = *mā'rifa* would be parallel to *ṣifīy* = *taṣawwuf* (v 364), but that meaning is less suitable here.

٣٠٦٣-٣٠٦٤. For the belief that a garment (*ḥirqa*) worn by a holy man becomes charged with light emanating from the Divine *tajalliyāt* in his heart and thereby acquires miraculous powers, see the references given in the note on II 1769.

٣٠٦٦. Concerning the luminous body (σῶμα πνευματικόν) of the saint, see III 8, IV 473, and the notes *ad loc.*

٣٠٦٧-٣٠٦٩. See *Qur.* xxiv 35 and the note on *Math.* II 1293.

۳۰۷۱ لم یزل. Read *lam yazul* (G), as required by the rhyme.

۳۰۷۲-۳۰۷۳ A paraphrase of the *Ḥadīth-i qudsī* cited in the notes on I 1017, 2653.

۳۰۷۵-۳۰۷۶ The "mirror" is the heart or spirit of the Perfect Man. See the note on IV 3268 and cf. *Fuṣṣṭ*, 8 sqq. = *SIM*, 154-156.

۳۰۷۷ پنجاه عوس. Cf. I 428, note.

ولی شرحش مهوس, alluding to *Qur.* XVII 87. Cf. v. ۳۳۱, *infra*.

۳۰۸۱ عرقه عارفی. *Khirqab* of course, like *ṭabrah* above, carries a double meaning. Cf. *Dīwān*, Tab. 258, 2:

*dar khirqa-i tan-pāra-bd bādam bāsi dar kār-bd*

*u-az dast-i khwad in khirqab-rā bisyār man bi-drīdab-am.*

۳۰۹۱ In the second hemistich Fa has the same reading as P. See the *app. crit.*

هر قصور. See I 3141, note, and cf. *Kashf*, 381, 3, where all MSS. read *har ma'di*.

۳۱۰۶ دار السلام. Cf. *Qur.* VI 127: *lahum dīru 'l-salāmi 'inda Rabbihim*. Tabriz in the following passage is depicted as the Holy City of the mystic's quest, the home of the perfect saint and *murshid* through whose favour the soul finds peace in union with God. For the significance of this in relation to Rūmī himself, see the note on I 136:

*khwāsh-tar an bāshad kib sirr-i dīlbarān*  
*guftab dīdār dar ḥadīth-i dīgarān.*

۳۱۱۰ In the second hemistich two of my MSS. (BP) read:

*guft nukhkhā bābūd yā nāqātī.*

The lexx. do not authorise this use of *nukhkhā* as an intransitive verb.

P. ۳۵۰, Heading. ثُمَّ الَّذِينَ كَفَرُوا الْغ (Qur. VI 1) may be rendered:

- "then those who disbelieve put (their idols) on a level with their Lord"
- or "then those who disbelieve in their Lord turn aside (from Him)".

۳۱۲۸ طعمه پذیر = *gnāh, balq*, i.e. the capacity to receive and enjoy it. Cf. III 17 sqq.

۳۱۲۹ طیبات, spiritual blessings (*arṣād-i ṭayyibah*).

۳۱۳۳ من مروا الغ. Cf. *Kashf*, 387, 12: *murīdān-rā...ta'alluq ba-ṭirī ba-jāy-i iṣḥāb-i qiblab (buvad)*.

۳۱۳۸ اصطربلاب. For the metaphor, cf. I 110, IV 3685.

۳۱۴۰-۳۱۴۱ The nature of Man, wherein Divine attributes are depicted and exhibited, is analogous to the "spider" (*'ankabūt*) or "net" (*shabakah*) of an astrolabe, i.e. the uppermost tablet, crossed by lines (*khutūt*) which give it the appearance of a spider's web, and marked with figures representing the signs of the zodiac, etc.

۳۱۴۴ در چه دنیا فتاوند, *i.e.* fell into error and illusion. In Fa and ABK this verse is followed by another (see the *app. crit.*) which the two oldest MSS. (GP) omit.

۳۱۴۵-۳۱۴۹ See I 1304 *sqq.*

۳۱۵۰ شش = *shash jibat* (II 613, note), *i.e.* the realm of spatial relations. غلط در هر ششی, correctly explained by WM: *dar har shash ghalat kard-e*. Fa takes *shash ghalat* as equivalent to *shash hiss* (IV 427, note), but no satisfactory sense can be obtained by construing the verse in this way.

۳۱۵۱-۳۱۵۴ Cf. I 1319-1332 and the notes *ad loc.*

۳۱۵۵ استاره سنی, *i.e.* Divine Wrath, of which the evil passions that display themselves in men are only a fleeting image; it is idle to fight with shadows: you must look beyond them to the world of substance and reality.

۳۱۶۰ Fa reads '*aks-i nabs-i dn saw-ast*.

۳۱۶۸ آن ساری = *mansub bad-an sar*, an adjective qualifying *farbib*. Fa, supposing *sari* to be Arabic, translates: "that munificent King"—an explanation which ignores *Haqq* (the grammatical subject of *bakhsbad*) in the first hemistich.

۳۱۶۹ چون پری را الخ Cf. III 3023 *sqq.*

۳۱۸۰ Cf. I 751-756, II 2812, and the notes *ad loc.*

۳۱۸۱ See I 2437, note, and *Ta'yyab*, 239-264 = *SIM*, 222 *sqq.*

۳۱۸۴ باز عیش گفت الخ. From the standpoint of transcendental reason ('*aql-i ma'ad*'), which admits no real difference anywhere, to regard the Perfect Man as "other than God" (*supra*, v. ۳۱۲۴ *sqq.*) savours of dualism; for, though he appears in the phenomenal world, he does not belong to it: all his creaturely attributes are "naughted", he has been essentialised, and if he is not God absolutely, at least it may be said of him that he is "God in the likeness of a reflexion".

۳۱۸۶ این موشان. See the note on v. ۳۰۴۳ *supra*.

۳۱۸۸ See I 3216, note.

۳۱۸۹ آنک او مسجود شد, referring to the worship of Adam by the angels in pre-existence. See I 340, note.

ساجد مخوان. In the Translation I have followed Fa, which interprets *sajid* as *khadim* *ni* *sajid-i khalq*; but here *sajid* (*khalq*) is opposed to *masjud* (*laqq*). The "deified" man is not an individual worshipper: he has become the subject and object of all worship. Cf. *sw.* ۲۲۵۹-۲۲۶. *supra* and the notes *ad loc.*

۳۱۹۱ روغن گل الخ Cf. Achundow, p. 407 (under *ward*, *gul-i surkh*): "der medicinische Gebrauch beschränkte sich anfänglich auf ein riechendes Oel, das man durch einen Macerationsprocess mit fettem Oel in unreiner Form darstellte."

۳۱۹۲ چون مبدل الخ. See the notes on I 264 and Book III, p. 113, Heading (2).

۳۱۹۳ حال الخ. See I 2660, note.

۳۱۹۴-۳۱۹۵ In this analogy, which the poet develops *infra*, v. ۳۲۰۴ *sqq.*, the river is human nature (*wajid-i insānī*) and the apples reflected in it Divine attributes (*sifāt-i Rabbānī*). Generally their manifestation has the character of a mere appearance (*khayāl*), but as displayed by the Perfect Man they constitute his fundamental reality (*baqlqab*) and provide spiritual food for all who believe in him.

۳۱۹۶ صم وبنم. *Qur.* VI 39.

كذبوا الخ. *Qur.* VI 5.

۳۱۹۷ ما رميت الخ. *Qur.* VIII 17. Instead of *khwījab-ast* three of my MSS. (AGK) read *Aḥmad bud-ast*. See, however, I 613, note.

ديدن او الخ. Cf. the Ḥadīth *man ra'dni fa-qad ra'd 'l-Ḥaqq*.

۳۱۹۸ خدمت او الخ. Cf. *Qur.* IV 82: *man yuṣi'i 'l-Rasūla fa-qad aṣḍa Allāh*.

۳۱۹۹-۳۲۰۳ The Perfect Man receives light from God without the intervention of any medium: he is essentially luminous. Cf. II 819-839 and the notes *ad loc.*

۳۲۰۹ محمود = *saqmīniyā*, a drastic purgative. See Achundow, 220 and 377.

۳۲۱۳ کی تابد هلال. Fa reads *pāyad*.

P. ۴۵۱, Heading. The following Story is a parable of the egoist who "sees double" and cannot realise that all prophets and saints are one with God and with each other. See I 325, 673-677, and the notes *ad loc.*

• آن غریب شهر کاش عَمر نام. *Kāsh* stands for *Kāshān*, an important town in the Jibāl province on the high-road between Isfahān and Teheran. Its inhabitants were fanatical Shī'ites, to whom the very name of 'Umar was anathema. Cf. the Story of Muḥammad Khwārizmshāh and the people of Sabzawār in Book V, 845 *sqq.*

۳۲۲۴ شدی عَمر علی, *i.e.* if he had escaped from the bondage of names and forms and perceived that 'Umar and 'Alī are in truth "as one soul", he would have called himself 'Alī; then the object of his desire would have been gained.

۳۲۳۶-۳۲۳۸ See above, v. ۳۱۹۴ *sqq.*, and cf. IV 1363 *sqq.*

۳۲۳۹ Those who imagine that the reflexion of Divine attributes in the Perfect Man is unreal will be put to shame, like Bilqīs, when she mistook the pavement of transparent glass (*garb*) for water and bared her legs in the presence of Solomon (*Qur.* XXVII 44).

۳۲۴. همین بیک چوب الخ. *i.e.* "do not apply the same standard to them".

۳۲۴۳ آب حضرت. See ۱574, note.

P. ۴۵۸, Heading. توزیع کردن پای مرد. For *pay-mard*, cf. II 386. Fa defines the term as *qayyim-i qawm ā naqlū ā kad-khuddā-yi shahr*. Since in this Story the *Khawājah* (*mubtasib*) represents the Quṭb, the *pay-mard* must be a subordinate member of the hierarchy—probably one of the *Abdāl*.

بطریق توجه. Examples of *tawajjuh* as practised by *Ṣūfī Shaykhs* occur in *Nafahāt*, 459, 3; *ibid.* 6 fr. foot; 463, 4 fr. foot. See *MI*, 140–144.

۳۲۵۱ آمد بدو = *amad plsh-i ā*: cf. *infra*, vv. ۳۲۳۳, ۳۲۹۰. Fa translates: "took hold of him with both hands" (*ba-dā dast-ash girift*).

۳۲۵۷ See III 325 and the note *ad loc.*

۳۲۵۸ صَلُّوا عَلَيْهِ, *Qur.* XXXIII 56.

مُخْتَلِ اِتِه, literally, "one to whom men were referred for the discharge of their liabilities". Cf. the *Ḥadīth* cited in the note on II 2854.

۳۲۶۹ ای چو میکایل الخ. Cf. v 1586 *seq.* Two of my MSS. have *ṛād* = *āzād*, and Fa translates from the reading *ṛād ā riṣq-dib*, "giver of provision and sustenance".

۳۲۷۱ نَكْتَف is a misprint for نَكْتَف.

۳۲۷۹ وارثی الخ. Cf. *Qur.* LXVIII 4: *wa-innaka 'alā khuluqin 'aẓīm*.

۳۲۸۱–۳۲۸۶ Moses is said to have herded the flocks of the two daughters of *Shu'ayb*. See *Qur.* XXVIII 22 *seq.*

۳۲۸۸–۳۲۹۰. These verses paraphrase a well-known *Ḥadīth*. See the note on III 4146.

۳۲۹۲–۳۲۹۵ Cf. the *Ḥadīth al-amīrū rd'īn* 'alā rd'īyyatibi wa-buwa mas'ālun 'anbum, and *Mirṣād*, 218, 7 fr. foot and foll. = 248, 13 *seq.*

۳۳۰۰ کوی پستان. So all my MSS. For the scansion, see 1290, note.

Fa reads *gīyī-yam bi-stān du ṣad chandān ṛjī-man*.

۳۳۰۶ Cf. I 417, note.

۳۳۱۰ مِنْ أَمْرِ رَبِّي, *Qur.* XVII 87.

۳۳۱۶ چو شیر و پشه‌اش. For the simile, see II 1427 and the note *ad loc.*

۳۳۲۰ یا هو. See the note on 1472–473. None of my MSS. except P has *hā Hā*, which Fa justly describes as an inferior reading.

۳۳۲۱ کاش جولاهانه الخ. *i.e.* "would that we were not self-conscious but in such a state of mystical bewilderment (*hayrat*) that our reason might ask in vain, 'where are we?'" But perhaps a more likely explanation is: "would that instead of asking *where* the *Khawājah* is, I had asked myself *where* we (I and others like me) are and had realised that self-

abandonment (*fanā*) is the only way by which we can ascend to the world 'beyond where' (*bī kī kī*) and find him again!" The commentators, in my opinion, have misunderstood the meaning of this line.

۳۳۲۲ Translate: "Where is our reason, that in West and East (*i.e.* in the world of spatial relations) it should (be able to) perceive a hundred kinds of splendour flashing on the spirits (of the elect)?" Cf. *lā shargīyyab wa-lā gharbīyyab* in reference to the Light of God (*Qnr.* xxiv 35).

۳۳۲۸ In the first hemistich Fa has the same reading as A. See the *app. crit.*

۳۳۳۱ كُلُّ لَدُنَّا مُحْضَرُونَ. Cf. *Qnr.* xxxvi 32 and see the note on I 3672. Here the text is applied to the omnipresence of God, in the sense that His Power and Will never cease from working upon His creatures for a single moment.

۳۳۳۲ Cf. I 611-613.

۳۳۳۳ ثبت و محوى الخ. Cf. *Qnr.* xiii 39: *yamḥi 'llāhu md yashd'u wa-yuthbitu wa-'indahu ummu 'l-Kitāb*, and *Math.* I 296, note.

۳۳۴۱ شیدا شود (so all my MSS.) is a finer and more poetical reading than *paydā shavad* (Fa and other edd.).

۳۳۴۴ بی زتقلیدی الخ. This counsel is illustrated by vv. ۳۴۶۲-۳۴۶۷ and ۳۴۸۶-۳۵۰۳ *infra*. For *taqlīd* in a relatively good sense, see vv. ۳۴۷۶-۳۴۷۸ *infra* and the note *ad loc.*

P. ۴۶۳, Heading. عماد الملل, according to *Ta'rikh-i Gaxīdah*, 498, 14, was the vizier of the Khwārizmshāh Ruknu'ddīn Ghūrshānchī; but the Khwārizmshāh of this Story is probably the famous 'Alā'u'ddīn Muḥammad (see the notes on Book v, p. 55, Heading, and *supra*, p. ۴۱5, Heading). Here 'Imādu 'l-Mulk serves as a type of the Perfect Man, like his namesake in Book iv 2933 *agg.*

در الهی نامه فرمود. See iv 2567, note. The following verse occurs in the *Ḥadiqab*, ch. ix (Browne MS. 227b, l. 8) in a passage where Sanā'ī extols his work and declares that it has been ransacked by unscrupulous plagiarists:

*duzd-i in-and qirak ā ablah*  
*chūn dabīrān xi-naqsh-i bismi'llah.*  
*chūn zabān-i ḥasad shavad nakkehās,*  
*Yūsufi yābī az gazī kīrbās.*

وكانوا فيه من الزاهدين, *Qnr.* xii 20.

۳۳۴۶ بگاہ. Read بگاه.

۳۳۵۵ فاتحه in this verse signifies God (*al-Fatḥ*), who is the essence of the *Fatīḥab*.

۳۳۵۶ تمویه اوست. Cf. I 1447, note, and the Šūfistic *tafsīr* of *ḥayyina* *lī 'l-nāsi ḥubbu 'l-shahawāti* (*Qnr.* iii 12): *al-muḥayyinnu fī 'l-ḥaqīqati huwa 'llāh*.



۳۳۷۴ سوی گوه. Fa: *soy-i kowj*.

۳۳۸۲ گرمی نداری. So G and Fa, i.e. "(if) thou dost not believe in this ardour of mine"; but I think *gar mi-na-dari* is a better reading.

گفت و قدم. Fa: *gust ā far-am*.

۳۳۸۴ رَبُّ الْعِبَاد is not a Qur'anic phrase: the English rendering should have been printed in Roman type.

۳۳۹۳ Read خورشید جان and translate: "the spiritual Sun fosters the worm."

۳۳۹۴-۳۳۹۹ In so far as it is God who creates and provides all pleasures that the vulgar enjoy in this dark world, He condones their blind ignorance and ingratitude; but He does not let *ghaflat* go unpunished when the offender is one of His favourites. See the note on II 17-18.

P. ۴۶۶, Heading. See *Qur.* XII 42.

۳۴۰۰ سعدانی. Although *sa'dani* may be derived from *sa'dan*, a desert shrub "which, when it dries, falls upon the ground on its back" (Lanc, s.v.), I have little doubt that Rūmī connected it with *sa'dan* = *maymūn*, an ape: see Dozy, *Supplément*, and cf. *Math.* I 281 sqq., V 2595.

۳۴۰۵ فردانی. The meaning of the term *fardani* is explained by a saying of Ḥallāj quoted in *Kashf*, Eng. 311: *basbu 'l-wajid ifradu 'l-Wāhid labu*, where the correct translation runs as follows: "it is enough for the ecstatic lover that the One should make him single, i.e. that his self-existence (*basti-yi ũ*) should be cleared away from the path of Love and that the dominion of his lower soul (*nafs*) should be naughted in ecstasy."

۳۴۰۷ یاد یوسف الخ, a paraphrase of *fa-ansāhu 'l-shayṭanu dhikra rabbihī* (*Qur.* XII 42). Baydāwī gives two different interpretations of the Arabic text: (1) the Devil caused him (Joseph's fellow-prisoner) to forget to mention him (Joseph) to his lord (the king of Egypt); (2) the Devil caused him (Joseph) to forget to think of God. The latter explanation, which Fa has adopted, involves a strained and unnatural rendering of the Persian verse.

۳۴۱۱ چشم باز. P and Fa read *chashm bāz*, i.e. "thy inward eye (*oculus cordis*) is open".

۳۴۲۴ Cf. IV 2540 sqq.

۳۴۲۵-۳۴۲۸ Cf. IV ۲۷۷-۲۷۸. *supra*. Phenomenal forms conceal the spiritual reality whence they spring: the soul is veiled by the body which it animates.

۳۴۲۹ اینج بر ماست الخ. See v. ۶۰۴ *supra* and the note *ad loc*.

۳۴۳۱-۳۴۳۳ These verses (the first of which is incorrectly numbered in the Translation) are spoken by the 'Imādu 'l-Mulk.

۳۴۳۳ مغیر = *rab-ṭan*. Cf. II 2521, note.

۳۴۳۷ در تن همچون لحد الخ. Cf. the Ḥadīth *al-qabrū rawḍat<sup>un</sup> min riyyāḥi 'l-jannab*.

۳۴۳۸ غیب و سرار. See the note on v. ۱۴۶۵ *supra*.

۳۴۴۱ P and Fa read: *marhabā du barg*.

۳۴۴۵ See I 1077, note.

۳۴۴۶-۳۴۴۷ The Prophet's miracles were produced for the sake of those who were incapable of being directly impressed by his transcendent spirituality. Cf. v 1193 *sqq.* and *supra*, v. ۱۳۰۳ *sqq.*

۳۴۵۲ تو یکنان هر مدان. *Ma-dān*, which is the reading of the oldest MSS., suits the context better than *bi-dān*. Cf. the note on v 1537-1538

۳۴۵۶ کای اچی. So GK, while ABP read اخی.

۳۴۶۱ A variation of Sanā'i's verse: see *supra*, p. ۴۶۳, Heading.

۳۴۶۴ جز تخریقی نی. For *takebrīq*, "trickery", cf. Dozy, *Supplément*, under مخترقة. Fa and three of my MSS. (AKP) read *tabrīq*.

• ۳۴۶۶ در کان, "the precious jewel (of Faith)". Fa reads *ḡarr-i kdn*.

۳۴۶۸ جوشیده, transitive. See v 2110, note.

۳۴۷۲ با چشم مال. *I.e.* he saw the horse as a temptation which would cause the king to act unjustly and incur retribution hereafter.

۳۴۷۵ جهان را چیه گفت. See the Ḥadīth cited in the note on I 2325.

۳۴۷۶-۳۴۷۸ In this passage the king's submission to the 'Imādu 'l-Mulk exemplifies the virtue (for a *murīd*) of "imitating" a *Shaykh* and accepting everything he says as authoritative. Such *taqlīd* may develop into *taḥqīq*: see II 566-568, note.

۳۴۷۹ The action of God upon the heart (*qalb*) is compared to the shutting (or opening) of a door (cf. v. ۳۵۱۲ *infra*), and the words of the saint, which indicate that action, to the sound made by a door in being shut (or opened).

۳۴۸۳ تَبْصِرُونَ... لَا تَبْصِرُونَ. Cf. *Qur.* LXIX 38-39.

۳۴۸۵ Though Fa renders *chū dar* in the first hemistich by "like a door", the construction and meaning are correctly explained as *chūn bāng-i ḡuftār-i bad ba-zubūr dyād* (WM). *Darūd* (an abbreviated form of *darwāḡeh* = *yaghn*, *paydā*) is used here on account of the word-play with *dar wā mi-shavad* in the second hemistich.

۳۴۹۲ بِحَبْلِ اللَّهِ. See the note on III 4210-4211.

۳۴۹۵ ماهی الخ. Cf. IV 2280 *sqq.*

۳۴۹۶ Read چشم for خشم (misprint).

۳۴۹۸-۳۵۰۰ Cf. the apologue of the sinner who did not know that God was chastising him (II 3364 *sqq.*).

۳۵۰۱ A paraphrase of *Qur.* LXXIX 40-41: *wa-ammd man kbāsa maqāma Rabbīhi wa-nabā 'l-nafsa 'ani 'l-bawḍ fa-inna 'l-jannata biya 'l-ma'wā*.

٣٥٠٢ See the note on Book I, Preface, p. 1, l. ٤.

٣٥٠٥-٣٥٠٦ این قدر الخ. This is what the king should have thought to himself when he heard the 'Imádu 'l-Mulk's disparaging criticism of the horse; had he been a *muhajiq* instead of a *muqallid*, he would not have accepted such a statement in its literal sense without perceiving its absurdity.

٣٥٠٩ تخریجها. According to Fa, *takhrīj* is a kind of balcony or bay-window (*shdb-nishān*), and the term is here applied metaphorically to the head, ears, hands and feet, while *shbrj-bā* denotes the mouth, eyes, nose, and stomach. I have not been able to verify this meaning of *takhrīj*, and the explanatory details added by the commentator are hardly convincing. We should rather expect the word to be used in connexion with *shbrj*, in which case it might serve as a poetical substitute for *makhraj*, "outlet", "orifice". Cf. I 2708 sqq., III 2099 sqq., and the notes *ad loc.*

٣٥١٠ عالمی بی منتها. *i.e.* the spiritual nature of Man.

٣٥١٣ زشت را الخ. See the *Hadīth* cited in the notes on I 2585 and II 467.

٣٥١٥ Cf. *vv.* ٣١٤٧٨-٣١٤٨٠ *supra*.

٣٥١٦ مکر حق الخ. See II 1055, note.

قلب الخ. See I 393, note.

٣٥٢١ آنج گفتمی. See *supra*, v. ٣٢٥١ sqq.

٣٥٢٨ تا ندرود پرده غفلت الخ. Cf. I 2063-2070 and the notes *ad loc.*

٣٥٢٩ کمر شد نقش گوش. G writes *kar*, which I have translated. It is impossible to ascertain whether *kar* or *gar* has greater MS. authority, but the parallelism with *khamūsh* favours *kar*. Fa, reading *gar*, translates: "though the outward form of the ear is gone."

٣٥٣٠ غیبست آن جهان. So all my MSS. Fa prefers غیبت.

٣٥٣١ دو سه پاره کُهر. For the allegorical sense, cf. the Preface to Book III, p. ٢, ll. ٢-٤ = Translation, p. 3, l. 4 fr. foot and foll. Some commentators identify the *Khawājah* with Rūmī and interpret the whole passage as a *waṣīyyah* in which the poet gives directions to his spiritual heirs concerning the disposal of the "treasure" contained in the *Mathnawī*: cf. *nūr<sup>un</sup> li-aṣṣhābina wa-kanz<sup>un</sup> li-a'qḍibinā* (Book IV, Preface, p. ٢٧٦, l. 11).

٣٥٣٢ ملوک. See the note on Book I, Preface, p. ٢, l. 1٥.

اجتهد الخ. Cf. the *Hadīth la in'ā' l-bikemata ghayra ablibā fa-taylīmūbā*.

٣٥٣٣ See III 3494-3496 and the note *ad loc.*

۳۵۴۹ The *Ḥadīth* in question is: *al-'ā'idu fī ḥibatibi ka-'l-kalbi ya'ādu fī akli qay'ibi*.

۳۵۵۲ از دو سال. Here, according to Fa, Rūmī refers to the completion of the *Mathnawī* in A.H. 670 (*sic*) and his death two years later.

۳۵۱۱ جواب دیده الخ. See II 2233, note.

۳۵۱۷-۳۵۱۸ These verses describe the ecstasy (*sukr*, *bi-buḥsh*) from which the mystic emerges into a state of clairvoyant consciousness (*saḥw*, *hāsh*). See the notes on I 129, 2066.

۳۵۱۹ توانگوی (G). Other MSS. write تانگوی or تُنگوی. Fa has *mun'imī*.

۳۵۷۰ ضد العر ضد الخ. The doctrine of correlated opposites (*ẓābir × bāḍin*), which Rūmī illustrates here, forms the basis of Ibnu 'l-'Arabī's monistic system. Cf. I 1736-1741, note.

۳۵۷۱ روضه الخ. See I 547, note.

۳۵۷۲ The saying *al-samāh rabāh* is cited as a *Ḥadīth*.

۳۵۷۳ Cf. the note on v. ۲۵۹۱ *supra*. The second hemistich paraphrases *Qur.* XXIX 44: *inna 'l-ṣāldta tamba 'ani 'l-fahṣha'i wa-'l-munkari*.

۳۵۷۸ در عدم الخ. See the notes on I 606-610.

در سرشت ساجدی الخ. Mq says: *li-kawni Adama sājid<sup>m</sup> šāra masjūda 'l-mald'ikab*. Cf. the proverb *man kḥadama kḥudima* and Hujwiri's comment (*Kashf*, Eng. 141-142) on the saying of Muḥammad ibn 'Alī al-Tirmidhī: "any one who is ignorant of the nature of servanthip (*'ubūdiyyab*) is yet more ignorant of the nature of lordship (*rubūbiyyab*)."

۳۵۸۱-۳۵۸۲ Iblīs fell from grace because he regarded only the outward aspect of Adam (I 3216, note).

P. ۴۷۷, Heading. This Story, interrupted by numerous digressions, occupies the remainder of the Poem, but is not fully concluded. Its subject is the soul's descent into the world of forms and the subsequent experiences of the "traveller" (*sālik*) in quest of Reality. The "King" may be said to represent Universal Reason, whose "three sons" are the sensual, intellectual, and spiritual faculties of Man (*nafs*, *'aql*, *ruh*); Rūmī, however, often varies the rôles played by his characters, as has been remarked elsewhere (e.g. I 1349-1352, note). See the note on v. ۴۸۷۱ *infra* for an interpretation of the "three princes" as types of mystical attainment differing in degree, though not in kind.

۳۵۹۲ Here Fa and other edd. insert four verses which all my MSS. except K omit. See the *app. crit.*, where "after v. ۳۵۹۲" should be substituted for "after this verse".

۳۵۹۴ نَفْثَتُ (*Qur.* xv 29), i.e. the *divinae particula auras*.

۳۵۹۵ با صنوع محکمش, literally, "in relation to (their being) His con-

summate handiwork". *Ṣamf* = *wasamf*. Fa explains it incorrectly as synonymous with *ṣamf*. Cf. *Qur.* xxxviii 26: *wa-mā khalāqna 'l-samā'a wa-'l-arḍa wa-mā baynahuḥma bāṭil<sup>an</sup>*, and the note on Book iv, p. ۱۳۴۸, Heading.

P. ۴۷۸, Heading. التّجافى عن دار الغرور. These words are quoted from a Ḥadīth on *gharḥu 'l-qalb*. See iv 3082-3083 and the note *ad loc.* ۳۶۱۱-۳۶۱۷ See *Qur.* LIX 16-17 and *Math.* III 4036-4051 with the notes *ad loc.*

۳۶۱۳ انتعاش. Cf. Ṭabari, I 836, 1: (*wa-kāna*) *ḥarīṣ<sup>an</sup> 'alā 'nti-dsbi 'l-dn'afd*.

۳۶۱۹ Cf. v. ۱۷۳۲ *supra*, Baydāwī on *Qur.* iv 20, and EI, art. zinā'.

۳۶۲۰ بئس الجهاد (*Qur.* III 10, 196), i.e. Hell-fire.

۳۶۲۷ واخریده از غرور. See I 2709, note. G reads *gharīr*, i.e. the Devil: cf. *Qur.* xxxi 33.

۳۶۲۸ از ناودان, i.e. "indirectly by the intervention of a secondary cause (*sabab, wasīṭab*)".

۳۶۲۹ بترک مشک کرد. Cf. III 3165.

۳۶۳۶ و برجهاش. Fa and two of my MSS. (AB) read *برجهاش*.

۳۶۳۷ بناکامش نظر. Fa: *ba-naḡab-ash*.

۳۶۳۸ از مکید. *Makid* = *makidab* occurs again in v. ۳۸۲۴ *infra*. G reads *dn mukid*.

۳۶۳۹ بهر سو که نگرد. So all my MSS. Fa: *ba-bar sū bi-ngarad*.

۳۶۴۰-۳۶۴۳ The selfless mystic beholds God in all things (I 3766, note).

۳۶۴۲ حَيْثُ وَلِيْتَهُ الْخَلْقُ = *Qur.* II 109: *fa-aynamā tuwallā fa-thamma wajibu 'llah*.

۳۶۴۳ Fa: *khwarand* and *naḡir-and*.

۳۶۴۷ Cf. I 1770.

۳۶۴۹ أَسْلَمَ الشَّيْطَانُ. See the Ḥadīth cited in the note on II 2675.

که یزیدی الخ. See I 2275, note.

۳۶۵۹ حَرِيصٌ مَا مَنِعَ, for *ḥarīṣ<sup>an</sup> 'alā mā mami* (III 854, note).

۳۶۶۱ A free paraphrase of *Qur.* II 24: *yudīllu bihi kathīr<sup>an</sup> wa-yabdi bihi kathīr<sup>an</sup>*.

۳۶۶۲ کی رمد الخ. Cf. *supra*, v. ۱۹۹. *sqq.*

۳۶۶۶ در ابتدای مثنوی. See I 48 *sqq.*

۳۶۶۷-۳۶۷۱ According to WM, the point which these analogies illustrate is that further explanations of the *istiḥmā* would be futile because their purpose is essentially one, so that they all come to the same thing in the end; but evidently the passage has a much wider application. See I 545, note.

۳۶۱۸ این طُرُق را الخ. Cf. the saying: *al-ṭuruq ilā 'llāhi bi-'adadi anfasī 'l-khald'iq*, and see I 3086, note.

۳۶۱۷ | احوال دیده. Fa and my 14th-century MSS. (ABK) read *ahwāl bidā-i*.

۳۶۱۷۲ See I 3659.

۳۶۱۷۷ This is what the physicians would have said if they had perceived the illusion (belief in *ashdb*) from which they suffered.

۳۶۱۸-۳۶۱۹ Cf. the saying of 'Alī, *'arāftu 'llāha bi-fashkhi 'l-'azd'im*, and III 4456-4472.

۳۶۱۸۴ صید خوگی ساختی. The reading *sākhstī* instead of *yāfstī* is peculiar to G, though it makes a better rhyme.

۳۶۱۸۵ بهر کُیس. Dozy (*Supplément*) gives *se farcir* as a meaning of *kabs* without citing his authority. The word appears to be used in that sense here. Fa's rendering, "hidden treasure", is not admissible.

۳۶۱۹۱ سفسط. See art. *safsafah* in *Dict. of technical terms*, 665 seq., and the notes on I 348, v 3013. The doctrine that God is *Muqallib* *'l-qulūb wa-'l-abṣār wa-'l-ahwāl wa-'l-afkār*, although it implies that things have no real existence in themselves, must not be confused with absolute scepticism; on the contrary, it shows that the real existence of all things is in God. See the notes on I 606 and *vv.* ۷۳-۷۵ *supra*.

۳۶۱۹۸ حسان خیال الخ. See I 991, note. According to the school of Sceptics known as 'Inādiyyah or Ḥisbāniyyah: *lā manjida asl'm... fa-'l-baqd'iqn 'indabum ka-sarāb'n yabsabnub 'l-ḡam'dnu md'm*.

P. ۴۸۴, Heading. ما بندگی خویش الخ. This is the last couplet of a *ghazal* by Sanā'i (*Dīwān*, 222, marg., 6-223, 1), beginning:

*jānd zi-lab āmūz kunūn bandab kharidan,  
ke-az zulf biy-āmūkhta-i pardab daridān.*

The penultimate verse is:

*kebl-i-ṣ ḡham-i 'ishq-i tu, mīyl-st tan-i man:  
bargīz na-tawān keib ba-yak mīy keashidan.*

أَنتُمْ يَا بُنَيَّ نَذِيرٌ, *Qur.* LXVII 8.

لَوْ كُنَّا الخ. *Qur.* LXVII 10.

۳۷۰۵ حس باطن. See the notes on II 49, 3236.

۳۷۱۱ چونک ریکی الخ. See II 379, note.

۳۷۱۲-۳۷۱۵ Cf. I 2467-2473, 3521-3522, and the notes *ad loc.*

۳۷۱۶-۳۷۱۷ Cf. III 3445 *seq.* and *supra*, v. ۴۲۰ *seq.*

۳۷۱۹ این مثل نلایقت, because an analogy which involves the notion of difference (*mughbāyarah*) is really inapplicable to the relation between the Divine Essence (*Dhāt*) and its forms or modes (*ṣmwar*).

۳۷۲۰ بکار (GK), followed by *bi-rnyad* in the second hemistich, is a much better reading than نگار (ABP and Fa).

۳۷۲۲-۳۷۲۶ Cf. III 3042-3048 and the notes *ad loc.*

۳۷۲۸-۳۷۴۲ See II 938-982, where a similar argument is developed concerning the relation of "accidents" (forms) to their "substances" (spiritual essences and results).

۳۷۳۲-۳۷۳۶ In each of these verses the second half reveals the "formless" *šd'idab*, i.e. the final cause, of the "form" described in the first hemistich.

۳۷۳۹ Cf. I 2461, III 1362-1375, and the notes *ad loc.*

۳۷۴۵ دنک و بو, i.e. the world of *ashab*.

۳۷۴۸ The Tradition that God created Adam (the Perfect Man) "in His own image" (*'alá šarātibī*) belongs to a different order of ideas and does not contradict what is said here. See I 3486, note.

۳۷۵۱ ای روی. See the note on III 1165.

۳۷۵۵ I.e. directly or indirectly God is the real object of all our desires, beliefs, and actions, inasmuch as these are determined by the pre-dispositions He has implanted in us which ultimately lead us back to Him. Cf. the notes on I 480-481, 2446-2461.

۳۷۵۶-۳۷۵۷ Cf. I 111, note, III 524-530, and *Ta'īyyab*, 731-749 = *SIM*, 263-265.

P. ۴۸۷, Heading. نقش روی دختر شاه چین را. To fall in love with a portrait is emblematic of *'ishq-i majdīf*. For the allegorical sense, see *infra*, v. ۳۷۸۹ *sqq.*

۳۷۷۴ او توست = *huwa anta*. "He" may refer either to God himself or to the "deified" man who represents Him and speaks in His name. Cf. I 3052-3064, II 74-108, and the notes *ad loc.*

۳۷۷۷ See II 167, note.

۳۷۸۴ See I 490, note, and cf. v. ۳۷۹۶ *infra*. *Dhikr-i Haqq* in combination with *lūt š fabaq* hits off well enough the religion of many self-trained dervishes who brought Šūfism into disrepute by indulging their carnal appetites.

۳۷۸۹-۳۷۹۲ A description of Divine Beauty (*jamāl-i haqiqī*) and Wisdom (*'ilm-i ladunī*) as "a high-born maiden in a palace tower", jealously guarded from the eyes of the profane (*nā-maḥramn*). True mystics recognise her "portrait" in forms of earthly beauty and thenceforth devote themselves to her alone. Cf. the Ḥadīth *uṭlubū 'l-'ilma wa-law bi-'l-Šini*.

۳۷۸۹ رشک پروینست. Cf. I 3992, note, and *Wisdom of Solomon*, vii 29: "for she is more beautiful than the sun, and above all the order of stars."

۳۷۹۳ I.e. it is madness to seek God by the light of one's own reason.

۳۷۹۱ *سپید رعد*. For *raṣad* = *ḥilab*, see III 3927, note. The context shows that this, rather than "speculation", is the meaning of the word here.

P. ۳۹۰, Heading. The following Story illustrates the Ḥadīth *miṣṭā qabla an tamūtā* (I 1985, note). Rūmī seems to have borrowed its most striking feature from a story on the same topic in the *Ilāhī-nāmā* of 'Aṭṭār (*Kullīyyat-i Farīdāt-dīn 'Aṭṭār* [Lucknow, A.H. 1289], 835, 5 sqq.) concerning a madman who besought God to give him a garment of cotton (*kirbās*): God answered his prayer and said, "I will give it you, but only for your shroud":

*kib kirbās-at dīham amma kafan-rā.*

Cp. also *vv.* ۳۸۳۴-۳۸۳۶ *infra* with 'Aṭṭār's verse:

*bi-bāyad murd awwal mufliṣ i 'ār*  
*kib tā kirbās jāham az tu dar gār.*

صدر جهان بخارا. See the note on Book III, p. ۲۱۰, Heading.

۳۷۹۹ آن خواجیر اجل. So GKP. B has خواجر. I cannot find any reference elsewhere to this dialectical form of خواجه. Fa reads *ṣadr-i ajall*. On the title *ḥudūd-i buṣṭurḡ*, see Barthold, *Turkestan*, 229.

۳۸۰۳ خالدارا زربخش الغ. See I 178, note.

۳۸۱۱ Cf. the Ḥadīth *man ṣamata najā*.

۳۸۱۵ Cf. the Ḥadīth (Qush. 133, 1) *al-sakhiyyu qarībun minā 'l-lābi qarībun minā 'l-ndsi qarībun minā 'l-jannati ba'īdun minā 'l-ndr*.

۳۸۲۲ از لباد. G writes *lubād*, in which case it presumably stands for *lubbādab*; but Fa's reading, *libād* (for *albad*, plural of *libā*), "pieces of felt", is perhaps more likely.

۳۸۲۴ مکید. Cf. the note on *v.* ۳۶۳۸ *supra*.

۳۸۴۰ The rhyme-words indicate an allusion to the well-known verse of Ḥallāj cited in the note on I 3934-3935.

۳۸۴۲ بی زمرود الغ. See III 2548, note.

P. ۴۹۳, Heading. The "moral" of this curious anecdote is concisely stated in *v.* ۳۸۳۹ and more fully expounded in *vv.* ۳۸۶۹-۳۸۸۰ *infra*.

۳۸۵۱ خانقاهی الغ. Cf. the note on I 1872.

۳۸۵۷ حمزه خوار. See *v.* 3777, note.

۳۸۷۵ چون فرسیما در وجوه. These words can be taken in two ways (see the Translation, p. 471 and note 1 *ad loc.*), and possibly their ambiguity is intentional. Fa supports the rendering which I now regret that I adopted by quoting the Ḥadīth *al-shayṭānu yafirru min ḡilli 'Umara*; but *simā dar wujūb* would inevitably recall to Moslems the Qur'ānic phrase *simābun fi wujūbibin*, describing those of the Faithful in whom



the signs are manifest that they stand firm against the Devil and all his works (cf. *Math.* v 2082 and note 3 in the Translation, p. 125). This, no doubt, expresses the meaning which Rûmî wished to convey.

۳۸۷۸ Cf. the *Hadîth nawawî* 'ald *khayr* min 'ibdati 'l-jâbili.

۳۸۷۹ WM gives this verse in a form that is found in none of my MSS. except the oldest (P). See the *app. crit.*

۳۸۸۰ ساحن چون غمد. The commentators see nothing odd in applying the simile "steady as pillars" to the movement of an expert swimmer. Might 'amud be used here in the sense of "rafts"? Cf. i 1083: *bar sar-i daryâ hamî-rand u* (او) 'amud and the note *ad loc.*

P. ۴۹۵, Heading. منبومان الخ. The full text of the *Hadîth* is cited in Fa on the authority of Ibn Mas'ûd: *manbûmâni lâ yashbû'âni fâlibu 'l-'ilmi wa-fâlibu 'l-dunyâ wa-humâ lâ yastawiyâni: amud fâlibu 'l-'ilmi fa-yazâddu fi ridâ 'l-Rahmâni wa-amud fâlibu 'l-dunyâ fa-yazâddu fi 'l-fughyâni.*

۳۸۹۱ همجو زو الخ. Cf. iv 819-822.

۳۹۰۸ درد مہمان کو. Read *dard mihmân-i tu.*

P. ۴۹۷, Heading. This anecdote shows how Divine grace uses pain and affliction to bring about spiritual regeneration. Both the jurist and the king must suffer before they are "restored to good humour".

۳۹۱۵ The imperfect rhyme suggests that the text-reading (AP) is older than the variant (BGK) given in the *app. crit.*

۳۹۲۲ بِشْرُون, referring to *Qur.* LXXVI 5: *inna 'l-abrâra yashrabûna min ka'sin, etc.*, which agrees with the reading *ar may-i abrâr* (Fa). All my MSS., however, read *abrâr.*

۳۹۲۵ کورگوشش الخ. *i.e.* "if he had any capacity for absorbing the real substance of what he heard".

۳۹۲۸-۳۹۲۹ None but carnal souls burn in Hell: cf. i 3700, note. If the spiritual are smitten by the fire of tribulation, it is only in order to purify and perfect them.

۳۹۳۰ مغز نغز و قشرها. *i.e.* believers, righteous and sinful alike.

مغزرا. *i.e.* the elect (*khayr-sagdan*).

۳۹۳۵-۳۹۳۹ In reality God is the author of all "moves" attributed to human minds.

۳۹۴۲ زقرناقان شاه. *Qirnaq* (a Turkish word) meaning "slave-girl" does not occur again in the *Mathnawî*, and no other example of its use in Persian is known to me. In the first hemistich P (see the *app. crit.*) has the reading فقی = فقیه. Cf. Lane, *Modern Egyptians*, i 74, note 3.

۳۹۴۷ جاقچاقی. Cf. iii 1046, where *châqâchâq* imitates the sound made by cords being snapped.

۳۹۵۱ Cf. iii 4400 *sqq.*

۳۹۵۲ ویس و رامین. See iv 1828, note.

۳۹۵۵ یَنگه (Turkish), also written یَنگه, is glossed in the Teheran ed. by *mashghdāb*: other meanings are "sister-in-law" and "aunt".

خوش امانت داد الخ. Cf. the Ḥadīth (said to be part of the Prophet's sermon at the Farewell Pilgrimage): *ittaqū 'l-lāba fī 'l-nisā' fa-innakum akhādhtumūhunna bi-amānati 'l-lābi*.

۳۹۶۱ چشمشان الخ. *Andar 'ayn u ghayn sftādan* (cf. *kaldābisab shudān* in a similar context, v 3734) describes the shape and appearance of a distorted eye, in which *safid ā siyah bar du shud 'ayn-i bam*.

۳۹۶۵ پَر نَکَال. *Nakāl* (so vocalised in G) = *'uqūbat* is a better reading than *nigāl* (red-hot coal). The commentaries (Fa, Mq, and WM) do not even mention the latter as an alternative.

۳۹۷۰ خویش و توش. So all my MSS. The construction is: *kay dīham dar khward u tūsh-i yār u khwīsh?* Fa omits و before توش, but this alteration is unnecessary, though it makes the syntax easier. Some—wrongly, in my opinion—regard *tūsh* as a "lightened" form of *tū* with the suffix *-ash* and translate: "how should I give it to friend and kinsman and you?"

۳۹۷۱-۳۹۷۵ Cf. the Ḥadīth related by Abū Dharr al-Ghifārī: *ikhwadnukum ja'alabumūn 'l-lāhu tabta aydīkum fa-man ja'ala 'l-lāhu akhādhu tabta yadayhi fa-'l-yuḍ'imhu mimma ya'kulu wa-yulbisu mimma yalbasu*.

۳۹۸۰ هرچه بود الخ. Ce n'est que le premier pas qui coûte. Cf. the notes on II 3764, IV 1549.

۳۹۸۳ همچو ابرهیم ادهم. See the note on Book IV, p. ۳۲۱, Heading (2).

۳۹۸۴. See I 347, note. Fa makes *Ibrāhīm* the subject of *afgand*, an error which involves the rendering of *sar-khwashī* by "rapturously" as well as a bad rhyme.

۳۹۸۵ See I 227, note.

P. ۵۰۲, Heading. امر القیس کی پادشاه عرب بود. See Lyall, *Ancient Arabian Poetry*, 104-106; *LHA*, 103-107. We may probably assume that Rūmī did not invent this legend, which converts a celebrated heathen poet, the romantic "vagabond prince (*al-malīk 'l-dillīl*)" of Kindah, into a God-intoxicated dervish; its affinity with the legend of *Ibrāhīm ibn Adham* is obvious, but I cannot trace it to any literary source.

عظیم بهمال. Fa reads *'aẓīm ā bā jamāl*.

قفا نَبْک الخ. The opening line of the *Ma'allaqab*.

يَخْتَصُ الخ. *Qur.* II 99.

۳۹۸۷ تبوک. See II 2072, note.

۳۹۹۸ هر بزرگان الخ. referring to adepts and novices: cf. the saying *sūlī bāzī-gāb-i kaldakān-ast ā šāh fānā-gāb-i mardān* (*Kashf*, 232, 4).

مَنْ الْأَخِير. Cf. v. ۷۲۷ *supra*.

۴۰۱۰ لسان الظہیر. See the notes I 3410, II 3758.

۴۰۱۲ "Solomon" represents the true mystic (*muhaggiq*) contrasted with the impostor (*muqallid*).

۴۰۱۳ دیو الخ. See I 3617, note, and IV 1265 *seq.*

عَلِمْنَاش, from *Qnr.* XXVII 16: 'ullimnā maṭīqa 'l-tayrī.

۴۰۱۵ I think this verse should be translated as follows: "From (your being deceived by) that bird of the (common) air, apprehend (the fact) that you have not beheld the esoteric birds."

۴۰۱۶ سپهرگان, *i.e.* the exalted saints whose spirits have flown to God and dwell in union with Him. Cf. I 1440-1441 and the notes *ad loc.*

دستباف. See I 492, note.

۴۰۱۷-۴۰۱۹ See the notes on v. ۱۲۷ *supra* and *Tā'iyyab*, 326-327 = *SIM*, 230 *seq.* The Perfect Man, leaving his ecstatic vision of the Absolute behind him, enters into a permanent state of consciousness known as "the second separation" (*farq-i thāni*), in which he contemplates the Many in the One. This "separation", however, excludes all duality (cf. *Tā'iyyab*, 209, note = *SIM*, 218); it is ordained by Divine Wisdom for the preservation of the saint's bodily existence (which otherwise *az dawām-i muṣhābada-i nūr-i Dhāt fanā shavad*) to the end that he may fulfil his mission as God's *Khalīfah* in the world.

۴۰۲۱-۴۰۳۲ A passage illustrating the erotic symbolism used by Sūfīs. Cf. v. ۴۰۰۹ *supra*.

۴۰۲۵ خوش همی سوزد سهند. See II 127, note.

۴۰۲۷ بر افشانید ریخت, *i.e.* "shake off and clear away the phenomenal forms which prevent union with the Essence".

۴۰۲۹ دیگی پختناند. Cf. I 2408, note, and v. ۵۹۶ *supra*.

۴۰۳۶ Fa reads: *an nām-i buland dard-rā fi 'l-ḥāl*.

۴۰۴۰ ذکر آن الخ. Cf. the verses by Jīlī translated in the note on Book I, Preface, p. 2, l. 2; *Tā'iyyab*, 213-218 = *SIM*, 218 *seq.*; and *Dhāt*, Tab. 331, marg., 3 *seq.*:

*dilā justim sar tā sar, na-dīdam dar tu jux dīlbar:*  
*ma-khwān ay dīl marā kāfir agar gīyam tu khwān ky-ī.*

۴۰۴۱ زکوزه الخ, a translation of the Arabic proverb *kullu indin yata-rashshahu bi-mā fihi*.

۴۰۴۲ Fa and WM regard *khwān* and *gīyam* as the grammatical subjects of *dād*, *i.e.* "laughter and tears smell of (indicate) union and separation respectively"; and that seems to be the right construction of the verse.

۴۰۴۴ یار آمد الخ, *i.e.* the lover of God deems the physical sun a veil between him and the Divine Sun from which his illumination is derived.

Cf. I 126 *sqq.* I have some doubts, however, concerning both text and translation. The words *du rāy-rā* in the second hemistich might suggest the reading '*zibq-rā rā z-dfāb* in the first, if it made any good sense.

۴.۴۵ عابد الشمس است. Cf. IV 576 *sqq.*

۴.۴۸ Cf. V 132-137, where God is called the mystic's Nurse.

۴.۴۹ داند هر نداند. The two kinds of knowledge are distinguished in a passage (III 3635 *sqq.*) which takes the child as a type of exoteric and conventional knowledge and contrasts him with the Perfect Man.

۴.۵۰ گُردنامه. So all my MSS. Fa reads *ganj-nāmah*. According to the lxxx., *gird-nāmah* is an incantation (*du'ā*), buried in the ground or affixed to a pillar, for the purpose of preventing the escape of a runaway slave and ensuring his return to his owner. Cf. the verse cited by Vullers s.v.

*gurlektan xi-jafā-yi zamānah mumkin nist;*

*'kujā ravīm? kib khwarshīd gird-nāma-i mā-st.*

But Rūmī, I think, is alluding to the "advertisement" issued by Divine Love in the words, "I was a Hidden Treasure" (*kuntū kanz<sup>m</sup> makhfiyy<sup>m</sup>*), which inspires the soul with a mad passion to break the spell of phenomenality that has been cast upon it and discover its real self.

۴.۵۱ چون بیابد may be rendered by "when it finds"; but *chūn* is better taken as an interrogative, implying that union without *fanā* is unattainable.

۴.۵۳ تا نردی الخ. This is what the Ṣadr-i Jahān of Bukhārā said to the jurist who sought his bounty. See v. ۳۸۳۶ *supra*.

۴.۶۰ گُردروب. Cf. Hāfiz, ed. Brockhaus, No. 385, 1:

*biḡd-i chibra-i jān mī-shavad ghubār-i tan-am:*

*khwāshā damī kib az-in chibrah pardab bar figanam.*

Fa reads *tigh-i bast*, "the sword of (real) Being".

۴.۶۲ ان فی موتی حیاتی. See the verse of Hallāj cited in the note on I 3934-3935.

۴.۶۳ مرغ آبی. See III 3487, note.

۴.۶۶ خواب می بینم الخ, i.e. "my experience is not an ordinary dream (*khwab*), but a waking vision (*waqī'ah*) of the Truth". See II 224, note.

۴.۶۸ In the Translation read "stack-yard" for "stack".

۴.۶۹-۴.۷۰. The speaker argues that his case resembles that of Jacob, whose anguish was relieved in spite of all obstacles by "the scent of union" (*baḡ-i wiṣāl*) with his beloved Joseph.

۴.۷۵-۴.۷۶ Cf. V 736 *sqq.*

۴.۷۶-۴.۸۱ Cf. Jāhiz, *Kitābun 'l-Hayawān*, IV 38, 5 *sqq.* "We have been told by Abū Ja'far al-Makfūf al-'Anbarī, the grammarian, and his

brother Rawḥ, the secretary (*kutīb*), and some men of the Banū 'l-'Anbar, that in the sands of Bal'anbar there is a snake that has a most wonderful way of catching sparrows and small birds. At midday, when the sand becomes so hot that no one, whether barefoot or shod, durst step on it and the cicada's legs would be scorched, this snake inserts its tail in the sand and raises itself like a spear or a stick fixed in the ground; then a small bird or perhaps a locust comes flying along and will not alight on the burning sand, but seeing what looks like an upright stick it settles on the head of the snake, which immediately seizes it. If the prey be only a locust or a dung-beetle or something of that sort, it is swallowed, and the snake remains in an erect position; if it be a bird, the snake devours it and goes away satisfied."

۴۰۸۲-۴۰۸۵ These lines give the poet's version of a story about the crocodile (*timsāḥ*) related by Damirī (tr. Jayakar, I 356) and in the *Nawāḥin 'l-qulūb* (ed. Stephenson), 74, 3 fr. foot and foll. to the effect that when the animal comes on land and opens its mouth the food and worms adhering to its teeth are picked out by birds called *qatqāt* or "crocodile's sparrows" (*aṣḍāfiru 'l-timsāḥ*).

۴۰۹۱ زین العابدین. Here, no doubt, the title has only a general application, and Rūmī does not mean to pay its first bearer, the Shī'ite Imām 'Alī ibn al-Ḥusayn (see art. in *EI*, vol. I, p. 288), a compliment which he reserves for eminent Sunnīs.

۴۰۹۴ سور تاریکیست. Fa with other edd. and all my MSS. except A read *sur u تاریکیست*, but cf. *gird-i ā zulmāt* in the next verse.

۴۱۰۰ ای جامجو. So GP. Other readings are *chāb-jā* (B) and *rāb-jā* (AK and Fa).

۴۱۰۲ این شکفت = *in dall-i 'ajīb*.

۴۱۰۵ فَلَنْ لَا يُغْنِي الْخ. See *Qur.* x 37.

۴۱۰۷ در غفلت. Cf. IV 3438, note.

۴۱۱۱ زَنَزَلَع نَلْعَب. See *Qur.* XII 12 and cf. *Math.* fīr 416 sqq.

۴۱۱۷ کویدش عیسی. For this metaphorical use of the name 'Isā, see IV 2200 and the note *ad loc.*

۴۱۲۰ پیر خر ای پیر خر. The same word-play occurs at I 2568.

۴۱۲۱ پیر گردون نی الخ. Cf. I 2940, III 2280.

۴۱۲۵ تیر الخ. The *murīd*, impelled by the spiritual influence (*himmat*) of his Pīr, flies to God like an arrow from the bow.

۴۱۲۶ نه زابراهیم الخ, i.e. "when Nimrod attempted to fly up to Heaven in a chest borne by vultures, was it not for the purpose of reaching the God of Abraham?" See *supra*, v. ۳۷۳, note.

۴۱۳۶ آن تحرّی. See I 2285, note.

١٢١٣٩ Cf. the note on I 1066-1077.

١٢١٤٢-١٢١٥٨ These verses are addressed to the eldest prince by his two brothers.

١٢١٤٥ *جمله در چین*, *i.e.* the prophets and saints dwelling in the world of Reality.

*نَمُ يَكُنْ* (*Qur.* CXII 3) is quoted here in reference to "the daughter of the King of China". See *supra*, p. ١٢٨٧, Heading.

١٢١٤٦ Cf. *Qur.* LXXII 3: *mā 'itakhabha šāhibat<sup>m</sup> wa-lā walad<sup>m</sup>*.

١٢١٥٨ Fa omits this verse.

P. ٥١٣, Heading. *وَبُزْغَةُ* *Qur.* LXV 2.

١٢١٧٥ *يا چو باز آیم الخ*. Fa translates: "or (when), like a falcon, I come home"; but the plain sense of the words is not improved by a simile which is obviously out of place in this context.

١٢١٧٧ In the first hemistich *jidd* = *ba-jidd*. Fa reads: *chandan numāyam jidd u just*.

١٢١٧٨ *أَنْ مَعَيْت* Cf. the exposition of *wa-Hawa mā'akum aynamā kumtum* (*Qur.* LVII 4) in Book I 1511 *sqq.* and V 1073 *sqq.*

١٢١٧٩ The journey to God (*al-sayru ilā 'llāhi*) is logically prior to the journey with God (*al-sayru ma'a 'llāhi*). Cf. I 1439, note.

١٢١٨٠ *تا که عکس الخ*, *i.e.* in order that real knowledge of *ma'īyyah* may be the counterpart and conclusion to the mystic's experience of "travel" and search in the path of self-discipline (*muḥabbadah*). The metaphor is derived from *ṭard ā 'aks* (see Gibb, *History of Ottoman Poetry*, I 115), a rhetorical figure involving two movements, of which the second is at once the reverse (*'akr*) and completion of the first.

١٢١٨٢ The art. *bisābu 'l-khaṭṭ' ayn* in *Dictionary of technical terms*, 402, 7 *sqq.*, gives examples of this method of trial and error known to our arithmeticians as "double position". The passage translated below explains it very clearly.

"Let it be assumed that you are asked to find the number that is made 6 by adding to it the fourth part of itself, and suppose you say 4. Now 4 + a fourth of 4 makes 5, leaving a deficiency of 1. That is the first error. Suppose, then, you say 2. But 2 + a fourth of 2 makes 2½, which leaves a deficiency of 3½. That is the second error.

Your next step is to multiply the first supposition (*mafrūd*), namely 4, by the amount of the second error, *i.e.* 3½. The product, 14, is the first record (*mahfūz*). Then you multiply your second supposition (*mafrūd*), namely 2, by the amount of the first error, *i.e.* by 1, and obtain as a result the second record. Taking the difference between the first record (14) and the second record (2), which is 12, you divide it by the difference between the two errors (1 and 3½), which is 2½. The result is 4½, and you have got the correct answer to the problem."

زُبْعِد دُو خَطَا. What are the two "mistakes" that ultimately lead to union with God? Probably, as the present Story suggests, two journeys of the soul: (a) *al-sayru bi-'l-ṣarab* in the sensible world; (b) *al-sayru 'l-bāṭinu illā 'llāhī*, which, until the goal is reached, implies self-consciousness and therefore a false view of the essential relation between the seeker and the Sought. See the notes on II 2987-2998 and the Additional Notes *ad loc.*

۴۱۸۶ For the mystical significance of this verse, see II 440-444.

۴۱۸۹ فَايِدَةٌ with metrical *tashdid* (ABG); فَايِدَةٌ (KP). Fa and other edd. remove the irregularity by reading *dar tama' khwad fā'ida-i dīgar nihad*.

۴۱۹۶ نَخَوَاسْت. The scansion (∪-- ) is abnormal. Fa reads: *chān na-bād-ash niyyat-i ikrām u dād*.

۴۲۰۵ ذَاتُ الْبُرُوجِ, from *Qnr.* LXXXV 1: *wa-'l-samā'i dhātī 'l-buruj*, where *buruj* is generally thought to refer to the signs of the zodiac.

۴۲۰۶ In the first hemistich Fa has the same reading as Bul. See the *app. crit.*

۴۲۱۳ Fa: *nī payambar*. The Ḥadīth is: *al-mu'minu ka-'l-mizbari lā yaḥsunu ṣawtuhu illā bi-khald'i baṣnibi*. Here *mizbar* (lute) evidently denotes the reed-pipe (*mizmār, nāy*). Cf. the verse:

*shikam-tibi shav u ml-nāl bamchū nay ba-niyāz,*  
*shikam-tibi shav u asrār-gā ba-sām-i qalam.*

۴۲۲۶ Cf. the Ḥadīth: *idhā aḥabba 'llāhu 'abdām ibtalaḥu li-yasma'a ṣawtahu*.

۴۲۳۶ In Fa this verse is followed by a banal and entirely superfluous one which all my MSS. omit.

۴۲۴۳ مَصْرُ وَ مَنبِتْ گَاهِ قَنْد. Cf. v 2525 *sqq.*

P. ۵۱۹, Heading. وَعَسَى الْخ. *Qnr.* II 213.

سَمِجَعْلُ الْخ. *Qnr.* LXV 7.

إِنَّ مَعَ الْعُسْرِ الْخ. *Qnr.* XCIV 6.

اشْتَدَى أَرْمَةُ الْخ. See Book v, p. ۱۱۴۵, Heading, where this Ḥadīth is quoted.

۴۲۶۲ مَسْکُل. So all my MSS. Fa has مَكْسَل.

P. ۵۲۰, Heading. For the full text of this Ḥadīth, see II 2734, note.

۴۲۷۵ او اسپند او. Fa: *az ispand-i ā*.

۴۲۸۲ مَرَج here refers to *Qnr.* XXV 33: *wa-Huwa 'lladhī maraja 'l-bahrayn*, etc., "And it is He who hath made the two seas to flow forth, this one sweet and fresh, and that one salt and bitter." Cf. *Qnr.* LV 19-20 and

the note on *Math.* I 297. The mouth, whence good and evil words issue, may be likened to a market or fair where the spiritual and sensual faculties of man display their merchandise.

۴۲۸۳ پنهان (so vocalised in G), a Turkish word. K in marg. has the gloss: پنهان *bəzār-gāb-ast kib mardumān ba-waq̄t-i mū'ayyan az aṭraf-i wildyat dū-jā bādīr dyand ā kharīd ā firūkhāt kunand ā bāz gardand.*

۴۲۸۷ Cf. V 3294 sqq.

۴۲۸۹ هر جمادی الخ. Cf. I 2113 sqq., 2154 sqq.

نطق خو = *naṭiq*. Three of my five MSS. give this reading; Fa has *nutq-jā*.

۴۲۹۸ For میکاس in the sense of "driving a hard bargain", cf. v. ۱۰۴۴ *supra*.

۴۳۰۰ Fa reads:

*madb-bā dar sayd-i shullab gufta-i:  
nī malāl-i, bār-bā bi-shgufta-i.*

۴۳۱۰ او خود در بود. Fa translates from the reading *dard bād* and agrees with Bul. in the second hemistich. See the *app. crit.*

۴۳۳۰ پیش خویش زار. The later MSS. (ABK) and Fa substitute *khar* for *zar*.

۴۳۳۹ قبله مراد. Mq adds *wa-Rabbu 'l-'ibād* by way of explanation and makes *کردم* equivalent to *کرد*; but in view of the context I think it better to translate (with Fa): "I placed my object of desire outside of my home."

۴۳۴۳ بی وجا. For *wajd* = *khamf*, see III 1232, note.

۴۳۶۱-۴۳۶۳ See *Qur.* VII 117 sqq. and *Math.* III 1721-1745.

۴۳۶۷-۴۳۷. See *Qur.* IV 156 (*wa-mā qatalūhu wa-mā ṣalabūhu wa-lakkin shubhībā lahum*) with Baydāwī's commentary: "it is said that Ṭīṭānūs, the Jew, entered a house where Jesus was, but did not find him, and God put upon him the likeness of Jesus, so that when he came out he was seized and crucified"; and cf. *EL*, art. 'Isā.

۴۳۷۰ تخطی جو. is the reading of all my MSS. except P, which has *taghlif-jā*. Fa reads *takhlif-jā*.

۴۳۷۵ See v. ۲۷۴۵-۲۷۴۸ *supra* and the note *ad loc.*

۴۳۷۷-۴۳۷۸ کعبه او را, i.e. his church at Šan'ā (see II 2903, note). Its defilement by a man of the Banū Fuqaym (*LHA*, 28) is said to have been the "incident" that roused Abrahah to march against the Ka'bah; but according to another account, it was burnt down in a conflagration started by Arabs jealous for the honour and supremacy of their national sanctuary.

۴۳۹۵ کُتْمَر راع. See the *Hadīths* cited in the note on III 4146. Here the "shepherd" is the inspired *Shaykh*: cf. I 97, II 1478, and the notes *ad loc.*



۴۴۰۱ معرف. See the note on v. ۲۱۲ *supra*. Probably "the nouncers" symbolise the five physical and the five interior (I 3576, note).

۴۴۱۵-۴۴۱۷ See II 1769, note, and particularly the chapter rending of garments (*kharq*) by Ṣūfīs in ecstasy (*Kashf*, ۵42, = *Kashf*, Eng. 417). The cast-off *khirqab*, if intact, was bestowed on the singer (*wuṣṭrib*, *qawwāl*) as a reward for his set accordance with the Ḥadīth *man qatala qatīlun fa-lahu salabun*.

۴۴۲۰ پنج دانگ. Cf. v 3073, where *dā chār dāng* is used in the "worthless", "contemptible". Here *panj* may allude to *panj*, the painful consequences of sensual, as opposed to spiritual, intoxication. Cf. I 2689-2709 and the notes *ad loc.* Although it is that without "fitness" (*istīḍād*) the Ṣūfī can never attain to union with God, his becoming "fit" depends entirely on Divine grace as in v. ۴۴۲۴ Fa reads *ḥāf-i tan*.

۴۴۲۷ زشمع. Cf. I 196, note.

۴۴۳۹-۴۴۴۰. See *supra*, vv. ۲۸۰۸-۲۸۱۱, and the note *ad loc.*

۴۴۴۲ Cf. II 1485-1490 and the notes *ad loc.*

۴۴۴۵ دولت is a misprint for دلت.

P. ۵۳۰, Heading. This Story depicts the redemption of a soul fallen into the clutches of the World and the Devil. Concern: see the note on Book II, p. ۴۲۱, Heading.

۴۴۴۹ جوہی ہر سالی. For the scansion, see I 290, note.

۴۴۵۹-۴۴۶۲ An allegorical application of the preceding verse: law-court thronged with litigants is a type of the heart corroded by incessantly recurring selfish thoughts and cares: these must be cast away, like withered flowers, to leave room for the growth of spiritual life.

۴۴۶۱ رَو بَاقِطًا الْغ. *Qur.* XVIII 17 has: *wa-taḥṣibunhum ayqāḍun ruḥūdun*. See I 392, note, and the commentary of Najmu'ddīn: *ad loc.*

۴۴۷۱ بہر زن. Both Cain and Abel are said to have had twin sons; Cain's was the more beautiful; so when Adam commanded each to marry the other's sister, Cain refused; and when God would accept his offering he was infuriated by the favour shown to Abel and straightway murdered him. See Bayḍāwī on *Qur.* v 30 and Hābīl and Qābīl.

۴۴۷۹ حوريف, probably a term of contempt. See IV 306, note.

۴۴۸۱ ہر لب عشمک الخ = *har lab-i nām-i khushtk-am*, *har faqr-am*. Cf. *ing* to *Mq*; but the phrase may be used metaphorically in t

explained by Fa, "you have railed at me notwithstanding that no words flow from my lips", *i.s.* without any provocation on my part.

۴۴۸۴ داد وا کهرند. Fa and all my MSS. except G have *ṣillab* instead of *ḍad*.

۴۴۸۶ با وڤار. Fa: *bas waqār*.

۴۴۹۹ The carnal man is virtually dead and buried before he dies and goes into the grave. Cf. *sv.* ۱۵۱۴-۱۵۱۸ *supra* and the notes *ad loc.*

۴۵۰۵ یلک کسی, *i.s.* the true seeker and lover of God.

۴۵۰۶-۴۵۰۷ See the notes on II 1666-1669 and cf. the Story of the true believer and his stray camel (II 2910 *sqq.*).

۴۵۰۹ از اول ز مادر بنده زاد. Cf. the *Ḥadīth al-shāḡiyyu man shāḡiya fi baṣni ummibi* and the notes on I 1244, 3513.

۴۵۱۳ إِنْ أَسْطَغْتُمْ فَأَنْفُذُوا. See *Qur.* LV 33, translated and explained in the note on *Math.* I 1924.

• ۴۵۱۴ جز بسلطان الخ corresponds to إِيَّا بَسُلْطَانٍ, the last words of the Qur'anic verse.

۴۵۱۶ فُرَجَهٌ صندوق. *Furjah* = *tafarruj*. Cf. II 641, III 240.

۴۵۲۲ گولنه‌نبد, *i.s.* *ḡaḡir ni muḥtāj* (Fa).

۴۵۲۸ خواه آن باشد پسند. For *khwāb* = *khwābīsh*, see v 2929, note. The reading خواهی (Fa) is not admissible.

۴۵۲۹ هر مِرْصَاد. See *Qur.* LXXXIX 13.

۴۵۳۴-۴۵۳۵ *I.s.* "we (ordinary men) are 'aggressors' because we take offence at the evil we see in others and find fault with them instead of with ourselves". Cf. I 1319-1330 and the notes *ad loc.*

P. ۵۳۵, Heading. مَنْ كُنْتُ مَوْلَاهُ الخ, part of a celebrated Tradition

(*Ḥadīth-i ḡhadīr-i Khumm*), which the *Shī'*ites naturally made a corner-stone in their doctrine of the Imāmate. Sunni authorities accept it as genuine but interpret it in a different way. See Goldziher, *MSI.* II 116, and *'al-Bābu 'l-ḡadī 'aṣḡar*, tr. by W. M. Miller (Oriental Translation Fund Series, No. 29), 75 *seq.*

۴۵۳۸ Fa reads *ndm-i khwāb-rā w-ān 'Alī*.

۴۵۴۲ آزادی کنبد. Cf. v 2309 and see the note on IV 1019.

۴۵۴۳-۴۵۴۸ A figurative description of illumined mystics who glorify God with "the tongue of their state" (*lisānu 'l-ḡadī*). Cf. IV 1764-1772 and the notes *ad loc.*

۴۵۴۷ See the note on I 1934.

۴۵۴۹ نطق عیسی الخ. When Maryam was called a harlot, she remained silent, but her immaculate purity inspired the babe in her arms to speak (*Qur.* XIX 28 *sqq.*).

۴۵۵. تا زیادت کردد از شکر الخ. See the notes on I 939, III 28.
- ۴۵۵۱ For this paradox, which makes contentment a vice and a virtue, cf. v 1943, 3631, and the notes *ad loc.*
- ۴۵۶۵ اندر شد در انداختی. See II 613, note.
- ۴۵۷۱ واردی, referring to *Qur.* XII 19: *fa-arsalā wāridabum fa-ādā*
- ۴۵۷۳ While common men think only of self-interest (*buḡyā-i*): object of the Perfect Man is to save souls.
- ۴۵۷۴ جان حوت. See I 302-303, note.
- ۴۵۷۵ در اَصْبَعَيْنِ زورمند. See I 393, note.
- ۴۵۷۹ ما وَ مِثِّ الخ. *Qur.* VIII 17. Fa and three of my MSS. read for *ramayt-i*, in which the final ی is the *yā-yi wāḥdat*. In the hemistich Fa has the same reading as AP (see the *app. crit.*): meaning, cf. the notes on I 2306, IV 809-811, and *supra*, F Heading.
- ۴۵۸۴ ای مسبحان الخ. See II 1830, note, and cf. v 1093-1095
- ۴۵۸۵-۴۵۸۸ The fate of Iblīs, who saw in Adam nothing ( *Qur.* VII 11), should be a warning to all who refuse to glorify the Man, saying, "*mā bādha illā baḡhar<sup>m</sup> mithlunā.*"
- ۴۵۸۹ Here "the King of China" is definitely identified with the Man.
۴۵۹. This verse indicates that a *murīd* must not presume to without permission in the presence of his *murshid*.
- ۴۵۹۳ می رهند از کلام. Fa reads *kilām*, "wounds", but *kalām* evidently contrasted here with the *kalām* of scholastic theology; however, the verse of Ma'arri (*Lacrimiyāt*, II 263, I = *Studies in Poetry*, 241, No. 124):
- wa-qāḍi faqīb<sup>m</sup> wa-'l-faqību mumarwib<sup>m</sup>*  
*wa-ḥilfu jiddā<sup>m</sup> wa-'l-kalāmu kulūmu,*
- where *kalām* is used in its technical sense.
- می جهاناد. Fa: *mi-rahmad*.
- ۴۵۹۸ کم افزون کنند. *kib marā (ranj) afzūn kunūd*. So G and I
- Fa reads *kam* and regards it as a noun = *kābiḡh*, *nuḡṣān*.
- ۴۶۰۰ زمین کنه الخ. See I 1579 and the note *ad loc.*
- سأله الخ. Cf. III 2937-2940 and see the note on I 2201.
- ۴۶۰۲-۴۶۰۵ For the imagery used in this description of *fanā*, see II 3835, 4661, and *Dīwān*, SP, II 3, with the notes *ad loc.*
- ۴۶۰۴ The mystic's journey to God is not in the body but in the which is infinite; hence he must traverse thousands of stages to self thousands of times.

۴۶۰۷ All the fires of Hell, *i.e.* carnal attributes, are but shadows cast by the Fire of Divine Love which consumes them. Cf. I 786-802 and the notes *ad loc.*, V 420-443.

P. ۵۳۹, Heading. See I 3700, note.

۴۶۱۱-۴۶۱۳ Paradise is only a derivative of the Divine Beauty (*Jamāl*) that dwells in the heart of "the true believer", *i.e.* the saint united with God, and its delights are worthless in comparison with those which he enjoys.

۴۶۱۶ نارسیده الغ. Though he experienced *fanā* (as described in the following verses), his life ended before he had attained to *baqā*, *i.e.* to the supreme unitive state of the Perfect Man.

۴۶۱۸ Cf. I 138 *seq.* and the notes *ad loc.* *Shushtar* (*Shustar*) in *Khūzistān* was famous for its brocades. Here *جامه شستری* = *شستر*: cf. "worsted", named after its place of origin (Worstead, a village near Norwich).

۴۶۲۱ هست بیگار. Fa: *paykār*, an inferior reading.

۴۶۲۲-۴۶۲۳ See I 570-572, V 802-805, and the notes *ad loc.*

۴۶۲۴ Silent communion of soul with soul (v. ۴۵۹, *supra*) is the "boat" that conveys mystical truth to the initiated.

۴۶۲۵ Cf. the description of the 'arīf (V 2238): *lab khamūsh ā dil pur az dard-bā*, and V 2141-2145.

۴۶۳۰-۴۶۳۲ These verses refer to the "deified" man, whose submersion (*istighrāq*) in the Essence is so complete that his attributes are indistinguishable from each other and his silence, for example, is identical with his speech. See *SIM*, 96, and the notes *ad loc.*

۴۶۳۸ غیر جان جانی, according to Fa, "the spirit which Ṣūfī *Shaykhs* call *ruh-i qudsī* and *hayāt-i fayyibāb*".

بدید. Most of my MSS. have بدید, which is correct (see I 796, note), and *حنید* (*sic*). Fa and other edd. have *dāl* in both rhyme-words.

۴۶۴۰ کوه سنگ بافت. Fa: *kūb ā sang tāft*.

۴۶۴۳ خلق جدید. See *Qur.* L 14 and the note on *Math.* I 1142-1148.

۴۶۴۶ اندر کُتب, *i.e.* in the Scriptures, concerning the Resurrection and the *ahwāl* 'l-*akbarab*. Cf. *Qur.* L 21 and *Math.* I 3525 *seq.*

۴۶۴۷ از غبار الغ, *i.e.* from the effect produced by the King's favour.

۴۶۴۸ هَلْ مِنْ مَزِيد, *Qur.* L 29. See the notes on I 17, 1379-1380 and II 926-927.

۴۶۵۱ علمهای با مزه الغ, *i.e.* all our exoteric knowledge is worthless in relation to the world of Reality whence it originally comes. Cf. IV 1292-1297 and the note *ad loc.*

۴۶۵۱ See the note on I 779 and cf. III 1053 *seq.*

۴۶۵۹ نرگدا, *i.s.* the *muqallid*, who passes his life in "begging outward forms.

۴۶۶۰ آن صدا ای معتمد. None of my MSS. gives the reading *ṣadd-yi ma'tamad*, "the echo in which you (vainly) put your tru

۴۶۶۱ تا گرددت الخ. Fa and AP read: *id gardt ṣdhib-wāqī'ab*. (- ۷), see I 290, note.

۴۶۶۷ باز, *i.s.* the *muhaqqiq*. Fa cites a saying of Abú Madyan, the of Ibnu 'l-'Arabí, to his disciples concerning spiritual revelation bestowed on others: *aṭ'imind lahm<sup>an</sup> qadid<sup>an</sup>*, "feed us with f has been jerked", *i.s.* "do not tell me of anything but what l revealed in your own hearts".

۴۶۷۰ A paraphrase of *Qur.* LIII 3-4. In the second hemistich *bi-wahy<sup>an</sup> iḥṭawd* is substituted for the Qur'anic *wahy<sup>an</sup> yāḥd*, all except G rectify the metre but corrupt the syntax by reading *in* for *in huwa illá*.

۴۶۷۱ همچو عا دش الخ. See the note on Book I, p. ۵۳, Head: for the wind that transported Solomon's throne, Baydāwí XXI 81.

۴۶۷۸ بئس آلقرین, *Qur.* XLIII 37.

۴۶۸۱ لشكر حق است. See I 3702, note. The whole of the f passage should be compared with IV 120-133.

۴۶۸۴-۴۶۸۵ On this explanation of toothache, cf. IV 149 and *ad loc.*

۴۶۹۱ چون دم مردان. K and Fa read *daw-i Yazdan*.

۴۶۹۵ بر راز خود. Fa: *bar rāz-i Haq*.

۴۶۹۷-۴۶۹۸ Cf. *Qur.* XL 84-85.

۴۷۰۳ Cf. *supra*, v. ۴۶۶۴ *seq.*

۴۷۰۵-۴۷۰۷ Cf. Book IV, p. ۴۶۰, Heading.

۴۷۰۹ قشچاق. See art. Kıpçak in *EI*.

خوش, "harmoniously" or "perfectly". See I 37, note.

۴۷۱۱ صیغة الله, *Qur.* II 132. See the note on *Math.* I 766, *Dīwān*, SP, XXX 6:

*dar an khummi kib dil-rā rang bakhshī*  
*kib bāsham man, chib bāshad mibr u kīn-am?*

The note on this verse (*ibid.* 280) requires correction. Eve before it comes into the world, has been imbued with its character in the "dyeing-vat" of Divine foreknowledge a destination.

۴۷۱۸ I do not remember to have seen any other reference in A Persian literature to animals made of dough as playthings for c

۴۷۲۰. شُكْرُ بَارِي الْخ. Fa reads *shukr-i Bārī*, "thanks to the Creator".

۴۷۲۵. شُكْرُ كَم. Fa: *shukr kam*.

۴۷۲۶. Cf. III 975.

۴۷۳۰. See III 1161-1164 and the notes *ad loc*. Fa supposes that the object of the trick mentioned in the first hemistich was to sell what appeared to be a horse but was actually a wine-jar (*khum*). At III 1162, however, no doubt is left as to the meaning: "in their journeys they (the sorcerers) went mounted on a wine-jar."

۴۷۳۲. چندی را الخ. Cf. IV 1704 and the note *ad loc*.

۴۷۳۶-۴۷۳۸. See I 2940, III 1790-1798, and the notes *ad loc*.

۴۷۳۹. كُنْد كَرَمِ اَنْ كَرَم. Fa and other commentaries make *an karam* the subject of *kunad* and translate: "will the Divine Bounty bestow that bounty on me?" Not to speak of the solecism (*karm* for *karam*), the context is proof enough that *karm* means vine or vineyard and refers to God. Cf. IV 2539 and the note *ad loc*.

۴۷۴۱. لَا تَبَاَسُوا. *Qur.* XII 87.

۴۷۴۲. طُو (Turkish), an abbreviated form of *pty*.

لَا تَقْنَطُوا. *Qur.* XXXIX 54.

۴۷۴۷-۴۷۴۹. Cf. I 305-307, 688 *seq.*, and the Story of the thirsty man who tore bricks from the top of a wall and threw them into the water (II 1192 *seq.*).

۴۷۵۰-۴۷۵۱. See I 25-26, note.

۴۷۵۵-۴۷۵۸. In this analogy the "house" is the sensible world, the "babe" the animal soul (*ruh-i hayawāni*), the "cradle" the body, and the "grown-up man" the fully developed soul (*ruh-i insāni*).

۴۷۵۱. حَقِّ زَمِيْنٍ رَا مَبْدَ خَوَانِد. referring to *Qur.* XX 55: *alladhī ja'ala lakumun 'l-arda mabdan*. Fa has the same reading as Bul. in the second hemistich (see the *app. crit.*).

\*P. ۵۴۸, Heading. از سبب استغنائی الخ. Cf. I 3228-3254.

۴۷۵۹. جَرِي. See I 1605, note.

۴۷۶۳. كُشْت طَغْيَانِي الْخ. Cf. *Qur.* XCVI 6-7: *kallā innā 'l-insāna la-yafghid an ra'dhu 'staghmad*.

۴۷۶۵. Cf. V 3572.

۴۷۶۶. آبِ دَر جَوِي مَنَسْت. *Ab dar juy dāshīan* (*Amthāl ā Hikam*, I 6) is a proverb denoting success and good fortune.

۴۷۷. Delete "Even" in the Translation. The point is that, however great the distance may be, envy reaches its mark all the same (*ham mi-rasad*).

۴۷۷۳-۴۷۷۷. These verses express the feelings of the *murshid* whose disciple presumes to "set up his own shop".

۴۷۷۷ An allusion to Nimrod. See the note on v. ۳۷۳ *supra*.

۴۷۸۷ هندوی زاو. The carnal soul (*nafs*) is called a Hindú on of its infidelity (*kuf*). Cf. the note on *Hindú-yi bad-sawda-yi* (I :

دَمَر گاو, *i.e.* the body. For the connexion of *dumm-i gdw* with see II 1435-1446 and the notes *ad loc.*

۴۷۹۲ چمز دیگر, *i.e.* self-abasement.

P. ۵۵۰, Heading. The question addressed to the Angel of Death answer given by him serve as an introduction to the Story of (see art. *Namrūd* in *El*), which illustrates *vv.* ۴۷۹۴-۴۷۹۶.

۴۸۰۷ 'Aṭṭār relates in the *Ilāhi-námah* (*Kulliyāt* [Lucknow, A. 1877, 10 *sqq.*]) how God rescued from shipwreck and fostered the motherless infant who afterwards bore the name of Nimro

۴۸۱۴ مَبَرَّانِ اعتدال. G reads *ma-burrān* and Fa *ma-bar ān*.

P. ۵۵۱, Heading. شهبان راعی. See the note on I 856, where t miracle is related.

۴۸۱۵ Fa: *hamchūn ān Shaybān kib az gurg*.

۴۸۱۷ See the notes on Book I, p. ۵۳, Heading, and I 854.

۴۸۲۲-۴۸۲۴ This challenge to materialism is repeated in many of the *Mathnawī*. Cf. II 1617-1641 and the notes *ad loc.*

۴۸۲۶ پنہان, *e.g.* *balān 'l-naḥ*, '*adhabū 'l-qabr*, and *yawmū 'l-ḥi*.

۴۸۲۷ For the mystical meaning of '*ajr*, see I 2696-2697 and *ad loc.* The bewilderment (*bayrat*) of ignorance is contrasted v of gnosis at I 311-314.

۴۸۲۸ دین العاجیزا, *i.e.* 'the humble faith that asks no questi seeks no evidence. The Prophet commended it to his followe Hadīth '*alaykum bi-dīni 'l-'ajl iz*.

۴۸۲۹ This verse alludes to an episode in the romance of Joe Zalīkhā. 'One day Zalīkhā, aged by grief and blind with weeping, is shown into Joseph's presence. Joseph does not r her, but "when she says that she is Zalīkhā who has loved hir life, his heart goes out towards her, and he asks her what is t She answers, to recover her beauty and her sight; so Joseph pr her beauty and sight are restored, so that she is more lovely had ever been before" (Gibb, *History of Ottoman Poetry*, II 168

۴۸۳۰ آب حیوان الخ. See the note on I 374.

۴۸۳۵ In the second hemistich Fa reads with A: *kib ba-gušt , gunjad*.

۴۸۳۶ دادہ من ایوب را الخ, *i.e.* "I caused Job to love the wc father loves his children". Mq adds: *ḥattā anna 'l-dida lammā z jarāḥatīhi kāna yarfa'ubū 'anī 'l-arḍi wa-yadā'ubū 'alā jarāḥatīhi li-*

۴۸۴۸-۴۸۴۹ See v. ۳۷۳ and v. ۴۱۲۱ *supra* and the notes *ad*

۴۸۵۴ According to a legend that obviously belongs to the Oedipus cycle, Nimrod's father Kan'an, having dreamed that he was destined to be slain by his own son, gave orders for the child to be put to death; but his mother secretly entrusted him to the care of a shepherd, whose wife threw him into the water. He was washed ashore, suckled by a tigress, and grew up to become a leader of brigands and kill his father without knowing who he was.

۴۸۵۷ صد گل را گله. For the metaphor, cf. I 2343-2344, note; V 198.

۴۸۵۸ In the Translation substitute "chain" for "collar".

۴۸۵۹ گر معلم گشت الخ, *i.e.* "even if a carnal man gives edifying instruction to others, his own nature remains unaltered". The reading *mu'allim* seems to me to have more point than *mu'allam* (G), which Fa and WM have adopted, especially as the next verse emphasises the duty of association with a truly spiritual teacher.

۴۸۶۰-۴۸۶۱ In v. ۴۹۱۵ *infra* the inmost heart (*damir*) of the illumined saint is likened to Suhayl (Canopus) rising in Yemen (Arabia Felix). The choice leather manufactured at Ṭā'if (see IV 102, note) was supposed to derive its colour from the rays of Canopus; hence the analogy drawn here. Cf. *Dihān*, Tab. ۳۹, marg., ۳:

*Subayl-i Shams-i Tabrizi bi-tābad dar Yaman; w-ar-ni  
adīm-i Ṭā'ifi gasht, ba-bar jā sakhtiyān-astl,*

and *ibid.* 191, 3:

*jān adīm ā tu Subayl-i n bawd-yi tā Yaman:  
az pay-i tarbiyat-i tā ṣi-Yaman mī-na-ravad.*

For the comparison of self-discipline and self-mortification to the tanning of a hide or skin, see IV 100-107.

۴۸۶۱ = *ṣaḥw* (I 129, note). *Maḥw* signifies the state of ecstasy in which the saint is nothing but the unconscious instrument of Divine action: *mā ramayta idh ramayta wa-lākinma 'llaha ramā (Qur. VIII 17)*.

۴۸۶۲ تیر او بر مقتلی. So GKP. Fa and other edd. have او تیر, a reading which is found in two of my 14th-century MSS.

۴۸۷۰ هر گشده و هر واپست. See I 3854-3859, II 1358, III 2470, IV 2963-2965, and the notes *ad loc.*

۴۸۷۵ عين الكمال, "the fatal eye". See Lane, p. 2216, col. 1, and p. 2423, col. 1.

۴۸۷۶ گاهترین هر سه بود, *i.e.* he was more quietistic and theopathic than his brothers. For *kābil* in this sense, cf. III 1450-1461.

صورت و معنی الخ, *i.e.* in him the outward and inward aspects of Being were unified, so that he gained his object in both worlds. Here



Fa explains that the three princes symbolise lower and higher grades of mystical experience, the eldest and middle brothers representing the *ṣālik-i majdhūb*, while the youngest is a type of the *majdhūb-i ṣālik* (see the note on I 683-684). Though Ṣūfis of the former class may enjoy contemplation (*shuhūd*) of God during their life on earth, it is only the latter who can attain to the permanent unitive state of the Perfect Man (*murshid-i kamil-i mukmil*) described by the term *jam'u 'l-jam'* (see the notes on I 3752-3756 and IV 2980).

The Story should naturally have ended with a third episode depicting the supreme realisation of Unity by the youngest prince; but the remaining verses of the Poem are merely the prelude to a theme which Rūmī may have felt himself unable to write or possibly preferred to leave unwritten. See the notes on vv. ۴۹۱۲-۴۹۱۴ *supra* and v. ۴۹۱۱ *infra*.

۴۸۷۷ پیش پیش (so G: *bīsh bīsh* in Fa and other edd.) probably means "advancing by degrees", i.e. "speaking slowly and deliberately". Nahīfī translates: *etāi ta'kid-i waṣīyyat bi shitāb*. The phrase appears to be used in the same way at I 2649: *plsh plsh dars kard*, "he gave instruction step by step" or "point by point".

۴۸۹۹ Cf. III 790 *sqq.*

P. ۵۵۶, Heading. This parable of a manœuvre that fails because the adversary has been forewarned is applicable to the case of a *murīd* who desires to receive spiritual communications from his *murshid*. Cf. the prose version in *Fihri md fihri*, 45, 10 *sqq.* "If you wish to know a man, induce him to talk: his speech will make you acquainted with him. Suppose, however, he is a devotee (*farrār*)<sup>1</sup> who intentionally keeps silence lest you should discover his secret,<sup>2</sup> what can you do then? Be silent in his presence and give yourself up to him and wait patiently: a word may fall from his lips, or involuntarily from yours, or some mystic thought may come into your mind in consequence of the impression made on you by him. Such words and thoughts are reflected from him, and so you will gain knowledge of his inward state."

۴۹۰۵ After this verse Fa inserts a verse which is also found in Bul. (see the *app. crit.*) and in K, a manuscript dated A.H. 768.

۴۹۰۹ غالب از وی الخ. Cf. *Qurr.* II 250: *kam min fi'at<sup>in</sup> qallat<sup>in</sup> ghalabat fi'at<sup>am</sup> kathbat<sup>am</sup> bi-idhmi 'llāhi*.

۴۹۱۰ بواش (Turkish) occurs again at IV 2010 as an epithet for a well-trained and docile horse.

۴۹۱۳ In the second hemistich Fa has the same reading as Bul. See the *app. crit.*

<sup>1</sup> The term *farrār*, like 'ayyār (III 3845, note), is used of a Malāmatī (IV 2172-2173, note) or hidden saint.

<sup>2</sup> Here follows the story of the child and the bogle.

۴۹۱۵ از ضمیر چون سبیل الخ. See the note on vv. ۴۸۶۱-۴۸۶۱ *supra*.

۴۹۱۶ All my 13th- and 14th-century MSS. conclude the *Mathnawī* with this verse except K which, under the Heading *li-badrati waladibi Sulṭāni 'l-awliyā 'aṣṣama 'l-labn dhikrabi fi bayāni itmāni 'l-maṭṭhawīyyat*, adds the forty-five verses ascribed to the poet's son, Sulṭān Walad, that are given in Bul. (vi 185 *seq.*), beginning:

*muddati ʔ-in Maṭṭhawī chām wālīd-am*  
*shud khamush, guft-ash walad k-ay zindab-dam,*  
*az chib rā dīgar nami-gūyi sukhun,*  
*babr-i chib bastī dar-i 'ilm-i ladun?*  
*guft: nuṭq-am chām shunr ʔ-in pas bi-khust,*  
*nist-ash bā bīch kas tā hashr guft.*  
*waqt-i riḥlat dmad ā jastan ʔi-jū:*  
*kullu shay' balik illā wajhabu.*  
*bāqī-yi tn guftab dyad bi ʔabān*  
*dar dīl-i an kas kib dārad zindab jān.*



## APPENDIX

### CORRECTIONS AND ADDITIONS TO THE COMMENTARY ON BOOKS I AND II

- 1 1-18. See H. Ritter, *Das Proömium des Mathnawī-i Manlawī* in *Z.D.M.G.*, vol. 93, pp. 169-196, where it is shown that Rūmī's "Song of the Reed" was suggested by a similar, but much longer, passage in the *Jawharu 'l-Dhāt* of 'Attār.
- 1 17. *Sīr* in this verse is a noun. Cf. III 1960: *hamchu mustasqī k-az db-ash sīr mīst*. The first hemistich should be translated: "except the fish, every one becomes sated with water."
- 1 475-476. For the word-play of *jam'* in its non-mystical sense with *sham'*, cf. V 2707.
- 1 847-850. For V 3584 read V 3854.
- 1 986. For *miskīn<sup>am</sup> jālasa miskīn<sup>am</sup>* read *ana 'l-miskīnu ajālisu 'l-masdkīna*.
- 1 1234 (Heading). For "Heading" read "Heading (2)".
- 1 1236. At VI 429 *kābal* (so vocalised in G) rhymes with *ahwal*.
- 1 1463. Delete "Cf. note on v. 170. *supra*".
- 1 1483. For *Dīgharad* read *Dī gharad*.
- 1 1958-1959. For *Miršād*, 95, 10 *sqq.* read *Miršād*, 96, 10 *sqq.*
- 1 1973. "The well-known Persian verse" comes from a *qaṣṣīdab* by Sanā'ī. See his *Dīwān*, 80, penult.
- 1 2002. Cf. *Ḥadīqab* (Stephenson), p. 98, ll. 4-5:
- *hamchu naqsh-i xiydd bahr-i pasīch ba-suy-i kḥwad yakī u ān yak bīch.  
tu yakīyy-i wa-līk ham x-a'dād nām dāri u bas chu naqsh-i xiydd.*
- 1 2429. References are given in Index IV to five other verses of the *Mathnawī* in which *jāshīdan* is used transitively.
- 1 2693. Cf. the verse attributed to Majnūn:
- yaqūlūna Laylā bi 'l-'Irāqī marīdat<sup>am</sup>  
wa-yā laytāni kuntu 'l-ṭabība 'l-muddawīd.*
- 1 2778. According to *Ta'rikh-i Guxīdab*, 277, 12 *sqq.*, the epithet *Ja'fari* refers to Ja'far the Barmecide, who gave orders that pure gold should be used for minting. Here, however, the context indicates that Rūmī favoured the other derivation.
- 1 2911. For *al-ḥamiyyatu* read *al-bimiyatu*.

I 2925. For ۲۹۲۵ read ۲۹۲۵-۲۹۲۶, and for "The second hemistich  
"The second hemistich of v. ۲۹۲۶".

I 2933. For v. ۵۱۶ read v. ۵۱۷.

I 3054. See the note on IV 2948.

I 3320. See the note on IV 3637 (Heading) and cf. *Diwān-i Shams-i*  
(Lucknow, A.H. 1302), 222, 16, where Rūmī, having described all  
in which the Universal Essence or Spirit clothes itself as "di  
bottles of the same Wine", warns his readers that this is *not* the dc  
of transmigration:

*in nist tandsukh, sukhun-i waḥdat-i širf-ast*  
*k-ar jushish-i an quḥum-i zakhkhar bar dmad.*

I 3338. I think the view that this verse alludes to Ṣadru'ddīn of Qc  
must be definitely rejected. Rūmī applies the epithet *Shaykh-i*  
Abū 'l-Ḥasan al-Kharraqānī (see VI 2119), and it seems very pro  
that the saying *al-ma'na huwa 'llāh* is here ascribed to that celel  
saint. In T.A, II 212, II sqq. Kharraqānī says he ascended to H  
and was met by angels who boasted of their *nearness* to God  
replied, "*ma Huwa-'llāh-dāim*", and they were abashed.

I 3521-3522. For *Qur.* xcv 5-6 read *Qur.* xcv 4-5.

I 3525. At v 1270 *sig* is rhymed with *dāk*.

I 3810-3811. For '*alā qadri 'uqūlibim* read '*alā qadari 'uqūlibim*.

II 6. *Rak-i istiftāḥ* is a name given to the 15th day of Rajab, and thi  
have been the date on which the composition of the Second Boo  
begun; but the phrase need not be understood in a chronological

II 246. Cf. VI 3674.

II 320. A construction parallel to that in the second hemistich of this  
occurs at VI 2957: *mūr-i diḡar gandum bi-grift u dav*. Besides v 2515;  
is another example of the apocopated present tense at III 2080: *ā*  
*afsār-i ā gīrand u kash*.

II 324. I am indebted to Dr A. J. Arberry for the following recipe  
a work on cookery by Ibnu 'l-Mubarrad (*ob.* 909/1503), of which  
extracts have been published by Ḥabīb Zayyāt in *al-Mashriq*. The  
quoted below will be found in Vol. xxxv, p. 374.

"*Tuṣṭāj: yumaddu 'l-'ajinu wa-yuḡṡa'u dā-yuṭbakḥu fi 'l-mā'i ḥaṭṭd*  
*wiya wa-yūda'u 'alayhi 'l-labann wa-'l-na'na'u wa-'l-thāmn wa-'l-samnn*  
*lahmu 'l-maqlḥann.*"

II 410. For '*ilāwāb* read '*ilāwāb*.

II 496. See v 183-199. The attribution of merit to the hypocrite (*mu*  
is an act of Divine mercy. If God open his eyes to the Truth, h  
not be disappointed of the reward for his works, even though  
deserved none. Cf. *Qur.* xxv 70: *yubaddiln 'llāhu sayyi' dtibim ḥasan*

II 1285-1293. Dr A. K. Coomaraswamy has called my attention to "the equivalence of the doctrine which you cite from *Mirṣad* (note on v. 1293) and the Upaniṣad tradition, especially as stated in Maitri Upaniṣad, II. 7 [d]", and adds, "it is all part of a consistent doctrine, but this is the most literal parallel I know, and would seem worth noting". He agrees with my view that the passage to which he refers does not imply anything more than coincidence of ideas. In the translation by R. E. Hume (*The thirteen principal Upanishads*, p. 417) it runs as follows: "Verily, not having attained his purpose, He thought to himself from within the heart here: 'Let me enjoy objects.' Thence, having pierced these openings, He goes forth and 'enjoys objects with five reins'. These reins of his are the organs of perception. His steeds are the organs of action. The body is the chariot. The charioteer is the mind. The whip is made of one's character (*prakṛti-maya*). By Him forsooth driven, this body goes aound and around, like the wheel driven by the potter. So, this body is set up in possession of consciousness; or, in other words, this very one is its driver."

II 1358. Cf. IV 2963 and the note *ad loc.*

II 1510. 'Appār (*Manṣiq*, 2392-2403) tells the same Story of a certain king and his slave; but Luqmān is not mentioned by name.

II 2323. For corrections, see the note on v 2852.

II 2718. For ʾv|ʾ read ʾv|v.

II 2927-2928. For 1995-1996 read 1996-1997.

## INDICES TO THE COMMENTARY

References are either to Book and verse or to the Prefaces which introduce each of the six Books. When reference is made to Headings, the verse-number is followed by "Heading" in brackets. "Add. Notes" following the verse-number refers to the Additional Notes in Vol. vii, pp. 371-373; "Appendix" refers to the List of Corrections and Additions to the Commentary on Books I and II. See pp. 407-409 *supra*.

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**PRINTED BY WALTER LEWIS, M.A.**  
**AT THE UNIVERSITY PRESS**

